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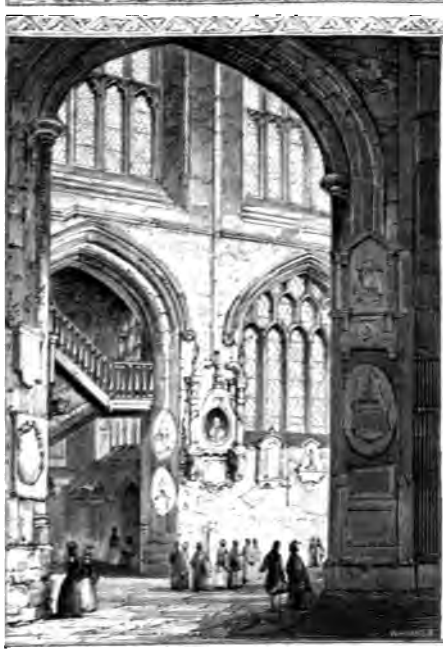

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MAGAZINE.

UNDER THE SUPERINTENDENCE

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 382.—JANUARY 7, 1843.—PRICE 1½*d*.

[Interior of the Temple Church, as restored.] See p. 4.

ADDRESS TO THE READERS OF THE CHURCH OF ENGLAND MAGAZINE.

IT has been the great desire of the Editors of this Magazine, since they commenced their labours, to render the work a repository of safe religious reading. They have had no desire to descend into the arena of controversy. They have endeavoured to keep free from the passion or bitterness with which, unfortunately, controversy is generally tinged. They thought it would be desirable and useful to have one periodical, at least, to which the humble Christian might step aside, as to a green and quiet spot in the wilderness of the world, and be refreshed with the gently flowing stream of the peaceful gospel of Christ.

That the Editors have reached the standard which they at first erected, they dare not affirm. Indeed none of their readers can be so sensible as they themselves are of the deficiencies and difficulties of such a work. Yet God has, they trust, been pleased to bless their labours. They have been cheered by the kind assistance of many able contributors. And here their first thanks are due to the honoured prelates of the church who have so effectually aided them. Nearly one-half of the episcopal bench have, from time to time, enriched their pages with valuable sermons or other articles. And many of the most distinguished of the parochial clergy have also aided them. They record this with heartfelt gratitude to their heavenly Father.

It has much encouraged them to know that their circulation has been most extended. Throughout the empire, both at home and in the colonies, the Church of England Magazine has widely diffused itself. It has found an entrance to the halls of the wealthy and to the cottages of the poor. The clergyman and the mechanic have been alike its readers. For this extensive sale, also, the Editors would thank God and take courage.

They have endeavoured to render its contents interesting to all the different classes who peruse it. And they have accordingly, from time to time, introduced those improvements which they deemed most likely to be acceptable to their readers. Such are the engravings and notices of cathedrals, which they are glad to find have met with general approval.

But there is one description of persons who do not seem to have had as yet their taste sufficiently consulted: the Editors mean the young. Though interesting papers, not beyond the comprehension of children, have been frequently inserted, there has not been hitherto that systematic introduction of juvenile reading which would, the Editors are persuaded, make the magazine as great a favourite with the junior as it is with the elder branches of a family. They propose, therefore, to remedy this deficiency.

They will not at all interfere with the general character of the publication. It shall still be a repository of sound *theological* reading. It shall still contain the weekly sermon, which they know is so frequently read on the Sunday afternoon or evening to assembled households who cannot join the public service of the sanctuary. It shall still bear the same instructive form which has already gained it so general a welcome, and which has in many instances, which have been communicated to the Editors, been the means of awakening serious thoughts in some minds, and led in others already alive to God to the more perfect knowledge of his will. In these respects the magazine will be unaltered.

But it will contain more papers on natural history, descriptions of countries and remarkable places, interesting anecdotes, &c., &c., than have as yet found a place in its pages. And more illustrative woodcuts will be furnished which may serve to awaken attention, and to impress valuable notices of things or places on the memory. Also, in accordance with the wish of numerous subscribers, a somewhat larger type than usual will be adopted. In order to secure room for these articles, the essay which hitherto has almost invariably commenced the number will be frequently omitted. And this omission, as so many other didactic papers are found in other parts of the magazine, will not, it is presumed, be complained of.

The Editors wish it to be distinctly understood that, though amusement be occasionally afforded, they have ever a higher object in view than merely to minister to the amusement of their readers. Accordingly, all the descriptions in natural history, all the various illustrations of countries, manners, &c., &c., which may be introduced, will be found with one most particular aim—the religious advantage of those that peruse them. Religion may not always be prominently put forward; but it will never be lost sight of.

The Editors trust that they have now made their purpose sufficiently clear. They will only add, that no pains will be spared on their part to attain the ends which they have in view.

THE TEMPLE CHURCH, LONDON.

No. I.

THE recent improvements in this ancient edifice, situated amidst the bustle of legal business, and but a few yards from one of the most crowded thoroughfares of the metropolis, make it at the present moment an object of more than ordinary interest. The visitor of the Temple church finds himself suddenly transported in thought to the chivalrous days of long departed years, and, while the din of Fleet-street is almost ringing in his ears, his thoughts are carried back to those days when the triumph of the cross was the object of many a brave warrior, who manfully fought and fell on the plains of Palestine*.

The Temple church, dedicated to the virgin Mary by Heraclius, patriarch of Jerusalem, was completed about A.D. 1185. Heraclius, with the grand master of the templars and the commander of the hospitallers, visited England to induce, if possible, Henry the second to join the crusades in person, or that one of his sons should do so. In both of these objects poor Heraclius having failed, his wrath against the king was most virulent. "The kynge, however, kepte his pacience, and sayd, 'I maye not went out of my londe, for my own sonnes wyll aryse agayne me whan I were absent.' 'No wonder,' sayde the patryarke, 'for of the devyll they come, and to the devyll they shall go,' and so departed from the kynge in great ire†."

The foundation of the Temple church was commemorated by an inscription, formerly

* As a full account of the crusades, templars, hospitallers, &c., will very soon appear in the pages of the magazine, it is deemed expedient not to enter on the subject here, but to confine the remarks to the Temple church itself. The reader is referred for more enlarged particulars of the state of the church previous to its late renovation, to the "Churches of London," by G. Godwin, esq., Nos. vi. and vii., a work which we have repeatedly recommended to the notice of our readers. London: Tilt.

† Fabian's "Chronicles," p. 280, edit. 1811.

over the door leading to the aisle of the round church:—"In the year from the incarnation of our Lord 1185, was dedicated this church in honour of the blessed Mary, by the lord Heraclius, by the grace of God patriarch of the holy church of the resurrection, on the 10th of February, who granted an indulgence for sixty days to those seeking it annually."

Before this time the chief house of the knights templars in England stood on the south side of old Southampton-house, without Holborn-bars. Weever writes that "some hold the Temple was built by Dunwallo Mulmutius, A.M. 4748, as a place of sanctuary," and says, although it was "newly founded of far later times and dedicated to the honour of the blessed virgin," he himself believed it to be much more ancient than the generally received date.

The Temple church, built after the model of the vestibule of the church of the holy sepulchre in Jerusalem*, consisted of two parts, namely, the circular portion or nave, and the choir, consecrated on Ascension day, 1240, appropriated to the church service. A similar additional building belongs to the other English round churches. The two portions display a trifling difference in style, and were evidently built at different though not distant periods; but whether at the first it may not have consisted of two parts, as at present, one of which was afterwards, perhaps accidentally, destroyed and renewed; or whether it was not originally designed to include the two parts, although not completed until some years from each other, cannot be determined. Stow says that the church was "again dedicated and belike also newly re-edified" in the year 1240, to which period the choir is generally ascribed. About this time the crusades, failing of success, and over costly, lost their once magical influence, and the prime supporters of the principle—the templars—were suppressed (A.D. 1308). This, their chief house, passed for a time into the possession of the earl of Lancaster, with whom, tradition says, that the lawyers (A.D. 1315), "made composition for a lodging in the Temple, and so came hither, and have continued here ever since." Subsequently the Temple was granted to the knights hospitallers of St. John of Jerusalem (a sort of military monks, rivals to the templars), who continued in possession of it until the dissolution of the monasteries by Henry the eighth.

The entrance to the church is at the west end, by a semi-circular arched doorway, deeply recessed, which leads immediately into the circular portion of the building. It presents a mixture of the Anglo Norman circular, with the early pointed style. An aisle is formed within the area by six clusters of columns, each consisting of four insulated shafts banded together near the centre for support, and bearing pointed arches, the soffits divided into several mouldings. Above these arches, and on the same face, is a gallery passing round the whole circumference, and adorned by a series of interlaced arches. In the clere-story above occurs, over each archway, a semicircular-headed window. From the abacus of each of the clustered columns rises a single shaft on the face of the triforium and clere-story to the top of the building, and from this spring ribs supporting a flat ceiling. The groining over the aisle is formed by cross-springers from the clustered columns to single columns attached to the external wall of the building, and has enriched bosses at the intersections. On the wall is a continued arcade adorned by a billet-moulding, and short columns with enriched capitals; and in the spandrels is a series of sculptured heads. When the circular portion of the church was repaired by sir Robert Smirke, they were found to be of Caen stone, as were the capitals of the columns, some of which were used again. The present heads, carved in Portland stone, are copies of the originals. Above this arcade are eight semicircular-headed windows; four on each side of the west door.

Originally there were two small apartments at the south side of this part of the church, communicating with it by a doorway from the aisle; but these were removed in 1824. The triforium around the upper part of the circular area is approached by a small well-staircase, leading to the roof of the choir. Within a turret on the north side at the junction of the two portions, and communicating with this staircase is a small apartment, within a pier of the building, supposed to have been used as a penitential cell, or place for confinement.

On the floor of the area of the circular nave are two singular groups of sepulchral effigies, each surrounded by a light railing. The northern group consists of five recumbent figures of knights, armed *cap-à-pie*, cut in high relief out of solid blocks of stone, each independent of the others, which at the same time form the plinths on which they rest; and the southern group, of four similar figures and a coffin-shaped stone *en-dos-d'ane*. The knights are represented in chain armour with surcoats, and bear shields of the Norman form, differing in length; all except one re-

* Only three others are to be found in England: that at Cambridge, built A.D. 1120; at Northampton, built 1180; and the third the church of Little Maplestead, Essex. It is intended entirely to restore that at Cambridge. [We invite our readers to contribute towards this desirable restoration.—ED.

pose on cushions, and the greater number have a lion, or other animal, at their feet. In attitude six are cross-legged, testifying that though not personally engaged in the contest, they had vowed to go to the Holy Land, or had contributed funds for the support of the crusades. The first figure of the group on the south is supposed to be that of Geoffrey de Magneville, earl of Essex, killed A.D. 1148, while besieging the castle of Burwell; the right arm is on the breast, and a large sword at the right*. The next, William Mareschall, earl of Pembroke, who died A.D. 1219—sculptured in fine stone, in the act of sheathing his sword on the left side. The third, Robert Ros, a templar, who presented to the order the manor of Robston; the head uncovered, with long, flowing hair. The fourth, William, earl of Pembroke, son of the above, who died A.D. 1230. The fifth uncertain, though it has been stated to be the representation of William Plantagenet, fifth son of Henry III., who was buried in the church, A.D. 1256. Others have described it as that of Gilbert Mareschall, earl of Pembroke, 1241. Of the figures composing the group on the northern site of the area, comparatively nothing is known.

The choir—an elegant example of the early pointed style—is divided by clustered columns into three unequal aisles; those on the side being each about two-thirds as wide as that in the centre. The four clustered columns on each side form solid pillars, and are connected by pointed arches, the soffits divided into numerous mouldings. The groining of the centre aisle, of stone, is formed by cross-springers, consisting of simple mouldings, which rise from the caps of the columns, and have carved bosses at the intersections.

In each of the five compartments into which the side walls are thus divided, occurs a triple lancet-headed window, occupying nearly the whole space; so nearly, indeed, as to form each side of the church into a continued series of openings and mullions, and to give to it a graceful appearance. The mouldings around the heads of the triple windows are supported by small insulated columns, banded for strength near the centre.

* A curious history of this earl is preserved by Camden:—"When he lay at the point of death, ready to give his last gasp, there came by chance certain knights templars, who laid upon him the habit of their religious profession signed with a red cross, and afterwards, when he was full dead, taking him up with them, enclosed him within a coffin of lead, and hung him upon a tree in the orchard of Old Temple at London. For in a reverent awe of the church, they durst not bury him, because he died excommunicated."—Ed.

At the eastern end are three windows precisely similar to those in the aisles, only that the one in the centre is considerably larger than any of the others, and has, in the spandrels formed by the line of groining, two small quatrefoil panels.

This part of the church was—for these remarks refer to its state previous to its late renovation—sadly disfigured, not merely by the oak pewing, of the reign of Charles II., but by the introduction of various fittings in the classic style, such as the altar-piece, the pulpit, and the organ-gallery. The former, of oak, is a heavy composition of Corinthian columns, with scrolls, flowers, and cherubim; presenting, however, in the wreaths of flowers several specimens of most exquisite carving, ascribed to Grinling Gibbons. The pulpit and sounding-board, also of oak, are elaborately carved; but, in point of execution, may not be compared with the other altar-piece.

Against the south wall, at the east end, is a recumbent figure of a bishop, with a crozier in his hand, and clad in pontifical robes, resting on an altar tomb. Some suppose the figure to represent Heraclius; others, with greater reason, Silvester de Evendon, bishop of Carlisle from 1246 to 1257, killed by a fall from his horse. This tomb was opened, and within it were found the entire skeleton of a man, and portions of that of an infant, with pieces of a crozier. It appeared to have been previously disturbed.

Against the north wall, at the east end, is a figure to the memory of Edmund Plowden, the lawyer, who died 1584. It is recumbent on an altar-tomb, with a composed alcove; and at the west end of the church is a figure kneeling before a desk, beneath a canopy or alcove, similar in outline to the last, in commemoration of — Martin, sometime recorder of London.

On the south wall, among many tablets to the memory of benchers and others, is one to Anne Littleton, who died 1623, daughter-in-law to sir Edward Littleton; and, immediately against it, a second, to commemorate Clement Coke, son of sir Edmund Coke. The celebrated Selden, who died in the year A.D. 1654, was also buried here. He is reported to have been super-eminently conversant with the laws and literature of his country; but, says Pennant, "towards the close of his life, he was so thoroughly convinced of the vanity of all human knowledge, as to say that the 11th, 12th, 13th, and 14th verses of the second chapter of the epistle to Titus afforded him more solid consolation than all he had ever read."

The general dimensions of the church within the walls are:—Diameter of the cir-

cular area, 58 feet; length of the choir, 82 feet, width, 58 feet; and height, 37 feet.

The exterior of the church until a few years back, was hidden by various buildings. The northern half of the circular building, to be observed from some of the adjoining houses, presents battlements around the upper portion—although, probably, this was not the original form—instead of the close parapet and corbels introduced on the other side; and the roof over the aisle, which is there covered with tiles, is seen from below. At the east end there are three high gables, each crowned by a small urn, with a flame issuing from the neck of it—a slight relic probably of the alterations and adornments made at the end of the seventeenth century.

I only add here that I shall, in another paper, give an account of the alterations made when this venerable structure was last repaired. B.

VISIT TO DOVEDALE, DERBYSHIRE*,

JUNE, 1840.

BY J. W. LESTER.

No. I.

PERHAPS the mind is never more agreeably occupied than when engaged in the pleasing task of thinking of by-gone days. We turn to the book of life: how varied its page! Pain and pleasure in the scene; the sports of childhood and the hopes and expectations of riper years, the smile of gladness, the sigh of sorrow, sanctified by the holy consolation of the Spirit of truth, the Holy Ghost, the Comforter, all spring to life again, as the mind retraces by-gone days. It was the month of June that we selected for our visit to the valley of the Dove, when the gale is loaded with the sweet perfumes, while the busy bee and sportive butterfly joy in the sweets that nature scatters with a lavish hand. O, who can gaze upon its bright blue skies and brilliant sun, and not feel gratitude to God? On every branch the feathered choristers pour forth their hymn of praise. The trees, which were lately so thinly clad, are now luxuriant in their summer foliage.

On the first day of this glorious month, we set off to Dovedale; it was a beautiful morning: the sky was one fine transparent azure, the foliage was luxuriant, the fields were full of flowery and odorous herbs, the wild rose and the elder flower waved in the hedgerows and flung their fragrance far and wide. We rode on till we passed the confines of Staffordshire, and now scarcely a dwelling-place was to be seen, save a lone farm-house or two in the distance, that broke and sunk away pleasantly from the airy height on which we stood.

Close on our right and left stretched far away great woods of mighty trees, amongst whose vales flourished a thick underwood of evergreens. Anon we came upon a wide and ancient gateway, that seemed to lead to some old mansion, and on each massy pillar of the gate stood the crest of the family to whom the estate belonged. We continued our journey, and at length saw before us Dovedale—the valley of the Dove; and, in the many and varied scenes which delight the mind of a lover of nature, there is none more soothing than the sight of a peaceful valley: there is a repose about it which stills every angry passion, and the air breathes peace and tranquillity around. The sudden change of scenery from that of the surrounding country is powerfully striking. The brown heath or richly cultivated meadow is exchanged for rocks abrupt and vast, which rise on each side; their grey sides harmonized by mosses, lichens, and yew trees, and their tops sprinkled with mountain ash.

The hills that enclose this narrow dell are very precipitous, and bear on their sides fragments of rock that in the distance look like remains of ruined castles, dark ivy-mantled towers, and spires and turrets grey. Indeed the whole valley has an air of loneliness and picturesque ruggedness. Its length is nearly three miles, and it is in no part more than a quarter of a mile wide, but in some places it almost closes, scarcely leaving room for the passage of the beautiful Dove. The river continues in most places through the vale, idly as it were, and with glassy smoothness; while the depending boughs, which crowd over its surface, yield an almost constant shade to its waters; while at others it presents to our view roaring cataracts. Its distance from Ashbourne is about four miles. On the right, or Derbyshire side of the river, the rocks are more destitute of vegetation than on the opposite, or Staffordshire side, where they are thickly covered with a fine hanging wood of various trees, plants, and shrubs.

The Dove has been long famous among anglers: old Izaak Walton "has given it a classical interest. In its waters he loved to angle; on its banks he was wont to sit and talk, in his own placid quaint style, of the art and mystery of angling; and such was his attachment to this romantic stream, that he built in one of its picturesque recesses a fishing cottage, as he expresses it, for all anglers who should make the tour of the Dove. The house is still standing; and over the door may be seen the cypher of the builder, intertwined with that of his poetical friend Cotton." Sir Humphrey Davy also has celebrated it, not only for the sport which it afforded him, but for its natural charms.

We put up at the inn called by the good old name, Izaak Walton, and after partaking tea we proceeded to walk down the dell.

> How drear the stillness brooding o'er thy river,
> Secluded Dovedale! The voice of Dove
> Is loud and hoarse; her cataracts uplift
> Their roaring to the woods, but O how sweet
> The music of her gentle tones! for she
> Has tones of touching sweetness. Ye who love
> The thunder and the melody of streams,
> The bank, the varied bank, of Dovedale seek.

I was led to form a great idea of its beauty from what I had heard; nor was I disappointed. Nature here has done much, and art very little; it is beautiful in its own simplicity, and grand in its own sublimity. Nothing can be more picturesquely sublime than the scenery on either side, and those who wish to contem-

* The above has appeared in the form of a small pamphlet, chiefly for private circulation. But we willingly accede to the wishes of the author that it should appear in these pages.—ED.

plate nature in her original rude and grand features will not fail to pay this dale a visit. We climbed up to Reynard's hall, which is a cave situated very high in one of the rocks; it goes backwards several yards. It has a "perforated crag, rising just before it in the form of a magnificent arch; its height is about 40 feet and its width 18; in shape it nearly approaches to the sharply-pointed gothic." To the left of this was a small opening, through which we crept, and found a smaller cave, dark and awfully silent; this is called Reynard's kitchen. This spot possesses a mournful interest from the following fact:—A dignitary of the church, accompanied by a young lady, both on horseback, attempted to reach the hall—a most frightful attempt! When near the top, the horse on which the dean was seated fell back, and both were killed. The young lady however escaped. What a warning is this to venturesome persons! To throw ourselves, by our own carelessness and thoughtlessness, into the arms of death; and this in the midst of health and pleasure!

We began to return about nine; only one single star "shot forth its solitary ray," and the scene at this time was awfully grand. My thoughts were inexpressible. In a glen—hearing the rush of waters—a single star serving to make darkness visible—at intervals a bird flitting by to gain his nest—the boughs voiceless—the drowsy tinkling of a distant sheep-bell borne upon the breeze was beautifully sublime. I was led to think of the small space which our globe occupied in the map of creation, and perhaps the only one which rolls through immensity on which is inscribed, "The land of sin and death!" a mighty spectacle for angels. I thought of the greatness and power of that Almighty arm which reaches, from the brilliant throne of Deity—around which angels and archangels, cherubim and seraphim do continually cry, joined by the spirits of just men made perfect, "Holy, holy, holy, Lord God Almighty! the whole earth is full of the majesty of thy glory"—down to this rolling orb, guiding and sustaining all. Awake! awake! O arm of the Lord! and in thy majesty ride prosperously, because of meekness, truth, and righteousness!

June the second.

"Morning again breaks through the mines of heaven,
And shakes her jewelled kirtle on the sky,
Heavy with rosy gold."

After breakfast we started on our way to Ilam hall, the seat of Jesse W. Russell, esq., M.P. After crossing the Manifold, we soon arrived at the entrance gates, which are of a plain but massive character, and in perfect keeping with the mansion to which they appertain. A short but pretty way brought us to the church, a venerable pile. I love to see a good old English church! those dear old grey structures, with their spires and towers, are the pride of our villages, the beauty of our cities, the glory of our land.

"Crowning a flowery slope, it stood alone
In gracious sanctity. A hue of ages gone
Seem'd from the ivied porch the solemn gleam
Of tower and cross. The air was fraught
With noble memories."

From here we proceeded to the mansion, which is built of stone: its outline and elevation are remarkably good. Its style is a compound of Saxon, Tudor, and Elizabethan. A fine oriel window occupies a conspicuous and central position in the principal front, to the right of which appear the long pointed windows of the entrance; a hanging terrace garden, supported on arches, forms a bold projection on the left; while, towering high above the other parts of the edifice, rises the flag turret, a noble and characteristic feature in the pile. When the flag is hoisted, fanned as it is by the mountain breezes, its crimson drapery may be seen waving at a great distance, and in some points of view, where it peeps forth above the hills which conceal the tower on which it floats, the effect is most beautiful. The mansion "is situated in as solemnly striking a solitude as one can well conceive. It stood up aloft, on a natural terrace overlooking a deep winding glen, and surrounded by sloping uplands, deep masses of wood, and the green heights on the left, in a situation of solitary beauty which extremely delighted me. Not a person was visible throughout the profoundly silent scene, and not a house was within view. I stood in admiration of its aspect; without smoke, without a sign of life or movement about it, in the broad sunshine of noon, it looked like a hall of old romance laid under a spell of enchantment."

To the left, and likewise in the rear of the mansion, a hanging wood of great richness and beauty clothes the declivities of a precipitous hill, at the base of which lies the rocky bed of the river Manifold; the same wood, sweeping round to the eastward, forms an admirable background to the picture, while on the right are seen the mountains of Dovedale, which have an air of dreary grandeur, contrasting strangely with the luxuriance of the wooded hills on the left.

After spending some time in the grounds, we passed along until we came to Blore church. It is a beautiful old fabric.

"O Christian fane! the soul expands in thee;
Thine altar and thy tomb
Point to the hope and doom
Which lead and cheer man to eternity."

We were shown over the church, which is very much dilapidated, but in its ruins it was beautiful. It contains some very fine monuments; one to the memory of the Bassets deserves particular notice. The solemn quietness and mellowed light which prevailed suited my mood, and I thought how often had those walls resounded to that splendid declaration, "Thou art the King of Glory, O Christ!"

THE APPEARANCE OF THE WISE MEN AT BETHLEHEM AN EARNEST OF THE FIRST-FRUITS OF THE GENTILES*.

PROPHECY had long foretold that, on Messiah's coming, the Gentiles should form a large portion, yea, the largest portion of the church of God. Although the majority of Israel entered not into the spirit of this prophesying, yet those, who

"Fain would all God's goodness feel,
And know their sins forgiven,
And do on earth his perfect will,
As angels do in heaven,"

assented unto it, and that with the heart as well as with the understanding. Hence, Simeon, who

* From "Lectures on St. Matthew;" by the rev. W. Blackley, B.A., formerly of St. John's college, Cambridge. London: Hatchards, 1849, pp. 246.

waited for the consolation of Israel, could speak of God's salvation as being prepared before the face of all people, a light to lighten the Gentiles, as well as to be the glory of the people Israel. Isaiah could speak of Messiah as the root of Jesse that should rise to reign over the Gentiles, and declare that in him should the Gentiles trust. Jacob could assert, that to him should the gathering of the people be. And these assertions, together with many similar ones, had for their basis God's declaration to Abraham, that in him all families of the earth should be blessed, as well as his declaration on man's first transgression, that "the seed of the woman" should bruise the serpent's head. The prophecies relating to the accession of the Gentiles to the church of God are so numerous, repeated, direct, and spirited, that it seems utterly astonishing that the Jews should have so lost sight of the fact as they did; have lost sight of the truth, that, when Messiah came, their whole economy, civil and ecclesiastical, was to cease, and Jew and Gentile to be united in one fold and under one Shepherd, even Jesus the great bishop of souls; that there was to be no longer any difference between the Jew and the Greek; that by one Spirit all were to be baptized into one body, whether Jews or Gentiles, whether bond or free; that both were to be made one, and the middle wall of partition between them broken down.

If an objector reply it may be gathered from the New Testament, that the meats and drinks, and divers washings, and carnal ordinances of the Jews were only imposed until "the time of reformation," that is, till the time of Messiah's advent; and that he, being come, hath obtained eternal redemption for us, but that this fact could not be collected from the prophetic scriptures, I would answer at once that it could. All prophecy speaks of the accession of the Gentiles to the church under the reign of Messiah: that cannot be denied for a moment. And, as to the ceasing of the Jewish polity, the prophecy of Daniel distinctly asserts it: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Here is pointed out, not only the redeeming work of Christ, and the exact time when it should be accomplished, but the direct cessation of the Jewish ceremonial institutions; and this by the expression, "making an end of sins (that is, making an end of sin-offerings), and bringing in everlasting righteousness:" by which was meant, on reconciliation having been made for iniquity by the Most Holy, or by the Messiah, all further sacrifices for sin were to cease, the great antitype being then come, who, as the great High Priest between God and man, should ever present his one offering of himself to God as an available sacrifice for every individual who should approach the throne of grace through it to the end of time. The expression in Daniel, of Messiah's bringing in "everlasting righteousness," is equivalent to St. Paul's, of Christ's having obtained "eternal redemption" for us; both alluding to the last efficacy of Messiah's offering for sin, in opposition to the continually-repeated offerings under the Jewish dispensation. Now, God's having accepted the wise men was setting his seal, as it were, to the divine prophecies with respect to the Gentiles, and affording us an earnest that he would accept any, and every other Gentile, who should seek mercy and salvation through Christ his anointed.

And how deeply are we as Gentiles, interested in this important truth! The unsearchable riches of Christ—and blessed be God for the unspeakable mercy—are offered unto the Gentiles as well as to the sons of Israel. The gospel of Christ may equally become the power of God to the salvation of the one as of the other. The light of Christ is offered to all nations, tongues, languages, and people. If it were not, we, as Britons, should still be sitting in darkness and in the shadow of death. But Christ hath been, and is still, preached unto us; and, blessed be God, multitudes have felt his enlightening and life-giving power. Having awakened from their sleep, through the influence of the Holy Spirit, Christ hath given them light. From being dead in trespasses and sins, they have been quickened and raised up, and made to sit together in heavenly places in Christ Jesus. They are one with Christ, as Christ and the Father are one, and possess the enlivening hope, through grace, when they quit this mortal state, of entering on and enjoying to all eternity the inheritance of the saints in light. O seek all of you to become partakers of like privileges; to become subjects of a like joyful and bliss-inspiring hope! "The Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

WHO ARE THE GIPSIES?

No. IV.

It is natural now to enquire concerning a people in many respects so peculiar, of what religion they are. "They have never been known to gather into barns, and yet, some way or other, their heavenly Father constantly feedeth them." Do they know this their celestial Protector? Do they acknowledge and bless the hand that thus, we may surely say, miraculously guides and tends them? The author whom I have already cited, will answer this question—"While other people may be described by what they possess, the gipsies may be most strikingly designated, and distinguished from all other people, by here stating what they do not possess. They have no religion, *i. e.*, no religion peculiar or common to them as a people. They have no places of worship; they have no priests or professed teachers, no mode of worship. They have no idols, no images or outward symbols, no superstitious observances, no places of sepulture." As nothing will be more likely to convince us that this is not an accidental condition of things which we see prevailing among the gipsies, than the observation of striking peculiarities that distinguish them from all others any where to be found, it is well that we should notice some other further points of distinction. We are informed that "they have no country. In all places where they reside, they are aliens. They have no pedigrees—no ancestors for whose exploits they are proud; no love of fame—no desire to live in the remembrance of those who may descend from, and succeed them. They have neither manuscript nor printed

books in their language; with scarcely an exception, they can neither write nor read. They are no delineators. They have no oral tales or poems. They are neither dancers, singers, nor whistlers. They possess no arms of any kind, either offensive or defensive. They are no robbers nor midnight plunderers. If any instances have occurred, they have been so rare as only to form a striking exception. And, what is very remarkable, situated as they are, they are very rarely poachers, though they must frequently be greatly tempted to become such."

Let any one now but ask himself to whom these undoubtedly remarkable distinctions belong. Is it to a little company of persons who have taken up their abode in some spot for a short space of time? Such habits and manners would even then attract our notice; but they would not set us upon a serious enquiry about the people themselves, because we might conclude that they wished to appear eccentric in order to deceive with the greater success. But when we find scattered throughout all Europe, and a considerable part of Asia, ten thousand such companies, or even more, that they have generally no communication with each other, that these peculiarities characterize no other people in the world, and, lastly, that they are not newly-sprung, but have attached to the whole people from the very earliest times when we have notices of the people themselves, "all the aforementioned wonderful peculiarities seem to mark the gipsies for a people so dispersed, so disposed, and so preserved by an Omnipotent Being, either for past transgression, for future designs, or for both."

The amount of what has been brought forward on the subject of the gipsies is this—they exhibit the greatest anomaly which the world ever saw. The Jews are at once a dispersed and a separate people; but they know their origin and their destination. They are the acknowledged people of God, whom, indeed, he hath chastened and corrected, but not given over unto destruction. They believe themselves to be still his favoured people, reserved for yet greater favours at his hands. Retaining this impression, not nationally merely, and in a general way, but spread throughout their whole widely dispersed people, and carried about in the bosom of each individual member of it, it is no marvel if they should be found holding themselves aloof from all other men; and, as they have been in time past, and are to be in time to come, distinguished from the whole world around them, so, in the interim, they should be found jealously remembering, asserting, and keeping up their separateness.

"Well, then, what shall we say as regards the gipsies? They too are a distinct people dispersed in almost every country in which Jews are to be found, and in some in which they are not. What then have they of a peculiar nature attaching to them, to dispose and enable them to seek, obtain, and hold fast permanent residences in almost all countries but their own? Humanly speaking from common experience, they have none. Nay, there appears to be almost every thing to deter and incapacitate them from the so doing; while there is every inducement and opportunity for them to amalgamate with the people of the several countries in which they reside. They know nothing of their original country beyond its name; they therefore cannot be attached to it—they have no expectation of returning to it. There is nothing national to bind them together, and yet no people are more united. They have a language which (though the circumstance is unknown to them) is now proved to be common to the whole race throughout all the countries in which they are found. They have no common religion (no religion at all), no peculiar ceremonies, no national observances or traditions, no idols, nor any practices requiring their keeping together or preventing their mingling with, and becoming one with, those of the several countries in which they reside. This, however, they do not do."

"Now is it possible for any man of discernment seriously to contemplate all these peculiar circumstances as attaching to this extraordinary race, without being struck with astonishment, and exclaiming—'This is indeed marvellous, and must be of God's especial ordainment for some most important purpose?' Must not then such a man be led, as I was, to enquire if no such purpose has been declared respecting a people who, wherever they are found, declare that they are Egyptians? The Jews he would know (the only people kept dispersed like them) were so by divine ordainment, foretold by the prophets; must he not then ask, as I did—'Are not these more anomalous people preserved by the same means, and is there no declaration in the scriptures of such being the fact?' How astonished then would such a man be, on searching the scriptures, to find that there are even more numerous, and much more striking and explicit, prophecies declaratory of the dispersion of the ancient Egyptians through all countries, and their so remaining (exactly in the state in which the gipsies are now found) till they shall be recalled to their native country; there to become again a nation, and that under a Saviour, and a Great One, where they shall be brought eventually to know the Lord! On finding this to be the case (which removes all difficulties), could he for a moment doubt that the gipsies are the dispersed Egyptians? If they are not—what are they, and where are the dispersed Egyptians? They certainly never have yet been recalled and become a converted nation. Either then they must be in existence somewhere, or the most numerous, explicit, awfully striking prophecies that ever the lips of inspired holy men of old pronounced, by the immediate command of God, were delivered in vain, and worse than in vain. Every new authentic information that is received respecting the gipsies serves, however, to confirm that which the gipsies have from the first all declared, viz., that they are Egyptians.

An enthusiastic writer on this subject* has shown that "the gipsies have a language into which the scriptures can be translated, and that it is substantially the same as spoken by all the gipsies in every country." Is not this a high encouragement to us to seek to set on foot some scheme by which they may be reached by the message of the Almighty? They have been wonderfully fed by the divine hand. "It is he that nurtureth the heathen, and shall not he punish?" This principle of natural religion introduced into their minds might, by the blessing of him under whose tutelage they have so long been, be introductory

* See "An Account of the Gipsies in Spain;" by Mr. Borrow.

to the higher and more mighty motives of Christianity. Kept distinct from all others by a most mighty power that is maintaining them in their separateness, do not they present an interesting field for sacred enterprize? And as the Jews in various directions are furnishing encouragement to the friends of ancient Israel to go on with their efforts for conversion, so it may be granted to the next generation to bear rejoicing testimony to the success of exertions commenced in this towards the reclaiming of idolatrous Egypt's dispersed children. Undoubtedly their recovery, their being "fetched home," is included in the notion of the "fulness of the Gentiles" being "come in."

THE DUTY AND HAPPINESS OF PROGRESSIVE SPIRITUAL KNOWLEDGE:

A Sermon,

By the Rev. Thomas Ridley, M.A.,

Curate of Gosforth, near Newcastle-upon-Tyne.

Hosea vi. 3.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth."

Here you perceive one of those beautiful allusions to nature and her operations which very frequently occur in holy scripture; or, to speak more correctly, the works of God in nature are here employed to describe his moral government, his ways with his church, his dealings with his people, for their spiritual discipline and sanctification. In the New as well as Old Testament, natural things are thus employed as emblems of spiritual. The manifestation of divine mercy to those who seek it is as certain as the going forth of the morning, from the presence of the glorious sun in the visible heavens to displace the night. With the penitent, believing, and praying soul, "sorrow may continue for a night, but joy cometh in the morning."

The enlightening and comforting influences of the Holy Ghost shall as surely be vouchsafed to the soul longing for salvation, as the rain, the former and the latter, refreshes and fertilizes the earth. The Almighty Lord of heaven and earth hath decreed that, "while the earth remaineth, seed-time and harvest, summer and winter, day and night shall not cease." The laws and operations of nature are not more certain than the fulfilment, in the revelation of grace, of God's exceeding great and precious promises. He is not man that he should repent, nor the Son of man that he should fail either in will or power to perform all his covenanted mercies. Do we confidently calculate upon the fixed order of nature, upon the regular returns of day after night? With equal, yea, with stronger faith may we expect the communications of grace, if we prize and seek them. The goings forth of the goodness of God are prepared as the morning towards humble, prayerful, heaven-directed minds. As the departure of night and the timely dawning of day are the continually recurring effects of what God hath established in nature, so in the economy of grace, in the arrangements he hath ordained for our salvation, every sincere believer shall experience and testify that God is both faithful and almighty. Such a believer is thus addressed: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. I will visit transgression with the rod, and iniquity with stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psalm lxxxix. 28). Sin shall not escape unpunished, because it has been determined and it is threatened that tribulation and anguish is the lot of the obstinate evil-doer. Verily it shall be well, perfectly and for ever well, with the righteous, because it has been ordained and is promised that immortal glory and honour await such. As grace is promised to the penitent, and especial honour and blessing to the humble and meek, so indeed in the providence of God, in the ordinances of his church, in the communications of his Spirit, he will infallibly substantiate and display his faithfulness and truth. The hearts, the blessed hope, and especially the final portion of his true servants shall fully realize whatever is implied in this and similar promises: "To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word" (Is. lxvi. 2). As I have promised you a complete and gracious pardon through the offices of my eternal Son, so indeed shall you experience "redemption through his blood, even the forgiveness of your sins." As I have promised, the disciples of my Son—those who live in the divine law by faith in his righteousness and atoning blood—shall indeed taste of pleasures unspeakable, joys inconceivable, inheriting "an exceeding and eternal weight of glory." Yes, all these declarations to the just and the unjust have I made by the mouth of my holy prophets since the world began, and in these last days by my beloved Son and his inspired messengers; and shall they not come to pass? Verily, as I have purposed it and spoken it, I will not repent, neither will I turn back from it. My goings forth to perform all my revealed will is as infallibly prepared as the orderly returns of nature, as the successive dawnings of day, as the vicissitude of seasons, as the descending upon the earth of the rain, the latter and the former. You contemplate the

periodical rains as the necessary causes of abundant natural blessings, and the rising of the sun as the dispersion of darkness; equally firm let your expectation be of my interposition in providence and grace to effect your deliverance, and to communicate spiritual good.

Such are some of the considerations by which we are excited cordially to embrace the divine promises, and to repose our souls entirely upon God's gracious word, and to stand in awe of the tremendous judgments he hath denounced against sin. Such a subject is fitted, under the divine blessing, not only to inspire with comfort the mind of the sincere and diligent, though it may be, the tried and perplexed Christian, who is resolved through grace "to follow on to know the Lord more and more," but to fill with deep and solemn apprehensions those who have not and seek not any saving knowledge of him. The divine promises and threatenings rest on the same foundation—the immoveable foundation of his everlasting unchangeableness, his perfect faithfulness, his universal presence, his almighty power. O, may we become solemnly, effectually impressed with these great truths; may those of us who possess not, who seek not, the knowledge of the glory of God in the face of Christ Jesus, be actuated by a timely dread of falling unforgiven, unjustified, unsanctified into the hands of God! May those who are in a far different and happier condition be animated and strengthened to follow on to know more and more of him whose goings forth in mercy are prepared as the morning, whose gracious influences are ensured as the rain, the former and the latter rain upon the earth.

Our text contains a duty and a promise. Our duty is "to follow on to know the Lord;" and to its performance we are incited by a gracious promise, which, couched in metaphoric language, is indeed beautifully expressive and appropriate: "Then shall we know him;" for his going forth, his care and condescension to meet us in mercy, is prepared—is as predetermined and customary as those successive changes and established operations of his visible works which we so beneficially and continually experience.

Most consolatory must have been this seasonable declaration of God's prophet to the children of Israel. It announced the certainty of reconciliation between God and penitent sinners. As the prodigal, returning wasted, afflicted, doubtful, and stricken in heart, would feel encouraged to approach his Father's immediate presence by beholding, or by the tidings of his Father's compassion towards him while yet afar off; so the Lord's ancient people, at this period of degeneracy and wickedness and consequent suffering, would be moved to deeper repentance, and quickened in their return to their God, by the prophet's exhortations and promises: "Come, let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth." Jehovah will exhibit the signs of his returning presence among his chosen people. Converted and restored, they shall live in his sight, they shall enjoy his presence, and possess the knowledge of his infinite majesty and glorious grace more abundantly than hitherto.

Though the primary sense of this prophecy refers to the Jewish people, yet there are sufficient considerations to warrant our interpretation of it as containing an oblique allusion to our Lord's resurrection on the third day, and the great consequences thence accruing to all believers. Agreeably to the allegorical style of prophecy, our Saviour's sufferings instead of sinners are here alluded to. We are baptized into his death and buried with him, and by his resurrection on the third day he raised us to the hope of life and immortality. Each believer regards our Lord's death and resurrection as a common death and resurrection of all believers.

The same touching and sublime views of the divine nature, especially of his compassion, his inspired messengers have always been commissioned to exhibit to humble and contrite minds. David thus addresses his God: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared." We are assured in the New Testament, that "God is in Christ Jesus reconciling the world unto himself, not imputing their trespasses" unto penitent believers. While God is thus revealed as merciful in pardoning iniquity, transgression, and sin; while here is encouragement the most ample, and consolation the most sweet and exalted, for believing, humble, and obedient minds, the entire volume of inspiration nevertheless most emphatically and solemnly discountenances all presumptuous expectations of abounding grace while we wilfully and knowingly continue in sin. True, God is merciful and gracious; but he is also glorious in holiness, fearful in majesty, and just and true. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

According to our text, the safety and hap-

piness of knowing the Lord, and of following on to know him, are consequent upon returning to the Lord with penitent acknowledgment and lively compunction on account of apostacy and disobedience. The sin, and the consequent sufferings of the Jews, together with the relief and mercy they experienced through repentance and belief of God's word, are described by a variety of similes, according to the prophet's pointed and energetic style. A state of sin is separation from God; hence the prophet's exhortation—"Come, let us return unto the Lord." It is also a state and condition of suffering, affliction, and wretchedness: "He hath torn us, he hath smitten us." Suffering and wretchedness, in this world or in the next, or in both, are necessarily the results of sin, according to the moral government of God, and to the fixed, unalterable constitution of things. The fact that true believers shall escape the future and endless retribution of their sins, forms no exception; because they have taken refuge in him, and have become spiritually one with him who is their substitute, who bore their iniquities, and who at once, with adorable love and amazing grace, and to the perfect satisfaction of eternal justice, becomes for believers the end, the fulfilment, and the vindication of the law of righteousness and truth.

Alienation from God is likewise spiritual insensibility, a moral death—a "death in trespasses and sins:" "after two days he will revive us, and we shall live in his sight." It is also a condition of ignorance: "alienated from the life of God through the ignorance that is in them:" a deplorable destitution of that most needed and precious of all knowledge, the efficacious knowledge of God's revealed will and character: "then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth." And do no facts and universal experience combine with scripture in proving a sinful life, and an unconverted character, and an idolatrous attachment to this world's wealth, favour, or pleasures, to be unwise, ultimately unhappy, and hereafter permanently wretched? Such it is necessarily, because it is in violation of the will of God, of his moral government, and of the original ends and the cravings of man's immortal nature. No wonder that the way of transgressors is hard, that there is no peace to the wicked. If their sensual minds retain any sensibility to things spiritual and eternal; if they believe that man is immortal and responsible, what must be the anticipations which accompany their consciousness of wilful perseverance in iniquity—of unpreparedness to meet God in judgment? Hence the prophet's strong language concerning souls thus alienated from the knowledge and love of God through their ignorance, unbelief, and sin. He might so have spoken from a strong and lively perception of the bitter fruits of sin in the ordinary course of God's moral government, independently of any of those special expressions of his displeasure, or of those immediate visitations of judgment, which characterised his dealings with the children of Israel. These things are believed and felt deeply by penitents when first awakened to a perception of their state—of the exceeding criminality of sin, and their own defilement thereby, actually and naturally. Do *we* thus believe and feel? Have we ever felt, acknowledged, and deplored our natural ignorance and blindness, our inaptness and indisposition towards that knowledge which is eternal life—the knowledge of the living and true God, and of Jesus Christ, whom he has sent? If, in prostration of all our natural pride and self-confidence in the dust, and if in a real spiritual lowliness, and in a sense of helpless ignorance and misery, we are deeply conscious of needing the pity, help, and teaching of God, let us be encouraged by the revealed promises and character of God. Then shall we know him, through the one Mediator, and by the offices of the comforting, sanctifying Spirit, if we follow on to know the Lord.

As a further incitement, consider what it is to know the Lord. Consider how incomparably great is the excellence of this knowledge. The acquisition of pure knowledge generally is, of course, good and desirable. The human soul has been endued with faculties and capacities by its Creator, for attaining, storing, and digesting knowledge, and for its various application and employment. By the attainment and employment of knowledge in science, arts, and literature, the mind is entertained, cultivated, and enriched. But this secular knowledge is not necessarily the parent or the associate of goodness, usefulness, and happiness. Since knowledge is power, it becomes a curse rather than a blessing when possessed by a proud, selfish, cruel, or immoral mind. Worldly and intellectual knowledge cannot sanctify the soul, nor secure the happiness of its possessor. "This present existence affords no solid satisfaction but in the consciousness of doing well, and in the hope of another life." Such was the opinion of one*, in the concluding scene of his life, whose name is frequently associated with the noblest distinctive faculty of man—

* Mr. Locke, in a letter which he left for his friend Collins.

reason. Without a lively faith in the gospel, without spiritual submission and practical obedience to God's revealed will, I know not how any soul can possess a warranted, comfortable "consciousness of doing well," or enjoy "the hope of another life." This faith, submission, and obedience, are necessary parts or accompaniments of the knowledge of the Lord, according to holy scripture. In proportion as we make proficiency in this knowledge our furtherance in true religion and virtue, our spiritual sanctification, our temporal and eternal happiness, are secured. Revealed religion supplies incomparably the strongest motives to self-denial, benevolence, and contentment; it presents, beyond all comparison, the most sublime objects of contemplation, the most elevating and purifying views, the most transporting yet soothing anticipations; when known and evidently believed, it sheds and maintains over the soul that mild and genial sunshine which warms and cheers, but neither inflames nor irritates. These are the sensations and the tempers and the principles which the religion of Jesus does, and was designed to inspire. Let us acknowledge freely the salutary influence of literature and science upon the human character, especially when baptized and governed by true religion. But literature and science are not, like religion, attainable by all, nor indispensably necessary to the main duties or to the happiness of mankind. Religion, even unaccompanied with any considerable attainments in secular knowledge, abundantly gratifies the curiosity of the soul, strengthens and refines the mind, as all experience proves, and gives a moral elevation to the character, which might be expected from the nature of that religion. This religion—the knowledge of the Lord—comprehends the experience of the divine goodness and loving-kindness, together with the fruits of faith and obedience to his commandments.

Hence the scripture exhortations to esteem this knowledge as more precious than choice gold: "The knowledge of the Lord is understanding." The apostle continually prayed for his beloved Colossian converts, "that they might be filled with the knowledge of the will of the Lord, in all wisdom and spiritual understanding." Another apostle represents it as a means of grace and peace: "Grace and peace be multiplied unto you, through the knowledge of God and of Jesus Christ our Lord." In a subsequent passage he speaks of the knowledge of the Lord and Saviour Jesus Christ, as a means of escaping the pollution of the world. The excellence of this knowledge is further indicated by the apostle's account of its source and effects: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus the knowledge of the Lord is a heavenly gift: it illuminates the heart, therein displaying the glory of God: it influenced the apostle and his brethren to preach, not themselves, but Jesus Christ; and to devote themselves to the service of mankind, especially of the Christian brethren, for the sake of their common Lord and Redeemer.

Thus the knowledge in which we are exhorted to continual advancement, is not natural knowledge, nor merely intellectual, either in its source or in its highest operations and best effects. The spiritual saving knowledge of the divine Being is compared to light—that most precious and delightful part of the works of nature; and to the fountain of that light, that glorious luminary which is throughout creation the most beautiful and transporting object. This saving knowledge, as well as "every good and perfect gift, cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." It is communicated through the offices of the one Mediator, and the agency of the Holy Ghost imparting an efficacious blessing upon prayer, the word, and the ministrations of the church. It consists in veneration and love towards the Lord—a meek but firm affiance in his promises and mercy; in persevering obedience to him as the Father of an "infinite Majesty;" as the honourable, true, and only Son, whose intercession and merits are all effectual for the salvation of true believers; as the Holy Ghost, equal with the Father and the Son, whose office is to enlighten, comfort, and sanctify. And O, how unspeakably more excellent is this knowledge than all other science! The day is approaching when worldly literature and accomplishments shall cease for ever; but this knowledge instructs us in the way to endless bliss. Convinced of this, the great apostle exclaimed, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Destitute of this knowledge I am nothing, though I have the gift of prophecy, and understand all mysteries. Prophecies shall fail; tongues shall cease; all human systems shall dissolve; the noblest productions of genius shall perish; and all wisdom, except what is spiritual and heavenly—being, at best and in the wisest, extremely limited and incomplete—shall vanish away in the disclosures of the world

to come; like those stars which, though they twinkle brightly in the midnight sky, yet melt away, disappear, and are lost in the light of day. The most searching and comprehensive views of man here below are obscure, imperfect, partial—often erroneous; but the knowledge of the glory of God in the face of Christ Jesus shall not cease nor be extinguished even in death, but shine increasingly in splendour, fulness, and glory, unto the perfect eternal day.

In the regions of everlasting light, the clouds which here overshadow the human understanding shall be for ever dispersed, and we shall behold, continually more largely and deeply, the wonders of nature and grace; contemplating with rapturous wonder, love, and praise, the attributes and works of God displayed in innumerable glorious objects, of which imagination can now have no conception; crying, in unison with the heavenly host, and with all who shall be redeemed from the earth—"Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

Let us then, beloved, make it our first and supreme concern to attain to the knowledge of God as our reconciled Father in Christ Jesus. Having attained this, your salvation is begun; your heaven is commenced on earth; you have entered upon a course of pure spiritual blessedness and virtuous improvement, which shall make progress throughout endless ages. How incalculably superior is this knowledge to that of the deistical philosopher, and to that of the dead formalist Christian and mere professor! Their speculative knowledge consists of only the belief of God's existence, and a sort of acknowledgment of his perfections; but it does not influence the heart, nor determine the conduct into divine love and sanctification. Such a knowledge may and often does tolerate, accompany, and in some cases produce, pride, sensuality, evil passions, and devotedness to this world. Through the lively and scriptural knowledge of the Lord, we perceive and feel the awfulness, the grandeur, the jeopardy at once, and the means of the security of our interests for eternity. Our nature, character, and responsibility, in relation to God and eternity, are thus really felt and become matters of the deepest solicitude. Our conclusion and our habitual conviction is, that our soul hangs upon him; that all which really deserves our utmost anxieties is entirely under the eye, in the hand and determination of God. We glorify him as at once a just God and a Saviour of us sinners. We are constrained by love to serve him who first so loved us, and gave himself for us, and hath washed us from our sins.

Of this knowledge it cannot be said—"He that increaseth knowledge increaseth sorrow." If the knowledge of the several branches of human science can adorn our present existence, and confer upon it many blessings, the true knowledge of the Lord according to his own revelation, provides for our immortality, presents to us the way of endless life and peace, and accompanies us therein until we reach the glorious consummation where we shall know the Lord, not in part, but clearly and perfectly, even as we ourselves are known to him.

While this knowledge implies and cherishes an approval of God's ways and will, and is accompanied with love to him and delight in him, it likewise implies justice and mercy and charity to our fellow-creatures. "The king of Israel judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord" (Jer. xxii. 16). Are these our dispositions, characters, and practice towards God and man? Thus may we ascertain whether we really know the Lord. The consequences are infinitely momentous. This is life eternal—to know the only true God, and Jesus Christ whom he has sent.

I may presume that in this congregation there are two classes of character—one knowing the Lord, and following on to know him; another not knowing him, but having the understanding darkened, being alienated from the life of God through their ignorance of him.

Let me briefly address, first, those who know the Lord. For this inestimable blessing you are indebted solely to the grace of God. "Blessed are you; for flesh and blood hath not revealed it unto you, but your Father which is in heaven." You have attained it, not by natural might and power, but by the Spirit of God. It is, then, your first, your continual duty to ascribe unto him all the glory. You are interested in that covenant of eternal life which is sealed by the blood of the holy Lamb of God: hence it is your privilege to possess peace and joy in believing and a bright hope of glory. Be desirous and diligent, above all things, to feel and live consistently with such distinguishing grace and such a glorious hope. They who have this hope purify themselves even as its divine Author is pure. You are to follow on to know him. Consider what is implied in this progressive knowledge. He is glorious in holiness; you, therefore, are to be "changed into the same image, from glory to glory, by the Spirit of the Lord." Again: he is the Father of mercies and the God of all comfort; it is, therefore, your privilege to advance in the experience of mercy and comfort. Again:

Ever the waves rush'd on,
On, ever on, the wide shore's common prey;
Not one returned, not one!
Each run its destin'd race, and past away.

But others fill'd their place,
Unnumber'd others; like a host they came,
Thronging before the chase
Of multitudes, that hurried on the same.

To their appointed bound
Some glided gently, passing with a sigh:
While others lash'd the ground
And foam'd, like strong men in death's agony.

And such is life—a wave
Toss'd on the world's full flood, now seen, then gone;
Driv'n to that shore—the grave—
By others that eternally rush on.

The sea has many waves;
The world has many pilgrims; night and day
These fill their destin'd graves,
While those pass on in their appointed way.

The waves we saw at morn,
We see them not at noon; and evermore
The life within us born
Gives place to other life, and goes before.

Yet thought, to lift the soul
Above the meanness of this mortal strife;
Yet undiminished roll
The flood of ocean, and the flood of life.

O well may man exclaim,
These are thy glorious works, our God, most high;
Parent of good—the same
Now and throughout the reign of all eternity!

E. SCARFE.

Maryport.

Miscellaneous.

RUSSIA.—The Russians regulate their whole lives, and especially the different actions of their domestic economy, not according to nature, but by certain church festivals, which are once for all established as the times for doing certain things. Thus cattle are turned out, not when there is grass for them to eat, but on the 17th of April, because it is St. Stephen's day, when the priest blesses and sprinkles them with holy water. In like manner they do not begin ploughing when the weather is favourable, but on St. Gregory's day, who gives success to the operation. Apples are not gathered when they are ripe, but on the festival of the virgin Mary, in August. An apple eaten before that day is liable to operate like poison; but, after it, unripe fruit is not hurtful, even to infants at the breast; and, if flux or inflammation ensue and carry them off, it was the will of God. On Easter Tuesday all the Tschumaks (drovers of the south) set out, because the roads are then good; and about Pakrowi (the 1st of October) they return home, because after that festival it is not quite safe, on account of spirits, to be abroad. Within similar established limits the snow-communications of the north are confined.—*Kohl's Russia.*

SUPPOSED FELICITY OF THE POLYNESIANS IN A STATE OF NATURE.—No picture is more deceitful than that which exhibits the supposed innocence and delights of savage life. The child of nature is usually represented as being free from envy and all the factitious passions of civilized existence; a stranger to covetousness and ambition, happy in the enjoyments of those around him, content with his present lot, and having no apprehension in regard to the future. Oppressed by no care, burdened by no toil, tormented by no restless desire, seldom visited by sickness, his wants easily satisfied, his pleasures often recurring, the Otaheitan was conceived to pass his days in uninterrupted felicity, under the magnificent sky of the tropics, and amid scenes worthy of paradise. But a closer view disclosed a very different state of things. The lower classes were unmercifully plundered and oppressed by their superiors; domestic happiness, in its proper sense, was unknown; the females were reduced to the greatest debasement, not being allowed to partake of the same food with their husbands and brothers, and not even permitted to dress it at th same fire, or place it in the same basket. It is farther asserted that they were, generally speaking, without natural affection, implacable, unmerciful, and that, under the dominion of the worst of propensities, they often acted more like fiends than human beings. "That there should," says Forster, "exist so great a degree of immorality in a nation, otherwise so happy in its simplicity and in the fewness of its wants, is a reflection very disgraceful to human nature in general, which, viewed to its greatest advantage here, is nevertheless imperfect." That this immorality did exist is not denied by one of the most ardent admirers of the Polynesians, who to the observation of a philosopher could add the advantage of a repeated residence amongst them. True it is, that many who have ceased to do evil, after the manner of their unconverted countrymen, have not yet learned to do well, to the full extent of their Christian obligations. Where sins are gross and shameful, the first step is more easily taken than the second; and hence the missionary finds less opposition when he denounces a flagrant iniquity than when he enjoins a needful virtue or a becoming grace. Those who read with attention the epistles of St. Paul to his converts in the most refined parts of the Roman empire, will perceive that, though they had abjured the abominations of heathenism and the useless ceremonies of the Mosaical law, their conduct did not in all cases throw a suitable light on the purer principles which they had openly professed. The fifth and sixth chapters of his first letter to the Corinthians prove but too clearly that the licentiousness of pagan manners did not yield all at once to the holy precepts of the gospel, nor to the instructive example of its self-denied teachers.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE BIBLE ENGLAND'S PALLADIUM.

BY THE REV. R. TAYLOR,

Incumbent of Hartlepool.

WE learn from the narrative of St. Paul's preaching at Ephesus (Acts xix. 28-35), that the Ephesians worshipped a log of wood which the priesthood kept in the temple of Diana, and persuaded the people that it fell down from Jupiter, and that it was the image of the imaginary great female deity, whom not only all Asia, but all the world, worshipped. This image was the supposed guardian of the temple and city. "The tale of Troy divine" also tells of her palladium, likewise sent down from heaven, as the image of their great female protecting divinity. Ancient Rome was content with the protection of a military shield, which, however, was sent down, in the reign of Numa, from the god of war*. Modern Rome, in all her extended priestly dominions, has her palladiums as thick and plenteous as blackberries in autumn. The images and pictures of her female divinity far out-miracle all the palladiums of the ancient heathen; but perhaps even these are outdone by the famous image or picture of the great St. Dominic of Surriano in Calabria. It exceeds all the wonder-working palladiums, whether of wood, stone, or canvas, that ever found their way from high heaven to the wondering people of this wonderful world.

We learn this useful lesson from these priestly impositions—that, however a nation or people may err and go astray from the knowledge of the true God, there is still, in defiance of the father of lies, an unconquerable persuasion in the soul of man, "that the Most High ruleth in the kingdom of men;" and that protection is sent immediately from him. We may therefore in this respect say with the Psalmist (xxxiii. 14, 15), "that the Lord, from the place of his habitation, looketh upon all the inhabitants of the earth, and fashioneth their hearts alike." As in all the framework of the heathen mythology we detect a faint outline of a type of the true *Sacerdos*, or priest, the offerer of the real sacrifice that takes away the sin of the world; so, in these palladiums, tutelary deities, and guardian saints, and all other devices of men, in obedience to the great parent of subtlety, deception, and falsehood, we may detect a type of the bible—that gift to mortals really sent down from heaven as the true and only palladium. And such is this precious gift to England, since, so far as England places her confidence in the bible, so far does she prosper; and in the same degree that she takes it as her guide, and looks up to the God of whose mind it is the image, and of whose will its pages are the picture, as her protector, more than any other nation, to the same degree does she excel all other nations in happiness and glory.

Such is the divine goodness towards this nation, that we were, last autumn, called upon by our rulers to unite in a special "prayer of thanksgiving to Almighty God for the great blessing which, in his mercy and goodness, he hath vouchsafed in the late abundant harvest." When we consider the peculiar circumstances of the nation, in the late or present political crisis, we cannot look upon this proof of the divine favour towards us otherwise than as an especial blessing. And, reasoning from effect to cause, we cannot but infer that if England be blessed above other nations, as she most certainly is, there must

* It is probable that all these were meteoric stones, of the fall of which superstition took advantage to persuade the people that they were the miraculous gifts of their deities.—ED.

be something in her constitution of church and state in which the Almighty delights more than in any thing which is to be found in the governments and religious establishments of other nations. If righteousness exalt a nation (Proverbs xiv. 34), and our nation be exalted above other nations, as it confessedly is, then may we argue that there is a kind of national righteousness among us which, though unworthy of it, yet in a certain sense conciliates this divine favour towards us. This, I maintain, arises from our national respect for the bible, and therefore I say—"the bible is England's palladium."

I reason thus: as the Most High is the origin and Creator of all, and is no less the one only supreme Governor of the universe, so is he the source of all earthly government. Not only are earthly dominions transcripts of his one eternal universal dominion—types modelled from his great archetype, but we are told in his holy word that "the powers that be are ordained of God." I do not mean to say that any individual, by divine Providence, as was the case with David, is brought to be ruler of the people; it is enough for my present purpose to maintain that governments in general are divinely ordained. I know also that "it is not in man that walketh to direct his steps" (Jer. x. 23); that it is through God's preventing grace that justice is administered between man and man; for man being a fallen creature is naturally adverse to righteousness. It is by the divine Spirit that "princes decree justice," as it is also by the same divine agency inspiring the fear of God which constrains rulers when they are righteous to be just in ruling over men (2 Sam. xxiii. 3). A nation never was known to rise up and become great by internal unrighteousness. Of the nations of antiquity, the origin of the ancient Romans is that which is best known. Now, although they as a people, according to the light which we have, did not worship God aright, yet their national integrity, their ancient faith, and their domestic righteousness were such as to cause the national bond to be strong as iron and brass. But, when they arrived at the height of their power, and the wealth of distant provinces and of conquered nations was attracted to the capital as to a centre, then luxury and vice and unrighteousness became as clay mixed in the iron and brass of their national bond; the adhesive attraction of their *prisca fides* (ancient faith) was dissipated, and, though they remained a nation many ages after, yet it was a downward progress to dissolution and destruction.

A nation then, I say, originates in righteousness: so long as this pristine integrity continues, it ascends in glory. A period at length arrives when wickedness invades it, and it then has a severe struggle: there is a long alternation of prevalent influence between those who are given to change and those who "ask for the old paths, the good way," that they may continue to walk therein, and find rest to their souls from the harassing vexation of seeing the long cherished institutions, bulwarks of their national strength, assailed, and ready to rush down with ruthless ruin.

The first step of a nation downwards from the zenith of glory is the enactment of such laws as give more liberty to that depraved will of man which is in direct rebellion against God. The first act of the wicked, when they are in authority, is to relax the bonds of the ancient integrity, and by so doing they immediately sap the foundation of the national strength. Now it might be a difficult matter to say in what the excellence of our nation so as to exalt England above other nations consists, were we uncertain as to what the will of God is; for it is only in proportion to a nation's greater approach to accordance with this divine will, or its departure from it, that it is happy or miserable. But, by the blessing of God, we are in possession of a record of the divine will. In God's own word—in the holy scriptures, in that blessed book emphatically called the bible, or the book of books—we possess a divine document which sets forth the divine will; and so long as we possess this, and take it as our rule and guide, we shall have, as it were, a light to enlighten our paths through the intricate mazes of human depravity. Yes, while other nations who do not possess this record of the divine will, or have rejected it as their guide, and quenched its light in human inventions as substitutes, and are therefore groping their way in the dark, we have comparatively the light of the noon-day. To establish this point I need only remark that England, as a nation, not only values her bible more than any other nation, but that more than any other nation, government, or people, she takes its precepts as the foundation of her laws. And for this reason I am bold enough to say—and I challenge and defy any one to gainsay it—that England is the happiest nation on the face of the earth. She, more than any other nation, fashions her laws by the divine laws, and administers justice by the rule of divine righteousness; and hence it is that she, more than any other nation, enjoys the divine blessing.

But England, as compared with all other nations, whether ancient or modern, is now at the most exalted degree of glory; and at this conjuncture it is that wickedness comes in like an overwhelming deluge; and now, even in England, is the tug of war between

that "righteousness which exalteth a nation," and that unwillingness to serve God through his church which causes nations and kingdoms to perish and be utterly wasted (Isaiah lx. 12). And is not this our present condition? Is not the battle at this time raging which shall decide whether all these institutions upon which our national exaltation is erected shall be swept away; and, as the counsels of the one party or the other prevail, does not the divine blessing abound, or is it not withheld? And who does not see that in late years there have been legislative enactments whose tendency is to depreciate reverence for the divine law, that the bible may gradually fall into disrepute, and eventually be either forgotten or become a thing of no authority? And did not the Almighty so signify his displeasure that even the inclement seasons bore witness to it, and our fields, by their scanty crops, set forth their testimony? But no sooner has the nation manifested an inclination to retrace its steps, and has made a vigorous effort to arrest itself in its downward progress, than the merciful Dispenser of every good and perfect gift crowns the year with his goodness; the hills rejoice on every side, and the valleys stand so thick with corn that they seem to laugh and sing.

It is often urged that, since the Allwise Disposer of the universe is the origin of all government, and the Sovereign Ordainer of "the powers that be," and as he wills the good of mankind, he must, it is said, always ordain righteous rulers, since they will act the most in accordance with his will; and since this is not borne out by experience, therefore they, who argue thus, impugn the truth and authenticity of this doctrine. But who are they that argue thus? and what is the ground of their argument? We are assured that a majority of this world's population are such as never find the strait gate of everlasting life. They flee far from that rugged, steep, and narrow way which leads to it. And such—and our Saviour declares them to be a vast majority—(Matt. vii. 13, 14), repudiate the doctrine of their own sinful corrupt nature: they abhor those divine precepts which urge the necessity of a renewal of the heart, a thorough repentance, and a change of life. And such are those who so indignantly spurn the doctrine which maintains that "there is no power but of God, and that the powers that be are ordained of God; that whosoever therefore resisteth the power resisteth the ordinance of God" (Rom. xiii. 1, 2). They tell us that the people, or the will of the people, is the source of all power; but, in doing so, they take good care to call those the people, and in reality they are the majority, who despise the belief in such a state of probation for another stage of existence as demands an utter change of life proceeding from a renewal of the heart. When such, therefore, either ordain laws, or choose their legislators, we may be sure that their regulating principle will not be the will of God as read in the bible. It will be expediency; yielding to popular clamour; and the giving of latitude to this depraved will of man, which runs counter to the divine will. The bible, which condemns this, will be looked upon as an enemy: their aim will be to malign it as a human imposition: their whole conduct will be in opposition to its precepts; and, since the need of some form of religion is an ingredient in the nature of man, a priesthood, in accordance with human depravity, will be exalted in favour and elevated to authority and power, whose cry will be, "Burn the bible!"

And how is all this borne out by the history of our own nation? Look back to the days when England first began, under such saintly impostors as Dunstan, to bury the word of God and his ordinances beneath a heap of rubbish of their own invention. A foreign bloodthirsty tyrant, in the Norman conqueror, rushed in, subdued the nation, and extirpated nearly all who possessed property. But at the same time, as the price of the Romish hierarchy giving their sanction to his usurpation and murder, he promoted the very evil which caused this divine indignation to be poured out. And has not the hand of the Almighty ever since marked with no equivocal signs of displeasure the predominance of this power, whose war cry is, "Down with the bible to eternal oblivion?" Without minutely tracing its progress of iniquity and hostility to the revealed will of God, from the days of the notorious rebel, Becket, and the enslaved votaries which crowded to his shrine, look how the civil wars between the houses of York and Lancaster destroyed nearly all the nobility, and crushed thousands upon thousands of the people beneath the weight of their descending ruin. Behold the attempt to quench the light of divine truth as it beamed forth from the bible in the reign of that misguided woman who earned, as her memorable distinguishing epithet, the surname Bloody. Look at the direful machinations of these enemies of the bible, when the first Charles allied himself with them by his unfortunate marriage with a daughter of France; and civil war again raged through the land, and steeped it with the people's blood. And, not to weary by particularizing all the contentions between the will of God and this depravity of man since that day to

the present, see how long we have lately been, and perhaps still are, upon the very verge of civil strife, occasioned by the more righteous few having wavered in listening to the clamours of the many in their proposing with so much confidence to remodel our laws and institutions in such a manner as would finally exalt the will of man above the will of God, as made known to us in the bible.

England has, for the last three centuries—wherein she has been gradually progressing to the head of the nations—been the stronghold of Protestantism. She has been "the witness and the keeper of holy writ:" she has kept and defended the bible in its purity: she has preserved it from Romish tradition on the one hand, and, on the other, she has discountenanced all the Germanic innovations and new, unspiritual expositions of its sacred truths: and, having done so, the Almighty has blessed her; and, so long as she continues to do so, he will still heap his blessings upon her.

I may likewise argue from this, that England contains a greater proportion of real Christians than any other nation; because, from their being chiefly instrumental in preserving the bible, and the bible being England's palladium, they are the real "salt of the earth"—the strength of the nation, and those who conciliate so large a portion of the divine favour—that England is the glory of all nations.

But, to make each individual take good heed to himself, I may observe that there may possibly be a national righteousness, which has its share in exalting the nation, but which may extend no farther to many than mere morality; and of such we may say—"Verily they have their reward." A merely moral man may receive the full recompence of his good conduct in his share of the national prosperity; but, great as this blessing in a worldly point of view may be, it falls infinitely short of a real Christian's reward. Nor would mere morality—whether national righteousness or individual virtue—long maintain its ground, were it not for the salutary influence of real bible Christians, and the divine blessing upon the nation for their sakes. The mere moral man may be said to worship the world; the real Christian worships God. The one aims at national and worldly prosperity; the other aspires to eternal glory. The hope of the one is transient and fleeting as that upon which it is founded; that which is the basis of the other's hopes is as lasting as the Almighty Jehovah himself, perfect as God is perfect, and infinite as the eternal Majesty of heaven.

THE CREATOR HAS FIXED A DIVERSITY OF CONDITIONS, AND WITH THEM HAS IMPOSED A DIVERSITY OF OBLIGATIONS.

By the Rev. G. W. Lewis, M.A.,

Minister of St. Peter's, Southwark.

In various addresses delivered by our blessed Lord, the leading truth he inculcated was that man's responsibility is proportioned to the extent of his privileges. In the parable of the many and the few stripes, that truth is expressly and emphatically taught. It shows the divine government in our world to be strictly and eternally just. And, while it states the condemnation of each impenitent sinner to whom the gospel has been made known, it declares also the milder judgment which will be passed at the last day on such as have never heard its joyful sound. Very many are the other scriptures which enforce the same great principle, and from all of them are deducible the two following propositions:—

I. The Governor of the world has in all ages seen fit to make a difference amongst men in bestowing his favours.

II. This difference in the enjoyment of favours is attended with a diversity of obligations.

I. In every direction the truth of the first proposition will strike the diligent and reflecting observer.

Look at it in the fact of that inequality which exists in the nature and extent of mental endowments. We need not contemplate man as he is found on the sun-burnt plains of Africa, or in the frozen regions of Lapland; we need not compare the extremes of tropical heat or polar cold with their known influences on the physical and moral character of the species; we need not take periods of great intellectual darkness in the world's history, as contrasted with those of great intellectual light; we need not behold a community or nation in the infancy of civilization as opposed to the same community or nation in its maturity of science and learning; but we may take any given people at any given time, and at any given part of the globe, and it will be impossible, on an attentive survey, to overlook the marked disparity of mental powers in the surrounding population. Among savage tribes, not less than in enlightened states, this dissimilitude appears. Travellers have remarked that, in the very smallest and meanest of the South Sea islands, the omnipotent Creator has, in the exercise of his inscrutable wisdom, seen fit to give some of the natives very surprising powers of mind. In countries where the blessed light of the gospel shines, civilization necessarily grows, and, consequently, those same powers, highly and early cultivated, issue in the discoveries of a Newton, and the meditations of a Locke. But their exalted genius was not in greater contrast with the intellect of their countrymen at large than is the ascendant mind of some remote islander occasionally seen to be in comparison with the obtuse understanding of the majority of his fellow pagans.

So, again, with regard to the outward circumstances of mankind, the Allwise has fixed the same great inequality on a decree not to be reversed. I may instance this by remarking that the will of him who made the planets has given existence to a planetary system, whose action brings diversities of seasons, more or less severe, and more or less mild in different latitudes of our globe. Thus, while he has by this, his

order in creation, provided that one portion of the earth shall endure an excess of the wintry night and tempest, he has also ordained that on another hardly any but the genial air and warmth and light of spring shall be known. Hence, on some parts of the earth, it is his law that fruits shall almost of themselves burst forth in richest profusion, while in others the scantiest supply of the coarsest necessaries can with difficulty be reared.

So, farther, not merely as to climates and harvests, and other great phenomena arising from the relative nearness or distance of the solar heat, but as to the physical organization of man himself, we observe extensive effects wrought out by nearly the same cause. Mark, as an example of this, the difference God has appointed between the extreme northern races of Europe and the extreme southern ones, so striking in the hardy, robust, and sinewy frames of the former in contrast with the idle, torpid, enervated persons of the latter. Then trace the habits of the native of the forest, the mountaineer, and the wanderer on the plain—habits not more expressive of dissimilarity in the physical character of each division, than illustrating the unsearchable wisdom of that wondrous Being who "maketh one poor and another rich" when, where, and how he wills. And, while on this particular, contemplate the distinction he has put between not only persons in the same country, and of the same class, but also very often between members of the same family. To one he has given a vigorous, active, glowing frame, equal almost to any labour—to another a body, weak, sickly, and capable of no exertion or fatigue; to the former an enjoyment of all senses and faculties uninterrupted through life—to the latter a temperament in continued disorder, distress, and suffering.

And, to name for the present but a single additional evidence of this feature in the divine economy, behold the difference he has ordained in the religious privileges of nations. Like the other kinds of inequality already glanced at, this too has been manifest in all time. In the early ages of the world, from what but the infinitely righteous will of God could have arisen the conditions of the descendants of the two brothers Esau and Jacob, so entirely unlike each other? What but that will, in after years, could have appointed the conflicting states of the Egyptians and the Hebrews in the land of Pharoah? What, at a still later day, but that will could have brought about the discordant and multiform events in Canaan? What, in David's days, threw the shield of omnipotence over the Israelites, and discomfited legion after legion of the awe-struck Philistines? What, in the days of one greater than David, even of Jesus himself, secured to believers in him religious privileges to which the unbelieving Jews recklessly abandoned all right and claim? And, in the very times in which we live, what but the same will, mysterious yet infinitely wise, suffers only one-fourth of the human race to be, even in name, followers of that blessed Lamb slain for sinners, while the other three-fourths are sunk either in Jewish theism, pagan idolatry, or Mahometan superstition? To no other conclusion does it seem possible to arrive than that every difference amongst men of a physical, outward, or national character results from the fiat of him who, as Governor of the world, has power and right to bestow his favours in the mode, proportion, and channel which may, to his unerring judgment, appear the fittest. And from that conclusion the transition is direct to the second proposition laid down in this paper, viz.:—

II. This difference in the enjoyment of favours is attended with a diversity of obligations.

Most clear is it that, since justice is an essential attribute in the mind of Jehovah, he does not require from men who have never had even the opportunity of hearing the gospel the performance of numerous duties which it binds upon all who have heard its precious sound. Yet does it seem scarcely less obvious that none exist in the human form—from whatever cause ignorant of the good news of redemption—in whose bosoms the Creator has not put a certain natural light, according to which they are capable of distinguishing between right and wrong; and, further, that, while offending against that light, they are liable to his penal visitation, though to an extent far less severe than that which sinners under the gospel incur. The very declaration, however, that "he who knew not the Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes" (to refer, again, for a moment to the particular scripture illustrating the state of those who, unacquainted with the blessed truths of revelation, err against the light of nature)—the declaration that a mitigated and milder punishment will be inflicted on those who, through no fault of their own, being unvisited, and, therefore, uninstructed heathen, have not known the Saviour—that declaration seems at once to fix the degree of their responsibility to be low compared with our own, and with that of all to whom "Christ is preached."

For the painful fact will at once strike the devout mind that the heathen cannot know Christ, since the apostle's question goes direct to the point: "How can they believe in him of whom they have not heard?" We, to whom the gospel has in mercy been announced; we, on whom, we trust, "the Sun of righteousness has arisen with healing on his wings;" we, who have been, through the sacrament of holy baptism, admitted into his church upon earth—we are in a condition fundamentally different. On us the words of the Redeemer fall with an awful or a blessed import, according as we are or are not his own, by a living spiritual faith, in hope and heart and life: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Whether or not this ever-memorable declaration be considered as affecting the condition of millions on millions of benighted pagans, whose very sense of hearing it has never yet reached, great is the sin, and fearful at the last day will be the doom, of all who here professedly follow Jesus, and yet do not strive by all the means in their power to send out to the remotest islet, nay, to each secluded nook on the surface of the globe, where a being in the form and front of man is to be found, that glorious gospel which is "the power of God and the wisdom of God unto salvation to every one that believeth." Never will the sin of the cold-hearted, careless, or unfaithful in the ranks of his followers, be visited on the poor Gentiles. No, their blood is on every professedly Christian nation and individual that despises or forgets their claim, as descendants of the same common parent, to instruction in the truths of redeeming love. Ere it be too late, may the All-merciful grant a better mind to the too, too many,

length and 42 in breadth, with a tessellated pavement. The refectory is 108 feet long and 45 broad. The gallery remains, where religious books were wont to be read during meals. The dormitories, cloister, and kitchens, all bear testimony to the magnificence of the establishment. The interest of the abbey loses nothing by its contiguity to Studley Royal, the pleasure grounds of which are supposed to be surpassed by none in England, and are in extent about 300 acres, and are laid out with the utmost taste. The park contains about 700 acres. The scenery is beautifully romantic.

DILIGENCE NEEDFUL TO BE FOUND OF CHRIST IN PEACE:

A Sermon,

By the Rev. John Maxwell Wilde, B.A.,

2 Peter iii. 14.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

There are some exhortations in holy scripture addressed to particular classes of persons, or suited to particular circumstances; but this which you have just heard, is addressed to all, suited to all, and imperative upon all who bear the name of Christians, and, upon the natural and reasonable supposition that they who expect Christ's second coming to judge the world and glorify his people, must or ought to desire to be prepared for so solemn and momentous an event. To think otherwise would involve an utter absurdity. Yet, what is the fact? Who amongst us lives with that great day constantly in view as the test and trial of all that is said, and felt, and done—the termination of all our fears, the triumph of all our hopes and expectations. Comparatively but few live so; and why is this? Why, but because in too many instances we are Christians in name only, or at least in such a sleepy, sluggish state, that to all outward appearance there is little difference between the "wise" and "foolish" amongst us.

The second advent of the Lord Jesus Christ is a truth of the greatest importance. The apostle St. Peter, in the chapter before us, very fully alludes to it; from the 10th to the 14th verses he thus writes—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Now, brethren, if we have never attended to this all-important subject before, let us endeavour to fix our thoughts upon it now, that we may, with the reverence and the earnestness that become it, consider this apostolic exhortation—"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless."

In directing your thoughts to this exhortation, you will observe, in the first place, the reason which the apostle gives for our using this diligence—"that ye may be found of him in peace;" and then, the way pointed out in which our diligence is to be employed—"that ye may be found of him in peace, without spot and blameless."

"Be diligent." We all know what it is to be diligent in a worldly calling—to rise early, to labour heartily, to persevere constantly and steadily, to spare no pains, to yield to no discouragements, to sacrifice ease, to forego amusement, to renounce indulgence, and all this, not now and then, but now and always. For, to be diligent in one's business, to secure wealth, and to avoid want, we know well that diligence must be the strict, habitual, invariable tenor of our lives. And many there are who not only know and acknowledge, but actually perform all these requisite conditions for the attainment of what is called success in life; so that, in allusion to this ordinary species of wisdom and foresight, our Lord has declared that "the children of this world are in their generation wiser than the children of light." For, alas! where, among Christians, do we find the same activity, the same energy, the same toil, the same patience in laying up treasures in heaven, or labouring for that "which endureth to everlasting life?" Yet it would be readily enough admitted on all hands, that there is no comparison between the two objects; and all present, I doubt not, would freely allow that the one is better worth a long life's labour than the other a moment's thought: "for what shall it profit a man if he gain the whole world, and lose his own soul; or, what shall he give in exchange for his soul?" In this conviction let us try and weigh as carefully as we can the apostle's reason for the diligence he recommends—"Be diligent that ye may be found of him in peace." This is his reason—"that ye may be found of him in peace."

And here we may remark, that St. Peter's epistle, in which this occurs, was addressed to none but the avowed followers, the professed

disciples of Christ. If we turn to the salutations with which the apostle commences, we find him describing them as "having escaped the corruption that is in the world through lust," having "obtained precious faith." In fact, until we are partakers of true faith, it is impossible to be diligent upon a right principle. We must believe before we can obey. We must trust in Christ before we can either love or serve him; and we must know the grace and power of the promises, in order to be by their means "partakers of the divine nature." It is, therefore, to real Christians as well as apparent ones that the exhortation in the text applies; and to all it affords the same argument for diligence, that we "may be found of him in peace"—an argument this that we cannot weigh even for a moment without being reminded of the dreadful alternative. What, if he should find us not in peace? What, if there should be found some lurking enmity in the bottom of our hearts to his truth or to his holiness? What, if some deeply-hidden "root of bitterness" which has defiled us here, however secretly, should in that awful hour bring upon us the dreadful declaration, "I never knew you!" followed by the irrevocable doom—"Depart from me, all ye workers of iniquity." Well may thoughts such as these awaken the slumbering, alarm the careless, stimulate the inactive, and call in the wandering thoughts and reckless undertakings of the burdened and the busy; giving to each and all one thing to do, that none else can do for them and none may neglect to do for themselves—even to seek and to secure that state of assured and established and abiding peace which is the fruit of faith and the foundation of holiness.

Christ says, "In me ye shall have peace." In proportion then to the strength, the activity, and increase of our faith in Christ will peace be also. But surely this requires our earnest and unceasing diligence; for every thing without and every thing within us is leagued against this divine peace. It is true that our "great High Priest by one offering hath perfected for ever them that are sanctified." But the exercise of a lively and stedfast faith in this glorious reality is ever needful to keep the conscience clean, and the affections spiritual and heavenly. And, as "we know not the day nor the hour when the Son of man may come," it is quite clear that "to be found of him in peace," we must maintain at all times that peace in which we desire to be found.

If any ask, is this possible? I answer, yes; for the apostle says, "Be diligent that ye may." From which we assuredly conclude that the means must be adequate to the end. And, if these were not enough, he points out the very way in which the adequacy of the means is unanswerably proved; for he says, "Be diligent, that ye may be found of him in peace, without spot and blameless:" and certainly a spotless, blameless servant may look forward to a reckoning without fear. It has been already distinctly stated that it is by faith, and faith only, that we come into a state of acceptance with God. By taking hold of the offer of salvation through Christ, we obtain impunity, exemption from punishment through his sufferings, and righteousness through his fulfilment of the law; so partaking, as St. Paul shews in the fifth of Romans, of greater privileges by union with Christ, than the disadvantages we suffered as the descendants of Adam. But, notwithstanding the manifest sovereignty of God's grace in so saving us, God is still pleased to treat with us as rational and accountable beings, to whom the means are as necessary in our performance as the end is certain in his decree. So that the great and glorious truth, that Christ "hath obtained eternal redemption" for us, so far from rendering our efforts useless and unnecessary, is the only efficient motive and encouragement to them all. That the expression "without spot and blameless" refers to character and conduct, appears evident from reference not only to the means recommended for the attainment of such a state (namely, diligence), but from other passages also, in which similar expressions are used, as in Philippians i. 9—11; 1 Thessalonians iii. 12, 13; v. 23; with others, all bearing upon the same point. Nor does this in the remotest degree detract from the certainty and simplicity of the doctrine of justification by faith alone. I fear not to assert that holiness is necessary—absolutely, indispensably necessary to salvation; but it is for this simple and necessary reason that holiness is the sum and substance of salvation itself. To suppose a man saved without being made holy, would be as rank a mockery of the truth as to boast of saving a man from shipwreck when you dragged his dead body to the shore. You might say you rescued him from a watery grave, but where would be the benefit to him of the light he could not see, the air he could not breathe, the objects and interests to which he must remain insensible? To save the man to any purpose beyond mere empty boast, you must rescue the living principle—preserve, or restore to full activity, the instinct powers and properties of health and enjoyment. And exactly so is it with the salvation of the gospel; not the rescue of a corpse incapable of the functions proper to the state he is placed in, nor even the ransom of a captive still bearing the brand of infamy and

the shackles of his bondage. O, no; the almighty and all-merciful Saviour redeems his people in a manner worthy of himself; and in his own full and emphatic words it may be said, "If the Son shall make you free, ye shall be free indeed." While then we insist on the necessity of Christian character and conduct, we are but rearing the superstructure upon a foundation already laid; and we do not hesitate to affirm that it is impossible for a well informed conscience to be at peace, except in the fulfilment of such duties and obligations as it is conscious of towards God and man.

I am aware that persons are often to be met with who have stupified their consciences with the notion that adherence to certain opinions constitutes them believers, and a certain degree of separation from the world, with some zeal for the propagation of religion according to their views of it, are all that Christianity requires. How little do such persons know of God or of themselves—of the extent of his precepts, or of their obligations; and just as little can they know of the peace we are speaking of. It was of such our Lord spoke, who would say at the last day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Conscience being deadened by habitual opiates, they have no conception of their real state; and, if warned that they are cheating themselves with a fruitless, profitless profession, their astonishment and incredulity would equal Hazael of old. Yet these are the class of persons whose spots and blemishes are too often a discredit to religion, and slow but sure destruction to their own souls: in one is the spot of covetousness; in another the spot of passion or of pride; in another of self-conceit, of selfishness, of envy, or revenge. The ungodly see these things, and triumph; the godly see them, and mourn—but the blemished possessor sees them not, or thinks them of little consequence; and the reason of this is to be found in the want of looking into his own heart. No extent of knowledge, no degree of zeal, no publicity of profession, no activity in good works can justify us in neglecting this secret of safety: "Keep thy heart with all diligence, for out of it are the issues of life." If the streams are to be clean, the fountain-head must be pure; and, if we would be "without spot and blameless," we must watch our hearts diligently, seeking day by day that they may be purified and sanotified by the Holy Spirit and holy word of God, for which our fervent prayer must continually go forth. We must be diligent in the study of the word of God, that we know his will; we must be diligent in prayer for his Holy Spirit, that we do it; we must be diligent in watching against sin and temptation, and diligent to perform every good word and work; diligent to maintain a sense of acceptance and a spirit of communion with God, and so at all times to "abide in Christ that we may have confidence, and not be ashamed before him at his coming."

GARDEN OF EDEN*.

A DESIRE to ascertain the site of the terrestrial paradise is both natural and laudable. Planned by the infinite wisdom, and furnished by the exuberant goodness of Jehovah, it was the first special proof of his kindness to man after his creation; and, though no longer existing, every well disposed mind must feel the impulse of a pious curiosity to discover the favoured spot that was chosen as the birthplace of the world's inhabitants. The investigation is undoubtedly attended with many difficulties: but these, it is hoped, are not insurmountable, and by consequence, they only stimulate the mind to active exertion, and hold out a more ample reward to the successful inquirer.

The universal deluge certainly made a deep impression on the surface of our globe; but it could not materially change the great features of nature. That mighty agent might dissolve and level some hills and mountains of softer consistency—might swallow up the waters of some minor streams, or give them a different direction—might bury some extensive tracts of country, with all their habitations and improvements, in the bottom of the sea, and compensate for their destruction by elevating submarine districts of equal extent into dry land; but the more solid parts of our earth must have remained as before that awful catastrophe. It is unreasonable to suppose that the waters of the deluge, in the short space of one hundred and fifty days, could wash down such stupendous ranges as those of the Armenian or Gordiæan mountains, or give them a different position on the surface of the globe. In all probability the great features of those mountains were unchanged by the deluge; so that the torrents which, before that calamity, descended from their sides to swell the magnificent streams of the Euphrates and the Tigris, must have resumed their ancient course, and poured their tributary waters into the same capacious channels. The language which the sacred writer employs when he speaks of the Euphrates seems to confirm this remark. In his description of paradise he observes, "the fourth river is Euphrates;" and in the 15th chapter of the same book he mentions it again, but without any notice that it was a different stream, or that it had changed its course: on the contrary, he now uses the definite article, which he could not have done with propriety if it were not the same river. In the 18th verse he speaks of it again, in the very manner in which we commonly mention a thing already known; and in every other part of his writings where he mentions the Euphrates, he continues to use the same mode of speech. But it could not be his design to deceive the reader even in a point of minor importance; and, if the antediluvian Euphrates was not the same with "that great river

* From Paxton's "Illustrations of Scripture."

ıe river Euphrates," which he informs us ıatered the rich fields of Babylonia, he could ot be ignorant of the fact. From this statement :e think it is evident that the surface of our lobe has suffered by the deluge no change which ught to discourage us from attempting to ascer-ain the real situation of the terrestrial paradise*.

The sacred historian has favoured us with only few brief hints in relation to the seat of prime-al happiness. A more particular description, fter the fall of man, would have been attended ;ith no real advantage; while the concise view ;hich he has given is well calculated to instruct ıankind in the folly of seeking a place of rest r happiness on earth, in the propriety of regard-ıg this world as a place of exile, and in the im-erious necessity of turning from the evanescent njoyments of time to the pure and imperishable leasures of the heavenly paradise.

The garden of Eden was contrived by the wis-om and planted by the hand of God himself, for he residence of the first pair. The munificence of he Creator stored it with every plant and flower nd tree that was pleasant to the eye, grateful to the mell, and adapted to the sustenance of sinless ıan. A river went out of Eden to water it, vhose ample and refreshing streams, so necessary o the very existence of an oriental garden, visit-ng every part of the sacred inclosure, diffused a ɔerpetual verdure, and imparted to every plant ɔeauty, vigour, and fertility, perhaps unknown n any other district of that delightful region.

But, though no doubt can be entertained of its ɔeing richly furnished with every pleasure suited ɔ the intended abode of innocence and peace, we ıave no direct information as to the quarter of the world where it was placed. The precise situation of paradise continues to be involved in much ob-curity; and, perhaps, all we can hope to obtain rom the most careful and well-directed investiga-ion is an approximation to the truth.

The Hebrew word Eden signifies pleasure or lelight†, and certainly intimates the superior ɔeauty of the region which was known by that ıame. For the same reason it was, in succeeding ıges, imposed as a proper name on several other ɔlaces remarkable for the pleasantness of their ituation, and the diversified richness of the ɔenery with which they were adorned.

To one of those fertile spots which, in the pro-ress of time, and in allusion to the garden of God, obtained the name of Eden, the prophet Amos directs our notice in these words:—"I will ıreak also the bar of Damascus, and cut off the ınhabitants from the plain of Aven (*i. e.*, the valley of Baalbec), and him that holdeth the sceptre from the house of Eden" (or Beth-Eden), Amos i. 5.

* Shuckford's Connect. i. 1.

† The original Greek word garden παραδεισος is supposed to be derived from the Persian Perdoos, and signifies a pleasant place—a place full of delights; hence our own word—paradise. It is used sometimes for a rich and spacious inclosure, where beasts range; in which sense it is used by Nehemiah, when he solicited letters from Artaxerxes to Asaph, the keeper of the king's forest and paradise; at other times for a garden abound-ing with every variety of fragrant flowers, plants, and fruit-bearing trees, as in Song iv. 13, where mention is made of an orchard, literally a paradise of pomegranates; and in Eccle-siastes ii. 5, where the royal preacher says he made himself gardens, literally paradises. "Hence," says Rosenmuller, "some would translate 'a garden in Eden,' 'a garden in a pleasant country.'" But that Eden is here the proper name of a certain tract of land, is evident from its being said, Gen. iv. 16, that Nod lay to the east of Eden. The same word also occurs, 2 Kings xix. 12, Isaiah xxxvii. 12, as the name of a district of Mesopotamia or Assyria.—*Bib. Geog.*

The place which, in the time of the prophet bore this name, is supposed to be a deep valley situated between the mountains Libanus and Antilibanus, not far from Damascus, the metropolis of Syria. In this romantic and sequestered vale, the credu-lous natives still believe the terrestrial paradise was placed; and, proud of occupying the interest-ing spot where dwelt the father of the human family before the entrance of sin, they conduct the traveller to the place where Adam was created, to that where Cain murdered his brother, and to the tomb where the bones of Abel repose*. On the banks of the river Barrady, which runs along the bottom of the valley, between two steep rocky mountains, the kings of Syria had a magni-ficent palace, which they dignified with the name of Beth-Eden, or the house of pleasure. Several tall pillars were still standing when Mr. Maun-drell† visited the place; who found them, on a nearer view, to have been part of the front of some ancient and very magnificent edifice, but of what kind he was unable to conjecture. These were pro-bably the remains of the once sumptuous palace of Beth-Eden, whither the kings of Damascus often escaped from the restraints of a court, and the cares of state, to enjoy the pleasures of retire-ment and recreation. If these conjectures be well founded, the ruin of the Syrian king is with great elegance and propriety expressed by God's cutting off him that holdeth the sceptre from Beth-Eden.

Besides this Eden mentioned by the prophet, ancient geographers take notice of a village called Eden, near Tripoli, in Syria, where some have placed the terrestrial paradise‡.

Moreover, several towns mentioned in Greek and Latin authors, bore the names of Adana, or Adena, which has been indisputably derived from the Hebrew term Eden. The town of Adena, in Cilicia, has been greatly celebrated for its charm-ing situation, and the extraordinary fruitfulness of the surrounding country. In Arabia, we find a port at the entrance of the Red Sea, on the coast of Yemen or Arabia Felix, named Aden (a manifest abridgment of Adena), because it com-prehended in it all the beauties of that region. The Arabians boasted of another town in the middle of the country, which also received the name of Aden for the same reason; and from these proper names, the belief arose in after ages that paradise was situated in Arabia Felix.

But to none of these places will the marks of the garden described by Moses in the beginning of Genesis apply. The garden of Eden is de-scribed as being situated eastward in Eden. The inspired writer composed his history of the creation and fall of man either in Egypt or in the land of Midian; but Syria lies not to the east, but rather to the north of these countries; nor can Syria boast of a river whose channel in its pro-gress to the ocean is divided into four branches. We must, therefore, look for the situation of para-dise in a different region.

The land of Eden, according to Moses, who is our only guide in this investigation, lay on the

* The tradition that the garden of Eden once stood here ori-ginated in the extreme loveliness of the site. The salubrity of the climate during the greater part of the year is a strong re-commendation to this region. Eden is the Bagneres of Leba-non. Were it as near and easy of access as the Pyrenees, what multitudes of the invalid and curious would cover its romantic fields!—*Carne's Views in Syria.*

† Journey from Aleppo to Jerusalem, p. 133.

‡ Noticed by Maundrell, p. 135.

banks of a large river, which on leaving the borders of that country was divided into four streams, called Pison, Gihon, Hiddekel, and Perath or Euphrates. To ascertain as nearly as possible, then, the true situation of paradise, we must endeavour to find out and trace the course of these four celebrated streams. This will be the more easily done, as one of them still retains the name it bore in the time of Moses, and is familiarly known to both ancient and modern geographers. But I shall follow the example of other writers on the subject, and take them in the order of the sacred historian.

The first river mentioned by Moses is the Pison, which he informs us "compasseth the whole land of Havilah." It appears, from another passage in his writings, that Havilah is a part of the country inhabited by the posterity of Ishmael:—"And they dwelt from Havilah unto Shur, that is before Egypt" (Genesis xxv. 18). The inspired writer of the first book of Samuel mentions it again in these words: "Saul smote the Amalekites from Havilah until thou comest to Shur, that is before Egypt" (1 Samuel xv. 7). But Arabia is the country allotted to Ishmael and his descendants, where they have dwelt from the remotest ages in the presence of all their brethren; and by consequence Havilah must be situated near the Persian gulf. For "Shur which is before Egypt," is the western extremity of Arabia, at the bottom of the Red Sea; as the following passage from the book of Exodus incontestibly proves:—"Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur" (Ex. xv. 22). But Shur is opposed by the inspired writer to Havilah; and therefore the latter must be the eastern extremity of Arabia, or that part of the country which borders on the Persian gulf*.

Again, Moses assures us that Havilah, which was refreshed by the waters of the Pison, was distinguished by its fine gold, bdellium, and onyx-stones; and the same valuable products formerly abounded in the eastern extremity of Arabia. Both inspired and profane authors commend the gold of that country. Diodorus says, in several parts of his works, that in Arabia was found natural gold of so lively a colour, that it very much resembled the brightness of fire; and so fine, that it wanted neither fire nor refining to purify it*. To this country Ezekiel also alludes in his address to the city of Tyre:—"The merchants of Sheba and Raamah, they were thy merchants; they traded in thy fairs with the chief of all spices, and with all precious stones and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants" (Ezek. xxvii. 22, 23). In this passage the prophet expressly mentions Eden as a country abounding in gold and other precious commodities, and its inhabitants as carrying on an extensive traffic in these valuable articles, with the most celebrated commercial city of the ancient world. But, if Havilah was not a district of the country which bore the name of Eden, it certainly lay in its immediate neighbourhood, and, by consequence, possessed the same products, and shared in the same trade.

The next distinctive character of this country is its possessing bdellium. The original Hebrew term bdolach is variously translated by interpreters. Of the many opinions which have divided the sentiments of learned and inquisitive men, the most probable are that it is an aromatic gum, or the pearl. The last of these opinions is entitled to the preference; for Moses, describing the manna, says, that it was like the seed of coriander, and the colour thereof as the colour of bdellium (Numb. xi. 7). But we know, from another passage in his writings (Exod. xvi. 14, 31), that the manna was white; which corresponds with the colour of the pearl. But neither the round shape of the coriander seed, which is equally the figure of the pearl, nor the white colour of the manna, corresponds with the aromatic gum which has received the name of bdellium. The Talmudists accordingly observe, on the description which Moses has given of the manna, that it was of the colour of pearls*. But, without entering into this dispute, it is sufficient to observe, that whether the Hebrew word bdolach be taken for pearls, or for an aromatic gum of that name, both are to be found in the land of Havilah†.

The Persian gulf, and particularly that part of it which washes the shores of Havilah, produces finer pearls, and in greater abundance, than any other place in the world. Many writers of the highest reputation might be quoted in support of this assertion; but the authority of Pliny‡ and Arrian is sufficient. The former having commended the pearls of the Indian seas, adds that such as are fished towards Arabia in the Persian gulf are most to be praised; and the latter sets a greater value on the pearls of Arabia than upon those of the Indies, observing that some of them are so much esteemed by the Indians, as to be valued at three times their weight in gold§.

If by bdellium we understand an aromatic gum, products of this kind have also been found in Arabia. Dioscorides‖ expressly asserts it; and he sets a greater value upon the bdellium of the Saracens than upon the bdellium of the Indies. And Galen¶, comparing the bdellium of Arabia with that of the Indies, gives the preference in several respects to the former. Pliny prefers the bdellium of Bactriana to that of Arabia; but he values the bdellium of Arabia above all the rest**. So abundant were the spices and drugs of Arabia, that Arrian says the natives of that country carried on an extensive and lucrative commerce in these precious commodities with the city of Diridotis, which is the same with Teredon, the ruins of which are still to be seen on the confines of Havilah††. But, though it could not be shown that these precious spices were the native products of that part of Arabia, yet, as the caravans from the interior passed through it on their way to Diridotis, in its immediate neighbourhood, to dispose of their merchandize, the language of Moses is justified, and the true situation of Havilah ascertained.

The last distinguishing mark of Havildah mentioned by the sacred historian is the onyx-stone. To what particular stone the Hebrew term Scholam refers, cannot be ascertained with any degree of certainty; but that Arabia did abound in precious stones of different kinds, is expressly

* Lib. 2, c. 14, and l. 3, c. 3, quoted Wells' Geog. vol. i. p. 6.

* Bochart. Hieroz. part iii. b. 5, c. 5.
† Wells' Historical Geography, vol. i. pp. 9, 10.
‡ Plin. Nat. Hist. Paris edition, by Brotier, lib. 9, sec. 54.
§ Rooke's Translation, vol. ii. p. 218, London; see also Strabo, lib. i. p. 31. ‖ Lib. 1. c. 77.
¶ Galen de Simpl. Medic. lib. 4.
** Wells' Hist. Geog. vol. i. pp. 9, 10; Plin. Nat. Hist. lib. 12, sec. 19. †† Lib. 1. pp. 30, 31.

stated by both sacred and profane writers. The prophet Ezekiel mentions precious stones among the articles of commerce which the inhabitants of Sheba and Raamah (places on the eastern coast of Arabia, not far from Havilah), brought to the markets of Tyre (Ezekiel xxvii. 22). Both Strabo* and Diodorus† assert that the riches of Arabia consisted in precious stones and excellent perfumes; and Pliny assures us that the most precious gems came from that country. But, if we confine the Hebrew word Schoham, to denote the onyx-stone, the distinctive character is still equally applicable to Arabia; for Pliny says, the ancients are persuaded that the onyx-stone was nowhere else to be found but in the mountains of that country‡.

From this statement it appears that in the eastern extremity of Arabia was situated a country called Havilah, abounding in fine gold, in pearls, in aromatic gums, and in precious stones, among which the onyx held a conspicuous place§. Now this country, Moses informs us, was encompassed by the river Pison; and, on inspecting the maps both of ancient and modern geographers, we discover a stream washing in its course one side of that celebrated region, and also communicating with three other rivers by one common channel. We have thus obtained all the marks by which the inspired historian distinguished the Pison, and have therefore some reason to conclude that the western channel of the Euphrates is the Pison of the sacred scriptures.

The name of the second river is Gihon, concerning which Moses says, "The same is it which compasseth the whole land of Cush." As the Gihon cannot be at any great distance from the river Pison, a kindred stream, we must look for the land of Cush, not on the borders of Ethiopia and Egypt, but near the country of Havilah. And here we do find a country, watered by the eastern branch of the Euphrates, which has borne the name of Cush, from the remotest antiquity down to the present times. All travellers inform us, that Suziana is now called Chuzestan; in which it is easy to discern the original term Cush, or, as it is written by some, Chus or Chuz. Benjamin of Navarre says, that the great province of Elam, of which Susa is the metropolis, and which the Tigris waters, bears this name. This province, the same with Elymais, extends as far as the Persian gulf, east from the mouth of the Euphrates. It is the Cuthah of the sacred scriptures, which is only the Chaldee form of Cusha or Cush, from which Shalmaneser transported a colony to repeople the desolated country of the ten tribes (2 Kings xvii. 24). The colony long retained their ancient name, and were called Cutheans. As the Chaldeans often change *sh* into *t* or *th*, the words Cuthah and Cuth are only the Chaldee form of Cusha and Cush. The word Shushan, the name which the prophet gives to the capital of Elam, is evidently derived from the same root (Dan. viii. 2). We have thus sufficient evidence that a province of the Babylonish empire, extending to the Persian gulf, east from the mouth of the Euphrates, was formerly called Cush; and therefore the river which washes it must be the Gihon of Moses‖.

* Strab. lib. 16, p. 520.
† Diod. lib. 2, p. 161, edit. Wetstenii.
‡ Plin. Natur. Histor. l. 36, sec. 12.
§ See Harris's Natural History; onyx.
‖ See Wells' Geography, vol. I. p. 15.

The name of the third river is Hiddekel. That this river is the same with the Tigris is generally believed. The seventy interpreters render the Hebrew word Hiddekel, the Tigris; which is only the original word in a different form*.

Of this river Moses says, "That is it which goes before Assyria." The term Assyria, in the days of Moses, and long after his time, was the designation, not of the Assyrian empire, which consisted of many extensive provinces, but of that single province of which Nineveh was the capital. Moses, therefore, must have used the term in this limited application; and in this view, the course of the Tigris exactly corresponds with the description which the sacred historian gives of the Hiddekel. A traveller from Egypt or Midian, where Moses wrote, could not enter Assyria without first crossing the Tigris, which, running before or on that side of Assyria, separated that province from the regions which lay next to those countries. This view may be thought inconsistent with the description of the inspired writer, which in our translation is rendered, "That is it which goes towards the east of Assyria;" or, as it is in the margin, eastward to Assyria. But the original term which our translators render eastward, comes from a root which refers equally to time and place, signifying literally, to go before: the noun itself signifies priority of place or situation, and therefore cannot with propriety be restrained to the eastern side. It is accordingly rendered in the septuagint, in the vulgate, and in the Syriac version, over against, or along the side of, Assyria; in which they have been followed by some of the most celebrated Hebrew scholars in modern times.

The last of the four rivers is the Euphrates. This noble stream, rolling his majestic and ample waters through the neighbouring countries, was familiarly known to the nations for whom the inspired historian wrote, without any mark of distinction. Moses calls this river Perath, which the Greeks, adjusting it in their usual manner to their own language, turned into Euphrates.

The sacred text speaks of only one river which watered the land of Eden; which, after leaving its boundary, was parted into four streams. This account perfectly corresponds with the course of these rivers which we have now been tracing; for the Euphrates and the Tigris unite their waters, and after flowing together in one channel for a considerable way, separate again into two channels—the one, which is probably the Pison, taking a westerly, and the other, which is the Gihon, an easterly direction. The land of Eden then lay on the single channel which was common to all the four rivers; for, says the historian, "A river went out of Eden to water the garden; and from thence it was parted and became into four heads." Within the limits of Eden the river flowed in only one channel; but from thence, or beyond Eden, it was parted and became four heads, or principal channels†.

It has been contended by some writers that the four heads cannot with any propriety be understood of four streams into which the river of Eden was divided, but of the four sources from which it issued; and that these four streams united their waters immediately before they entered the country of Eden, and pursued their course in one majestic flood to the Persian gulf; for the word

* See Wells' Geog. vol. I. p. 17.
† See Wells' Hist. Geog. pp. 19 20, 21.

which is translated head, naturally refers to the beginning, not to any changes in the progress of a river. But, admitting that the term head properly means the source or commencement of a river, it is not inconsistent with the view which has been now taken. To a person ascending the river, the point, where the Euphrates and Tigris united their streams, is in reality the beginning or entry of each of these rivers; and, on the contrary, the point of separation is the head or beginning of the Pison and the Gihon. The seventy interpreters certainly admit this solution, for they render the original term ἀρχαι, beginnings. But another solution, still more natural and satisfactory, may be offered. The original term often signifies chief, principal, or most excellent; and, by consequence, the words of Moses may be rendered—"From thence it was divided into four principal channels," four noble rivers, excluding, as unworthy of particular notice, other inferior streams which might branch off in their progress to the ocean.

These statements render it probable that the garden planted by the hand of God in Eden, for the residence of our first father, lay on the single river formed by the united streams of the Tigris and the Euphrates.

It is added in the sacred text that paradise was situated eastward in Eden. It could not be the design of Moses, after stating that the garden was planted among the rivers of Babylon, to inform his people that it lay toward the east from Midian or the promised land; for of this they could not now be ignorant. His intention certainly was to point out that part of Eden which had been honoured as the seat of primeval innocence; to intimate that it lay in the easterly part of that highly favoured country, and, by consequence, since "the river which watered it ran through that province before it entered paradise," on one of the great turnings of this river from west to east; and, in the opinion of Dr. Wells, at the easterly end of the southerly branch of the lowest great turning, taken notice of in Ptolemy, and expressed in the map belonging to his geography*.

The primitive idea of the terrestrial paradise was long present to the imagination, and dear to the heart, of the oriental nations. It was the pattern of those curious gardens which their nobles and princes caused to be fabricated of the most precious materials, and at a vast expense; the costly memorials of departed innocence. Such was that garden of pure gold, valued at five hundred talents, which Aristobulus, king of the Jews, presented to Pompey, and which the Roman general afterwards carried in triumph, and consecrated to Jupiter in the capitol†. The garden of Eden seems also to have been the prototype of those gardens of delight, consecrated to Adonis, which the Assyrians and other nations of the east planted in earthern vessels and silver baskets, in order to adorn their houses, and swell the pomp and splendour of their public processions. It furnished the enraptured poets of Greece and Rome with the never-fading verdure, the perpetual bloom, and the fruits of burnished gold, with which their glowing imaginations clothed the Fortunate Isles, or enriched the garden of the Hesperides‡.

But, what is of much greater importance, the inspired writers of the New Testament have borrowed some of their most beautiful figures from the terrestrial paradise. In the glowing description of the millennium, with which the apostle John closes the book of Revelation, it is easy to discover a number of allusive passages. The nations of the redeemed shall wander on the banks of a pure and majestic river, and drink of its refreshing streams; they shall repose under the shade of the tree of life, and feast without restraint on its rich and various fruits; no flaming cherubim shall obstruct the way of the returning sinner to its shelter, and no serpent shall inflict a wound which its leaves cannot heal (Rev. xxii. 1, 2, 3). But the delights of paradise apply with still greater force and beauty to the land of everlasting rest. The same writer therefore enforces his call to the church of Ephesus, to repent "and do the first works," with this declaration:—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7); and the dying Saviour cheered the last moments of the penitent thief with this most consoling promise, which in one word conveyed to his mind the most vivid conception of celestial happiness:—"To-day shalt thou be with me in paradise" (Luke xxiii. 43).

* Wells' Hist. Geog. vol. i. p. 24; Bocharti. Phaleg. lib. i. c. 3, pp. 12-28.
† Joseph. Antiq. b. xiv. chap. 3, sec. 1.
‡ John Edward's Perfection of Scripture, vol. i. pp. 104, 105.

The Cabinet.

JUSTIFICATION.—Justification is distinct from sanctification and regeneration, but implies an intimate union with both. Justification does not infuse any moral excellency into the subject of it, any more than condemnation infuses any evil propensity. Examine what your ministers say. I wish you to compare all I say with the bible itself. God loves his creatures irrespective of all the good, or of all the evil, that is in them; but God hates his creatures only on account of the evil in them. The believer is made perfectly just here, that he may eventually be made holy as God is holy, and perfect as God is perfect. The gospel raises men from sin, and brings back the backslider, however far he may have receded from the ways of God, instead of leading men to licentiousness. Sometimes God condemns the action in his child, and punishes the child for it; but he condemns the action, and not his child, as in the case of Phinehas, &c. He that is righteous before God, proves that he is justified before God in the righteousness of Jesus Christ. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (1 John iii. 7). His faith justifies him before God; his works before men. These doctrines lead to the glory of God and the delivery of his children from the consequences of sin now and ever. There would be no rule of action, if man were to erect his own standard; and whatever standard he might erect, he would fall short of it. There is a provision made for every difficulty into which a believer falls by the sins which he is constantly committing.—*Reminiscences of rev. W. Howels.*

TEMPTATION.—We learn how temptation ought in all cases to be combated, by an immediate appeal to the word of God—"thus it is written." As this, indeed, is the only method by which temptation can be resisted with effect, it is also that alone by which it can

on those high principles which are worthy of such
est. We may suppose a man, when exposed to
cular temptation, considering how the yielding
ould be likely to affect his health, his interest,
character in the estimation of other men; and
robable that such reasoning may, and often
prevail against various temptations. But this
o overcome temptation; it is to balance one
feeling against another. Widely opposed to all
arleying with evil, is the high and simple rule
immediate reference to the will of God. And,
is the only true resource of the soul under
tion, it is the only effectual one. For, whenever
roach such a subject by any speculations of our
train arises in the mind, which, before we are
of it, may have turned the inclination in favour
And, even though the actual deed should be
ted by motives of any such description, the
of the mind has been injured, and the next
tion may find it in a condition more prepared
assailed and conquered.—*The Messiah as an
ple.*

Poetry.

SONNET.

(For the Church of England Magazine.)

supreme in daily sight of thee,
raise thy name through every varying hour,
thy love a fit recipient be—
asks no stretch of intellectual power,
ts of mind beyond man's common dower.
k souls are wise thine attributes to see
in tinted leaf and painted flower,
in the counsels of eternity.
distrust that dwells with purity,
lov'st sweet visions of thy face to show:
d be watchful in humility,
need thy Spirit's grace to make me so:
t but that grace unseals the humble ear
ay alone of greatness safely hear!

THE STARS.

re is neither speech nor language, but their voices are
eard them.
ir sound is gone out into all lands, and their words into
of the world." PSALM xix., prayer-book version.

HE stars—the ever-rolling stars
Throughout the vault of heaven;
Arcturus and Orion old,
And glittering Pleiads seven;
And do they sound Jehovah's praise,
The Lord of boundless might,
Who called them first from nought to life,
From darkness into light.

Those glowing eyes—still bright they shine;
They dart their glory down,
As when in richest splendour first
They beamed from heaven's high crown;
When morning broke in beauty forth
Of young creation's birth,
And sons of God aloud for joy
Rang chorus o'er the earth.

Stupendous whirl—wheel within wheel!
From highest heights afar,
Pours life and light resplendent down,
And Godhead, every star;
The rich effulgence of their Lord,
His greatness they do tell,
Who dwells in light, unseen, unknown,
The Inaccessible!

Day unto day doth utter speech,
Night's stars responsive sing;
Telling the glory of the Lord,
The greatness of their King.
Still on, still on, they sound his praise:
"Glory to God alone
Bow down all creatures at his feet;
Worship before his throne."

O, in what concert do they join,
As in their course they turn;
How do their voices triumph high,
As bright their glories burn!
"God, God," they shout, "Omnipotent
To everlasting days;"
Listen, O earth, hear, hear the sound,
And echo back the praise.

But not alone their light doth tell
God's greatness—life is there;
And teeming myriads, high in heaven,
His mighty power declare.
Yes, there's the image of the Lord;
In stars, immortals be—
Heirs of a bless'd unending life,
Heirs of eternity.

I would that I might reach the stars,
To grasp a brother there—
The brother of far distant worlds,
High, high in upper air;
That we might praise unitedly
With heart-and-hand accord,
The great I Am, who is—and was—
Our gracious, common Lord.

Glory—the thought that yet I may
Breathe in some star abode;
That I may yet, through God's great grace,
Mount up the heavenly road:
That I may cleave the depths of air,
Array'd in angel white,
And clap my wings exultingly,
'Mid these fair worlds of light.

Great God! most perfect are whose works,
And just are all whose ways!
May these to millions yet unborn
Be telling of thy praise;
May they o'er hearts fast bound to thee,
O'er faithful spirits rise,
And twinkle rapture o'er their path,
And light them to the skies.

The planets, in their heavenly course,
Revolve around the sun,
Receiving purest light from him
In order, every one;
It is their glory to reflect
His great mysterious glow,
Through deep and wide immensity
His radiance to throw.

O may our souls, as satellites,
Cling close around our God;
May we be treading in the steps
Which he, incarnate, trod;
May we, O God, while life is ours,
With light unearthly shine,
Rejecting all that's not of thee,
Reflecting only thine;

That, when below th' horizon here
Our bodies set in night,
Our souls released, may upward spring
Into thy marvellous light;
That, having run our course, we may
Thy richest glory share,
Far in the heaven of heavens above,
And shine immortal there.

S. H. C.

New York Churchman.

Miscellaneous.

CHURCH TAXES.—Dissenters assert that it is unjust to tax them to build churches for the accommodation of others, or to uphold ministers on whose ministrations they do not attend. But they should recollect that it is not as dissenters they are taxed, but as members of the same community, and as subjects of the same government, to promote a common good to all. Instead, therefore, of its being unjust to tax all classes, the injustice would lie in exempting any class. And on what principle, we ask, is it that churchmen ought to bear the whole burden of furnishing instruction to the ignorant and destitute population? Dissenters stand exactly in the same relation to them as fellow-citizens and fellow-countrymen as do churchmen. Dissenters are equally with churchmen suffering from the crimes and poverty which result from their ignorance and irreligion. Dissenters are equally taxed with churchmen for the relief of their poverty, and the punishment of their crimes. Why, then, should dissenters complain when they are taxed, as well as churchmen, to provide Christian instruction, to render them peaceful, independent, and virtuous? And would not dissenters, equally with churchmen, reap the fruits of such a glorious transformation, and share in the advantages of a prosperous, well-conditioned, and Christian community? Dissenters seem to forget that religion is a nation's cheap police. This is an age of economy; and, if the state can secure the peace and order of society more cheaply by extending the means of religious instruction to the people than by extending the police and other criminal establishments of our country, would it not be a wise economy in the state to adopt the one in preference to the other? The truth is, the people will cost us whether we will or not. If we do not build them churches, we must build them jails and bridewells. If we will not suffer to be taxed for their religious instruction, we must suffer to be taxed for the punishment and repression of their crimes. From this dissenters can no more escape than churchmen. In short, for the instruction of the ignorant and irreligious there is no conceivable obligation resting on churchmen which does not equally rest on dissenters. Dissenters may try, by what subtleties and sophistries they please, to darken and perplex the minds of the people on this clear and simple question; but that it is not less the duty of dissenters than of churchmen to bear the expense of providing the gospel to the ignorant and neglected population who stand equally related as fellow-citizens to them both, is a position so undeniably true that no sophistry can darken it, and no argument can overthrow it. And it is a miserable exhibition of the Christianity as well as patriotism of those who would plead exemption from bearing their share of providing this highest of all blessings to these poor neglected outcasts.—*W. Collins, Esq.*

TRADE OF THE SANDWICH ISLANDS.—The success in the Sandwich islands of the chief Tamehameha, whose wisdom was equal to his courage, and who was known to be desirous of an intercourse with civilized nations, opened the path to traders of every class, more especially from England and America. Indeed the discovery of some excellent harbours in the island of Woahoo, which had escaped the notice of Vancouver when examining the coast, made them become the resort of ships from all countries, which, during a lengthened voyage in the Northern Pacific, might require repairs, water, or provisions. Sandal-wood, an article of great value in the Chinese market, was found in the mountains, and soon proved the means of an extensive commerce with foreigners. In return for this production, the natives at first were satisfied with pieces of iron, nails, and coarse cloth; afterwards as their notions of exchangeable value expanded, they required axes, guns, muskets, powder and shot; next they bargained for Chinese, American, and British manufactures; and finally aspiring, as we have said, to the possession of ships, they purchased with the fruits of their industry schooners and brigs measuring several hundred tons. Without doubt, the local position of the Sandwich Isles renders them highly important to all the great trading communities of either hemisphere. On the north are the Russian settlements along the coast of their Asiatic territories; towards the north-west are the dominions of Japan; due west are the Marian islands, the Philippines, and Canton; and on the east are California and Mexico. The establishment of the independent states of South America has of late greatly increased their value as an emporium for the commerce of that remote section of the globe, as they lie in the very track pursued by vessels passing thence to China or Calcutta. They are visited too, as has already been noticed, by those who trade in furs in the countries bordering on Nootka Sound, as well as by the whalers who, having found the sperm-whale on the coast of Japan, annually frequent the Northern Pacific.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE TEMPLE CHURCH, LONDON.

No. II.

THE late repairs and improvements in the Temple church can only be duly appreciated by those who visited the church before the alterations were made—alterations alike creditable to the honourable benchers of the Middle and Inner Temple, who have munificently expended a very large sum of money; and to the architects, builders, and others who have effected the work. These repairs commenced in 1840, at which time the groinings, vaultings, capitals, shafts, wall, were all covered with whitewash.

The entrance porch is for the most part new, the excessively ornamented old door-way having been partly renewed, and the remainder re-worked, and restored. A circular, or wheel window, has been uncovered.

In the circular nave, the six clusters of old Purbeck marble columns, which support the superstructure, have been restored, and relieved of the mural monuments inserted in them. The pointed arcades round the walls are ornamented with Norman billets, and grotesque heads. The ceiling of the centre part (a truncated dome of comparatively modern erection) has been taken down, and a new oak vaulted and grained ceiling substituted, painted by Mr. Willement, strictly in accordance with the style of the period—the Saracenic. On the margin of the vaulting, the cxlivth psalm, in Latin is inscribed on a red ground. The whole of the walls, arches, and aisle vaults have been re-worked, and new polished marble shafts substituted for the old columns. The sculptural figures of the knights templars have been restored in the most perfect manner, and will again occupy their former positions.

The triforium of the nave has been converted into a depository for nearly all the monuments which formerly disfigured the walls of the church. This gallery, common in all cathedral edifices, now forms a handsome promenade of twelve feet wide, and fifteen feet high round the circle; the mural tablets of most of the eminent lawyers of the last two centuries being carefully arranged on either side, and are much better seen than formerly.

The square chancel, hitherto filled with pews which concealed the bases of the marble columns—themselves hidden by a thick coating of plaster and paint, and encumbered eight feet from the ground with oak wainscoting, shutting out the view of the elegant marble piscina on the south side of the building—has been entirely cleared. The huge pulpit and organscreen are also removed, and a new and elegant gallery for the reception of that instrument has been erected on the north side, occupying one bay, with a vestry beneath. The walls of the latter small apartment are studded with monuments, among which the most conspicuous are those of the earl of Eldon, lord Stowell, and Oliver Goldsmith.

The north and south aisles are each divided into five compartments; the eastern division will be occupied by the benchers' ladies, and that adjoining by the benchers themselves, every seat having distinct and elaborately carved elbows. The two next are occupied by the barristers, and the remaining division by the barristers' ladies. The members of the Inner Temple will occupy the south, and those of the Middle Temple the northern side of the church. The whole of the centre is fitted up with sittings for the students, in the cathedral style of arrangement. The most prominent object on entering the chancel from the western porch is the triple lancet

window over the altar. This beautiful specimen of stained glass, executed by Mr. Willement, is intended to represent the principal events in the life of our Saviour. In the first division are the annunciation, the nativity, the angels appearing to the shepherds, the wise men before Herod, their progress towards Bethlehem, and their adoration of the infant Jesus. The centre division contains the flight into Egypt, the presentation in the temple, Christ before the doctors, the baptism, the marriage at Cana, the calling of St. Peter, the transfiguration, the entry into Jerusalem, the last supper, Christ before Pilate, bearing the cross, the crucifixion, Joseph begging the body of Jesus, the soldiers guarding the sepulchre, and, in the extreme upper point, the resurrection. The third division contains representations of those events which took place after the crucifixion. The interstices of each of the divisions are filled up with a mosaic of the richest coloured glass, and enclosed within broad and elaborately ornamented borders. On each side of this window are three other openings, containing subjects in stained glass, illustrative of the history of the knights templars, viz., the temple at Jerusalem, and the city of Bethlehem, the armorial bearings of the founders and benefactors of the order, and equestrian figures of those masters who commanded in England during the erection of this edifice. The style, details, and costume of every part evidence the most careful antiquarian study, and the arrangement of the various tints presents the most perfect harmony. On the south side of the church, facing the organ, is another painted window, totally different in character. In this the principal ornaments are five whole-length figures of angels playing on various musical instruments. The remainder of the window is filled by delicately-drawn ornaments on a reticulated ground, relieved by rosettes and bands of colouredg lass. In the clere-story of the round church there is at present only one window of stained glass, representing our Saviour enthroned between the evangelists.

"The adjoining lateral windows, opening upon the aisles of the church, contain scrolls of ornament, double triangles, and symbolical forms, arranged chiefly in circular and quatrefoil divisions. In the middle of the central lancet opening of the northernmost of these windows is introduced a conventional representation of the prototype of this church; having beneath it the inscription, 'TEMPLUM HIERUSALEM.' And in the lateral lancet openings on either side of this building, is a knight on horseback, in armour of chain mail, bearing the black and white war-banner of the order of the Temple; on either side of which is inscribed 'BEAUSEANT.' Against these figures are written—'GEOFF. FILIUS STEPH., AMARIC DE SCI MAUR,' who were severally grand preceptors of England, or 'masters of the Temple;' the one being at the head of the order in this country in the year 1185, at the period of the consecration of the circular part of the Temple church, and the other A.D. 1203. Amaric de St. Maur was the personal friend of king John: he is a witness to the deed executed by that monarch, granting a dowry to the beautiful Isabella, of Angouleme. At the top of the central lancet opening is a red cross, intended to represent the blood-red cross of the templars. It is surrounded by a circular band, on which is inscribed the verse of the psalm of David which the templars 'humbly sang' when they raised the exulting shout of victory—'NON NOBIS DOMINE, NON NOBIS, SED NOMINI TUO DA GLORIAM' ('Not unto us, not unto us, but unto thy name give the praise'). At the lower part of the north side lancet opening are the arms of Henry I., king of England; and in the south side lancet opening are those of Baldwin III., king of Jerusalem; in whose respective reigns, and under whose royal patronage, the order of the Temple was extended from Jerusalem into Europe, and planted in England. Around these coats of arms is written an abbreviation of the words—'HENRICUS REX ANGLIÆ' ('Henry king of England'), and 'BALDUINUS REX HIERUSALEM' ('Baldwin king of Jerusalem.') Between them, at the lower part of the central lancet opening, is the ancient device of the two knights riding on the same horse, as represented on the first seal of the knights templars. Against it are the words 'S. MILITIA CHRISTI' ('The holy chivalry of Christ'); and around it is the motto—'PAUPERES COMMILITONES CHRISTI ET TEMPLI SOLOMONIS' ('The poor fellow-soldiers of Jesus Christ and of the temple of Solomon'), the authorized style and title of the members of the most holy order of the Temple. The corresponding lateral window on the south side of the altar has the same general design as the one just described; but the subjects in the principal panels are different. The central compartment is occupied with a piled-up building, inscribed—'CIVITATIS BETHLEHEM;' which corresponds with the 'Temple of Jerusalem' on the other window. The attendant knights, bearing the war-banner of the order, are 'ALANUS MARCEL, ROB. DE MOUNTFORDE;' who were severally grand preceptors of England, A.D. 1224 and A.D. 1234. At the lower part of the northern side lancet opening of this window is the device of the lamb bearing the banner and cross of the Temple; taken from

the ancient seals of the templars. Against it is written the motto—'SIGILLUM TEMPLI:' and in the southern lancet opening is the cross of Christ, triumphantly surmounting the crescent of the infidels. Between them, near the bottom of the central lancet opening, are the arms of king Henry III., who was one of the greatest of the many benefactors of the order of the Temple, and honoured with his presence the consecration of the quadrangular part of the Temple church. Around the royal arms is inscribed the motto—'HENRICUS TERTIUS REX ANGLIÆ, DOMINE FAC SALVUM REGEM' ('Henry III., king of England, God save the king'). The arrangement and execution of all these varied subjects are in accordance with the best style of stained glass in use at the period of the erection of the church. The individual representations are small; but the clearness with which the general design is made out enables the spectator to see the different subjects distinctly from a considerable distance*."

The prevailing colours used for the decoration of the walls and roof of the chancel are blue and red. The ceiling is divided into compartments, alternately ornamented with the armorial bearings of the two inns—the lamb and staff for the Middle Temple, and the flying horse for the Inner Temple. Figures of several of the early kings of England are emblazoned on the western wall, and the shield of the holy cross worn by the knights templars is frequently introduced. The altar-piece is entirely new, from the design of Mr. Smirke, and is of the period of Edward I. "It contains five panels, each surrounded by canopies. In the centre panel is a foliated cross, bearing a monagram I. H. C., the ground being bright blue, stellated in gold: the two panels north are inscribed with the decalogue, the two south with the Lord's prayer and creed—all on gilt grounds, with illuminated capitals, and ornaments." On the south side of the table, the wainscoting having been removed, a piscina was discovered. The whole of the designs for the stall-ends and elbows, consisting of grotesque heads and foliage of the most elaborate description, have been furnished by Mr. Cottingham.

The desk now erected is merely temporary, it being considered prudent to ascertain the most eligible position by actual experiment, previously to the definitive adoption of a site for the handsome carved oak pulpit which is in preparation. It is not intended to erect a permanent reading-desk—the creed and lessons will be read as in collegiate establishments. The organ, one of the few superb instruments built by Schmidt more than a century since, has been entirely reconstructed by Bishop, who has greatly extended its power by the addition of fifteen large pedal pipes, and corrected a few defects in the original. This instrument, remarkable as having quarter-tones, does not seem to have been deteriorated by the change. The floor is paved with glazed encaustic tiles, copied exactly from ancient examples; "the patterns of which have been almost wholly obtained from the floor of the chapter house of Westminster Abbey, which has remained undisturbed from the reign of Edward III."

The bell, which was formerly in the roof of the circular nave (although that was not its original place) has been removed, and hung in a new stone belfry turret, erected over the Newell staircase on the north side.

The churchyard is being paved and otherwise improved, and it has been determined by the benchers to allow no more interments therein. It will be recollected that the musical service of the Temple church was formerly a great attraction. The benchers have now decided on introducing a choir, and the service will be performed as in cathedrals.

Mr. Savage, the architect, designed and carried out the chief works, which Mr. Decimus Barton and Mr. Sidney Smirke completed. The windows and painted decorations were designed and executed by Mr. Willement; the carvings by Mr. Nash. Alluding to the decorations, the following extracts from a "Glance at the Temple Church" may be here introduced. "The decorations have been conducted by Mr. Willement, and with a most excellent taste. Though formed of bright and positive colours, blue and red predominating, the whole, whether viewed near or at a distance, are in harmonious subordination to the architectural effects. But all other decorations are eclipsed by the sparkling magnificence of the east windows, which appear to our experience the finest specimens of modern stained glass. These brilliant ornaments, strictly such, exhibit at a distant view merely a judicious arrangement of colours; but, on closer examination, they present, in panels of various forms, a succession of subjects selected from the life of Christ, quaint and gothic in style, the interspaces being formed by a rich mosaic pattern, chiefly of deep blue and ruby colours, and encompassed by elaborate and glittering borders. The history of the knights templars is somewhat told in the windows of the north and south aisles. Opposite the organ, the window is filled with glass, chiefly of ornamental foliage, but bearing five panels placed cross-wise, each containing the whole length figure of an angel playing on a musical

* Addison's History of the Temple Church.

instrument. The jamb of this window is happily inscribed :—

> Laudate Dominum, in sono tubæ,'
> Laudate eum, in psalteris, et cythara,
> Laudate eum, in tympano et choro,
> Laudate eum, in chordis, et organo.

The other windows of the church are glazed with plain glass in ancient colours, but they cry out for colour."

The church was re-opened for divine service on Sunday, November 20th, when a sermon was preached in the morning by the rev. C. Benson, M.A., master of the Temple; and one in the afternoon by the rev. W. H. Rowlatt. B.

PRAYER-BOOK REMARKS*.

"Understandest thou what thou readest?"—Acts viii. 30.

"PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS."

The reason for special prayers, such as those which occur in our book of common prayer after the litany, is thus given by dean Comber: "Though the various miseries of mankind are exactly enumerated in the litany, yet they are but barely mentioned there; and, at some times, some particular evils lie so heavy upon us, and some great mercies are so necessary for us, that it is requisite we should have solemn forms upon such occasions to annex to this office, that so it may fully suit all our necessities. Solomon supposes there will be special prayers made in the temple in times of war, drought, pestilence, and famine (1 Kings viii. 33, 35, 37); and Lactantius observes that the very Gentiles addressed themselves to the gods in times of war, plague, and drought. Tertullian also notes that the Christians did make extraordinary prayers on such occasions; and both the Greek and Latin church have their several offices for such times, out of which these prayers are taken, which are not designed for a complete office, because when any judgment continues long and grows general, our governors draw up a peculiar office, and enjoin it to be observed with solemn fasting: only these prayers are continually to be said with the litany upon such occasions, that so, according to that law of Charles the great, 'In time of famine, plague, and war, the mercy of God may be immediately implored without staying for the king's edict.'" The first five prayers are deprecations—supplications, that is, against certain evils; whereas the three subsequent prayers are intercessions or entreaties for certain benefits. These last, viz., for ember week, for the parliament, and for all conditions of men, were added at the last review, 1661. Only the two first of the deprecatory forms (Dr. Bisse tells us)—those, namely, for rain and for fair weather—were in the first book of Edward the sixth, and these were placed at the end of the communion service. But in the second book of Edward the sixth, these two, with the three following—namely, in time of dearth, war, and plague—were all five inserted in the place where they now stand. But their respective thanksgivings were added by order of king James the first.

It is observed, concerning the occasional prayers and thanksgivings, that they are only to be used when there is such a pressing necessity as all the members of our congregations are aware of and will acknowledge. When there is a notorious drought or deluge, a violent and long-continued and unseasonable rain, a severe famine or a public rebellion, a foreign or intestine war, or a raging epidemic disease; in any of these cases, which must be regarded as a dreadful visitation of God, it is highly becoming to offer up to God the prayer suited to the occasion: "These judgments he sometimes sends upon the earth, that the inhabitants of the world may learn righteousness. But so much have we of these realms been indebted to the mercy of his providence, that within the remembrance of more than the present generation some of these forms have not been found necessary. The forms themselves, however, are so plain and perspicuous, that no particular elucidation of them can be required. It may therefore be enough to observe that similar prayers occur in ancient liturgies, from which some of these appear to be chiefly taken, and that each is well suited to the emergency to which it is appropriated by our church*."

The prayers for the ember week are the first of those which are in continual use in the service of the church; or it might be more correct to say of the ember prayers, that it is to be wished they were revived generally. Individual clergy are restoring the use of these prayers from a sense of the importance of imploring the divine blessing on the ordinations which the ember seasons precede; and it is hoped that their example will ere long produce a uniformity of action in this respect. The derivation of the word ember is uncertain: it is supposed by some to mean ashes; by others, abstinence. The latter practice, it is well known, was accompanied with the act of sitting upon ashes, or sprinkling ashes upon the head. The western church styled the ember weeks the "fasts of the four seasons." Another derivation of "ember" which has been suggested, is from a Saxon word signifying course or circumvolution; the ember weeks returning at fixed and certain periods, and being fasts in course. Doubts have been expressed as to the strictly proper time for using the prayer; whether only upon the Wednesday, Friday, and Saturday, or upon every day of the ember week. The words of the rubric seem distinctly to prescribe the use of the prayers every day.

These two prayers were added to the book of common prayer only at the last review. The intention of them is sufficiently clear, though they differ somewhat in their character. The former is a supplication for the ordainer and the candidates. In the latter the petitions contemplated only those who are to be ordained, and would seem therefore to be more fitly employed in the latter part of the week in which candidates are under examination, when it may be supposed they have been approved by the bishop, and are to receive ordination on the approaching Sunday.

"A prayer that may be said after any of the former" was inserted at the review, A.D. 1552. It occurs in the sacramentary of Gregory, and the Salisbury breviary. It is sometimes placed wrong in our common prayer books. The printers at the

* This paper resumes the series of explanations of the liturgy which has formed a part of this work, with intermissions, from its commencement.

* Shepherd on the Common Prayer.

review erroneously placed it after the prayer for "all conditions of men," and retained it in that wrong situation, though the commissioners interfered at the time. In the sealed books, which by the act of uniformity are kept in all cathedral or collegiate churches, in the courts of Westminster, and in the tower of London, this prayer stands before that for the "parliament." It is very desirable that this prayer, so necessary and so scripturally excellent, should be often used in our service. It is an application to him who alone can absolve from sin's guilt, that he would bestow upon his people that relief which the sense of their transgressions renders urgently necessary. "Blessed is he whose unrighteousness is forgiven, and whose sin is covered:" for this highest of all states of blessedness let the ministers of religion evermore devoutly pray. They can "declare and pronounce" God's forgiveness; but they cannot certainly convey that pardon to any individual; so that they must earnestly implore, in the beseeching tone of this prayer, that God, whose "property" and prerogative it is to pardon, would exercise that his royal bounty upon every one then before him, whom he saw to have the requisite "preparation" of a "broken and a contrite heart."

The prayer for the high court of parliament was inserted at the final revision of the prayer book in 1661, having been, it is probable, originally composed by Laud in 1625. As it stands now, however, it appears from archbishop Sancroft's manuscripts that it was prepared by the archdeacon of Middlesex, and the archbishop's other chaplains. The first and last parts of this prayer are taken from one with the same title. "Not only did the primitive Christians pray for the senate of heathen Rome, but the Gentiles used to sacrifice in the beginning of their public councils, which used also to be held in some sacred place; and surely we Christians ought not to show less devotion, especially when we have so good a composition to offer up our desire in as this prayer is*." "It may be asked," says archbishop Secker, "how the compilers of this prayer could venture to call in it every one of our kings in all time to come 'most religious?' Now certainly they did not intend to prophesy that, in the common meaning of the word, they always would be so, nor yet to require that we should call them so in a sense that was not true, and therefore they must either mean by 'religious' what it sometimes means in the language from which it is derived—the object of most awful regard, sacred—a title frequently ascribed to kings; or, indeed, rather, 'most religious' must be understood in the same manner as the next word to it, "gracious," constantly is without the least difficulty or scruple, both in the liturgy and out of it; and as the titles 'most Christian,' and 'most Catholic' are—to denote the good qualities which princes profess and should have; and therefore their subjects are willing and ought to hope they have; and, by reminding them, endeavour that they may have. Accordingly, this very epithet, 'most religious,' was constantly ascribed to all successive emperors in St. Chrysostom's and St. Basil's liturgies, the common ones of the Greek church, as it is to all successive kings in ours. The intention being thus cleared, the lawfulness of joining in the expression is evident. In the prudence of choosing it originally we are less concerned; yet in defence of that we may plead that this prayer was composed and originally used in the reign of a prince, acknowledged to be unfeignedly religious, king Charles the first." It has been a question with some officiating clergy whether they ought to use this prayer during the short adjournments of parliament. A former chaplain of the house of commons gave it as his opinion that the prayer ought to be used in those intervals, because, as the committees were sitting, some of the most important business of the parliament was then being transacted. How might a nation be blessed were the hearts of all those who are present in our congregations sincerely engaged in the offering up of this prayer! "Peace and happiness, truth and justice, religion and piety," would indeed render us an enviable community. "Happy are the people that are in such a case;" but in this blessed condition we might find ourselves if to hearty prayers were not wanting conscientious endeavours.

* Dean Comber.

THE RAILROAD LABOURER*.

A TRUE STORY.

I WAS on the point of mounting my pony, on a dull and cheerless December morning, to ride over from my parsonage to the neighbouring market-town, when a messenger came from the landlady of the village inn, requesting me to come down and see a man who was at her house, dangerously ill. I postponed my ride, and set out immediately to visit the sick man. The landlady had, very properly, sent also to an influential person in the village, who was at that time chapel-warden (for my curacy was a chapelry, at some distance from the parish church), to consult with him on what should be done with respect to the bodily wants of the poor man; and the chapel-warden and I walked down together to the inn.

Before entering into conversation with the sick man, the landlady told us all she knew about him, which was to this effect:—The day before, some person about the premises had informed her that a man was lying very ill in one of the outbuildings. Finding this to be the case, she supplied him with tea, and such other necessaries as his situation required; and, when he became worse, she sent for the clergyman and chapel-warden. Her conduct throughout the whole of his illness was kind and praiseworthy.

After hearing the landlady's account, we went into the public room, or kitchen, and there found the young man sitting by the fire. His high and heavy boots, and mud-stained dress, bespoke him, at a glance, to be a railroad labourer, better known by the name "navigator." His countenance betokened illness, though it gave no appearance of immediate danger. Upon inquiring into the nature of his disorder, it was plain that he was suffering under violent inflammation, the effect of cold. The chapel-warden then took down his name and place of residence, and I inquired into his history.

He told me he was the son of poor parents, in the north of England, who laboured hard for their bread,

* From "Tales and Stories selected from the Supplemental Catalogue of the Society for Promoting Christian Knowledge."

and had brought up their family to honest industry. He might have had, he said, constant work with his father on the different farms near his home; but he grew discontented with that mode of living. He wished to be his own master; and, therefore, left his father's roof, and went up and down the country working on the railways. At this time, he had come from a distant part of the country to obtain work, on the railway then forming, within a short distance of the village. The immediate cause of his illness he attributed to an accident which had befallen him on the way, of which he gave the following account. He was walking along the side of a canal, faint and weary; and the wind being at the time very high, he missed his footing, and was blown into the water. Having no clothes but those on his back, he was obliged to keep them on, dripping with wet, and so let them dry. In consequence of this, he was seized with the cold and inflammation from which he was now suffering.

I questioned him closely on the cause of his falling into the water, thinking it might have been the result of drunkenness; but he positively maintained that it was from mere weariness that he had fallen (owing to the violent gust of wind) into the water. And the state of his pockets bore out his tale: for all the money he possessed, when taken ill at the inn, was but one halfpenny. Besides which, as I afterwards ascertained that he had told me the truth in other particulars, I have reason to believe he did so in this.

After such serious conversation as I considered at that time to be most fitting, the landlord, who was also the overseer, together with the chapel-warden, engaging to see him properly taken care of, I left the house. The young man was then removed into a lodging at a cottage close at hand. The surgeon attended him; he was bled, and every thing proper for his condition administered to him. The landlord, and the contractor for the works on the railway, though the man was a perfect stranger to them, yet, to the credit of their feelings of humanity, showed a praiseworthy anxiety to do all they could for him. The only drawback from the bodily comforts which were supplied him appeared to be that the woman, in whose cottage he was lodged, was a great talker, and so not quite suited for waiting on a sick man, who required to be kept quiet.

After his removal to the cottage, I saw him three or four times during the few days he lived. He was in no great pain at any time, and at first appeared to be getting better, and was able to come down stairs and sit by the fire. Soon, however, a change took place. He became uneasy, and his restlessness gave strong indications of approaching dissolution. After walking up and down stairs several times, and fancying himself easier sometimes in one place and sometimes in another, he laid him down on the bed, and, during divine service on the Sunday morning, breathed his last.

While his illness continued, he was too reduced, and had too little energy, I fear, for much serious reflection; confirming the remark I have so frequently made in my parochial visits—how little the mind is capable of acting when pressed by bodily illness, and how painful is the condition of those who have then for the first time (too often the case) to arouse themselves to acts of devotion. Then, indeed, the "spirit" becomes "willing," but the "flesh" is sadly "weak." I endeavoured mildly, but earnestly, to bring him to a sense of his sinfulness; and, while he acknowledged the evil examples he had followed, and the great wickedness he had been guilty of, that I found which preyed most heavily on his mind, was the thought of his misconduct towards his parents. This was the "running sore" that could not be healed—the wound that nothing could close—the canker preying upon his vitals. The thought of the misery he had caused his poor parents, and the bad example he had set to his brothers and sisters (for it seemed he was the eldest of the family), was more than he could bear, and brought floods of tears down his weather-beaten cheeks. His constant and earnest desire was to get home to them; and he assured me, the moment he should gain strength, he would return to his father, whom he emphatically described as being "as good a father as ever lived."

This resolution, I believe, he would have carried into effect, but God ordered it otherwise. Death cut short his days, and his good intentions were left unaccomplished. Among strangers, and far from his kindred and his home, he yielded up his breath. Well will it be for him, if it was not away from his Father in heaven, and as a stranger to the atoning blood of his crucified Saviour! The time was short, the body weak, the mind occupied with thoughts of recovery. All things were against his return to God, or of his having a full sense of the extent of the disobedience he had been committing towards his Creator and Redeemer, by which he had been crucifying the Son of God afresh, putting him to open shame, and perilling most awfully his immortal soul.

But we must not forget the command, "Judge not, that ye be not judged." We, weak, erring mortals, are not to ascend the judgment-seat of the Most High, and condemn our brother. God is the judge of all the earth, and knoweth the secrets of all hearts; to him our brother is gone, and from him, and not from us, he must receive his sentence. In God's hands it is our part now to leave him.

In due time, I was called upon to read over his remains the solemn burial service of the church. He was borne to the grave by men engaged in the same work as he had been, who volunteered their services on the occasion; and he now lies not far from the old yew-tree in the village churchyard, awaiting the sound of the archangel's trump, when he shall be summoned from his grave to stand before the judgment-seat of Christ, there to give an account of his deeds done in the body, and there to receive an unalterable sentence of weal or woe.

Immediately on his decease, I wrote to his parents, and ascertained, from the clergyman of his parish, his history. It appeared that what he had told me was strictly true. His parents were labouring people, who, by dint of hard work, had brought up their family respectably, and had invariably set before their children an example of honesty and strict attention to religious duties; so that the fate of their unhappy son was in no measure to be attributed to any neglect of theirs. This young man, the subject of my narra-

tive, had suffered himself to become dissatisfied with his situation as an agricultural labourer, and had sought work on the railways, where he had acquired habits of intemperance and wickedness, which had caused his parents the deepest concern. Whenever he returned home, however, they never treated him with harshness; but, on the contrary, both by kindness and good advice, endeavoured to persuade him to abstain from such a course of life for the future. On the last occasion he had left his home some months; and the first tidings his parents received of him were those communicating the melancholy intelligence of his death. The clergyman further told me that they were comforted by their son's expressing so earnest a desire to return to them; and they cherished the hope that, like the prodigal, he had been brought to himself, and to a real and penitential sorrow for his past conduct; but he added, that their greatest consolation lay in the thought that their son's unhappy course had not been brought on by any neglect of their own. They had done their best, they felt, to put him in the right way, but, unhappily, he had not kept therein. And so we find, in every situation of life, the Almighty vouchsafes comfort to those who look up to him. If the calamity be not of their own causing, it is a trial, and sent for their good; if it be brought on by their own fault, then it is a chastisement sent for their amendment. In any case, the visitation is to be improved to the sanctification of the soul, and the comfort of the Holy Spirit comes to its help.

Such is the plain and sad history of this young man; and my own observation has forced the sorrowful conviction on my mind, that, among the class of persons called "navigators," his case is a very common one. These men are all hale and hearty, or they could not do the work required. Many of them, to escape the restraints of home, or of the neighbourhood where they are too well known to be respected and comfortable; others, from a mere restless love of change, and of wandering up and down the country with abandoned and profligate companions, have recourse to the different railways, where work can always be had, and no character is required. They buoy each other up in the practice of vice; drinking and fighting are the chief subjects of their conversation, and are the things they delight in; and there are few, very few, in so large a body of men, who are at all anxious about what shall become of them in the next world. It is hard to imagine a more painful situation for a clergyman, than to have the charge of a parish through which a railway is forming; in which are public-houses, and, still worse, beer-houses, where the men resort, and commonly lodge. The scenes he has to witness are of the most revolting kind. Some of the railway companies and contractors, I am rejoiced to find, are endeavouring to provide, in a measure, for the spiritual destitution of their work-people, by assisting in the support of clergymen, and maintaining schools for the driving boys. And every one must wish God speed to so truly Christian an undertaking as that of seeking to bring to themselves, and lead to their Saviour and their God, persons so thoughtless, irreligious, and abandoned. For it is a sad and melancholy thought, when we survey these stupendous works of art, spread over the surface of our land, annihilating time and space, forcing every natural obstacle to yield to human labour, directed by human skill, how much the catalogue of human depravity has been swelled during their construction!

And now, reader, my story being ended, having told you all I know of this young man, if you have a soft and gentle heart within you, you have been thinking how sad his fate was! To die so far from home, without one of his "kith or kin" near to give a word of comfort, his soul full of anguish at the thought of grief caused to parents who dearly loved him, cut off in the prime of manhood—all this is melancholy to think of. A tear unconsciously starts to the surface as you take in the whole picture. Such impulses are not to be checked. They belong to the best part of our nature. But come, let us go a little further, let us "reason together," and see whether somewhat may not be drawn herefrom for our own profit.

Do you, then, never wander from your father's home?—not, perhaps, that of your earthly parent; you are dutiful and obedient, it may be, to him. But there is another parent, a Father in heaven. He has provided for you his revealed word and his church. These make, for all Christians, a home full of spiritual comfort. It contains a daily supply of food for their souls—the true manna from heaven. Is this a home, then, from which your heart never wanders? If temptation cometh, if evil companions entice, if forbidden indulgences are offered, if the "cup and the bowl" present themselves, if covetous desires arise up, if some secret gain may be won without endangering your character with the world, if by slothful indolence you can, without detection, deprive those you serve of the labour you are paid to perform, if some fault committed may be covered over by concealment or falsehood not likely to be exposed, are you then never tempted to wander from the path of conscience and of duty, and so to forsake your "Father's home?"

These are close inquiries; but, reader, you will have read the tale of the railroad labourer to little profit if it provoke not such as these. That tear which just now glistened in thine eye will have been shed to no purpose, if it turn thee not to thoughts of thine own state, if it lead thee not to ask how far thou too mayest have been a wanderer like unto him. Satan is ever on the watch to lead us from our Father's home. When sin allures, he says, "Is it not a little one? Tush, God will not regard it. He is not so strict as you fancy:" and so by little and little, a step at a time, he draws many away from the true fold.

Again, troubles come upon you. Losses in trade, or want of employment, or bad crops, or some other calamity visits you. Is there no wandering of the heart then? Do you take these things as coming upon you for your own profit, since God "either permits or does not see fit to hinder them?" Do you seriously consider what sin may have provoked this chastisement, what unholy affections there may be still to be rooted out from within you, what unruly temper there may still be to be subdued, what evil habits still to be overcome; and do you thank God for thus bringing you to sober thought and reflection,

and so to repentance and amendment? Or do you, on the contrary, murmur and repine, thinking your lot very hard, wondering that God should so deal with you, complaining that virtue does not meet its just reward, that the wicked "come not in trouble like other folk," and so, rejecting the grace of God which is dealing with you, wander very far astray from your Father's home?

Again, you meet with somewhat hard to understand in God's word—something above your reason, and therefore, as you suppose, contrary to it (forgetting that the highest stretch of man's reason could never yet discover by what mechanism it was that a grain of corn is made to decay and perish in the earth, and then to bear fruit an hundred fold;) do you, then, instead of bending your will to the word of God, and believing what you find therein, simply because it is his word, run "up and down the country" of doubtfulness, uncertainty, and, perchance, of unbelief, and so incur the risk of making "shipwreck of your faith," and putting in peril your immortal soul?

Once more. You find something in the ordinances or the liturgy of the church which you think might be better arranged than it is. Does this tempt you (forgetting by what able, learned, and pious men, acting, we may humbly trust, under the guidance of the Holy Spirit, those services were framed) to become "wise in your own conceit," to reject the reasonable authority of that church founded by Christ himself, and to wander into other and strange pastures, where wholesome discipline exists not, and sacred things are handled with little of the solemnity and reverence that belong to them?

Remember always that the first step in the ruin of the young man whose story we have been considering was a restlessness of spirit. The sober restraints of his father's home sat uneasily upon him. He longed to be free and independent. He forgot that all men are dependent, firstly, upon their Maker, and then upon each other, and that the man who is truly free is the man who is free from the slavery of sin; that man's duty, as well as his wisdom, is to walk cheerfully in the path which God has provided for him, not fancying himself wiser than God, which all men do who believe that they could cut out their own lot better than God has framed it for them. Restlessness of spirit begat in this young man love of change; then came new scenes far away from his father's home, new companions, other "spirits" restless as himself;" then evil habits, drinking, unholy talking, and such like; then the sabbath-bell tolled in vain for him—the Sunday was spent any where rather than in God's house; then, when uneasy thoughts came (for come they sometimes would), there was more drinking and louder talking, till at last came misfortune, suffering, and death.

Let all, then, watch against the first risings of restlessness or discontent within them. Let them consider to what greater sins these lead. Let them reflect what the amount of those sins must have been which brought down the Son of God from heaven to offer himself an atoning sacrifice for them. You wonder how the Jews could crucify the Lord of heaven when he came to save them. It seems to you a standing monument of human wickedness. Take care that you be not partaker of their sin, by crucifying the Lord afresh. Let all pray to God, that, by the grace of his Holy Spirit dwelling in them and strengthening them, they may lead quiet and contented lives, thankful for all the good they enjoy, sensible that all the evil they meet with may, if rightly used, be turned to their soul's profit, that this state is but one of trial, and that they may so pass through it in faith and obedience, that they may attain to such an interest in the merits of Jesus Christ their Redeemer, as may at the last land them safely in one of the "mansions" of their Father's home.

A blessed thing it is to be
Born in a Christian land;
To see the truths we ought to see,
To see and understand.

But O! more blessed 'tis to do
The things those truths require;
To worship God with rev'rence due,
And what he wills, desire.

Lord, give us, then, the eye to see,
The heart to understand,
The will to bow to thy decree,
And follow thy command.

And while, with all our strength and zeal,
We pay thee service due,
O may we ne'er forget to feel
Love for our neighbour too!

THE PARABLE OF THE UNMERCIFUL SERVANT:

A Sermon,

By the Rev. T. Grantham, B.D.,

Rector of Bramber-with-Botolph, Sussex, and late Fellow of Magdalen College, Oxford.

Matthew xviii. 32, 33.

"I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

To the disciples, who had been accustomed to the maxim, "Thou shalt love thy neighbour and hate thine enemy," the directions which our Lord had been giving respecting the treatment of an offending brother, would probably appear a novel doctrine; and hence the apostle Peter, anxious we may suppose to know how far this forbearance and forgiveness was to extend, came to him with this inquiry: "How oft shall my brother sin against me, and I forgive him? Till seven times?" Upon which Jesus takes occasion to deliver a precept well worthy of being ever had in remembrance by all who bear the name of Christian: "I say not unto thee until seven times, but until seventy times seven; if thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke xvii. 4). He must be sooner wearied with offending than thou with pardoning. But, as this commandment was new to the Jews, and will always be a hard saying to the natural heart, its reasonableness is further exhibited by a parable. With the

view of setting this portion of holy writ profitably before you, I will consider—

I. The parable.

II. Some of the doctrines deducible from it. And—

III. Some of the lessons of instruction which it is calculated to convey to us.

I. I am to consider the parable. The state of the gospel-kingdom, says our Lord, with respect to God's dealings with its visible subjects, is like the proceeding of a certain king, who called his servants to a reckoning, that he might see how much they were severally indebted to him; and, when he began to state and examine the accounts, he found one of his servants owed him as much as ten thousand talents (three or four millions of our money); and, inasmuch as this great debtor had wasted all, and had nothing left whereby he could satisfy his injured lord, he, according to the custom of eastern nations in prosecuting offenders, commanded him, his wife and children, and all that he had, to be sold, and payment to be made. But, when the servant heard this, in terror and alarm he fell down upon his knees before the king, and begged his patience, promising that in time he would pay him his demands. Whereupon the lord of that servant, in the greatness of his compassion, suspended the execution of his threatening, set his servant at liberty, and told him that he would forgive him his debt. But this very man afterwards met with one of his fellow-servants who only owed him so small a sum as an hundred pence (little more than three pounds of our money), and, notwithstanding the great mercy his lord had shown to him in expressing his willingness to forgive him his ten thousand talents, he seized his debtor, and catching hold of his throat in a violent manner, as if he would choke him, demanded immediate payment of his debt; and, though his poor fellow-servant fell down on his knees before him and begged patience, promising in time to give him full satisfaction, just as this creditor himself had done to his lord when he showed compassion to him, yet he had no tenderness towards his debtor, but stopped his ears against his earnest entreaties, and threw him into gaol, resolving to keep him there till he should receive full satisfaction for his debt. When however some other of the fellow-servants saw this, they were much troubled to think of the cruelty of one who had himself been treated with so much lenity by their lord, and in the greatness of their concern went and acquainted him with it. And, when the king knew how unworthily this man had acted toward his fellow-servant who owed him so small a matter, he called him again before him, and said, "O thou wicked servant, thou canst not but remember how I lately forgave thee all that vast sum owing to me, with which this of thy fellow-servant bears no proportion, and that upon thy bare request, without any other motive but my own compassion to invite me to so great an act of mercy; was it not then reasonable for thee, who hadst received such a favour from thy master, to have shown pity to one who sought it on the same plea as thyself?" And the king was so angry and provoked at his unmerciful conduct, that he ordered him to be thrown into prison, and there to suffer the most rigorous punishment that justice could demand.

Such is the parable; and the reflection which our blessed Saviour makes upon it is, "So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses;" that is, my heavenly Father will show his terrible indignation, and take righteous vengeance in the everlasting destruction of all pretenders to religion who abuse his patience and his proclamations of pardoning grace, and who act so contrary to their professions and hopes of interest in his mercy as to show an unrelenting and implacable spirit, and not heartily to forgive their brethren that have offended them.

Before I proceed to point out the doctrines which we may deduce from this parable, I will make a few brief observations upon it; and, first, I would observe that this parable clearly teaches us that as God is the great and supreme ruler in the kingdom of heaven, both as begun on earth in grace and finished above in glory, so we are all his servants, all subject, all accountable to him; from him we have received all that we have received: life, with all its blessings and all its gifts both of body and mind, is derived from the inexhaustible fountain of his divine bounty; and all that we possess, whatever qualifications or whatever endowments, by his liberal hand they have been bestowed, and for his honour must they be used, seeing, as we are here told, he will take account of his servants.

But I would observe, secondly, that this parable affords a sufficient refutation to an opinion not unfrequently met with, that men will do well at the last because they have "done no harm," as they phrase it—that is, because they have not injured their fellow-creatures, or openly violated the laws of their country; but what master, on his return from an absence from home, would be satisfied to find that most of his commands, though expressly written down, had been altogether neglected, and that the best excuse which his servants could make was, that, though they had been entirely unmindful of his orders, they had not quarrelled among

themselves, or stolen or injured each other's property? Would not his reply be—"These things ought ye to have done, but not to have left the other undone;" would he not rightly accuse them of eating his bread, living upon his bounty, and yet neglecting his service? And if such would be reasonable conduct in an earthly master, will it not be equally, nay, much more so, in our heavenly one?

But I would observe once more, that this parable affords us an illustration of God's infinite mercy and compassion to the returning penitent. Soon as the sinner's eyes are opened to see the immense debt he owes, and to be aware of the eternal slavery destined for insolvent debtors; soon as he sees a just God taking a strict account, feels convinced that he is a great defaulter, and that he is utterly unable to pay, and, under a deep sense of these things, falls down, worships, and implores his compassion, for the sake of him who hath paid all his debt; soon, in a word, as he humbly confesses his sins, and applies for forgiveness in sincere faith and true repentance, so soon will the God of mercy blot out the hand-writing that is against him, freely forgive him all that he owes, and fully discharge him from the guilt, the power, and the wages of sin: for, "if we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8, 9).

II. But it is time for us to consider, in the second place, some of the doctrines deducible from this parable. It sets before us then, in the first place, the natural state of all men, namely, that of debtors, having nothing to pay. Every one owes to God a vast, incalculable debt. Are any inclined to question this? Let them bear in mind that from the day of their birth unto this day, they have been living upon God's bounty, and therefore should have constantly loved and served him. Let them likewise consider the reasoning of the apostle—"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 20): and then let them look back through the course of years to youth and childhood, and consider what they have done amiss by thought, word, and deed, in the unconcern, folly, and perverseness of their earliest years, and in the pride and presumption of manhood; the duties they have omitted; the opportunities they have lost; and the mercies and the chastisements they have allowed to pass by unimproved; and let them confess themselves "transgressors from the womb;" for, even supposing that through divine grace they have been preserved from any flagrant acts of forgetfulness of God, or of disobedience to him, still who can bear the exact scrutiny which his omniscient eye has been constantly carrying on? "There is not," says the psalmist, "a word in my tongue, nor a thought or intent in my heart, but lo! O Lord, thou knowest it altogether." Can any one reflect upon this, and not feel that his debt is vast and incalculable? He may indeed refuse to look into the account—he may close his eyes against it; but this does not diminish the amount of what he owes, any more than it diminishes the debt of any inconsiderate spendthrift, that he refuses to examine the accounts of his creditors against him: there must be a day of settling, if no means are used to cancel what is due. There will be a time when the king will come to take account of all his servants; and, when he begins to reckon, those will be found who owe unto him ten thousand talents; and, as all are alike in this—that they cannot say that they have no sin; so are all alike in this also—that they have nothing at all to pay with: for what can they do? Repent of having sinned?—that they may well do; but will that make void what is past? It does not discharge a debt to lament that we ever incurred it. Or shall they sin no more?—that too must be their earnest endeavour; but, even supposing that they could accomplish it, does it discharge a debt now existing, that they do not make that debt larger? Will not the debt originally contracted still remain? So that you may all clearly perceive that, do all we can, we are like the servant in the parable—we owe a vast debt, and have nothing at all to pay it with.

But another doctrine deducible from this parable is, the fulness and freeness of God's mercy, through Christ, to the humble penitent. And first observe how it affords an exemplification of the fulness of God's mercy: "I forgave thee (says the king in the parable) all that debt." Yes, brethren; immense as is our debt of sin to the Almighty, he is ready to forgive it all to every one who comes to him deeply repenting of it, and pleading the merits of his Son. It is not the greatness of our sins which will cause any of us to be cast into the prison of hell, if they be repented of, and cleansed in the fountain opened for sin and uncleanness; for, though they be as scarlet, washed in the Redeemer's blood "they shall be as white as snow; though they be red like crimson, they shall be as wool:" "the blood of Christ cleanseth from all sin" (1 John i. 7): "by him all that believe are justified from all things" (Acts xiii. 39). Even the holy and just law of God is no impediment in the way of the pardon of the greatest

sin, if men do but come to God for mercy; for "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); nor will he fail to "save to the uttermost all who come unto God by him" (Heb. vii. 25). Manasseh wrought much evil in the sight of the Lord, to provoke him to anger, and made Judah and the inhabitants of Jerusalem to err and do worse than the heathen; but when, by bitter suffering, he was brought to true repentance—when, in his affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him—the Lord was entreated of him, and pardoned his sin (2 Chron. xxxiii.). The woman in Simon's house had been a grievous sinner; but when, in deep repentance and true faith, she came to Christ, her sins, which were many, were forgiven (Luke vii.).

But the parable likewise exemplifies the freeness of God's mercy: "I forgave thee all that debt." And why? Because I expected that you would be able to repay me? No; but "because thou desiredst me." True, this debtor seems to have imagined that he could repay the debt; and so, at first, does many a repentant sinner whose eyes are but half opened to the extent of his sins. But such is not the feeling of God. His proclamation is—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isai. lv. 1). And again—"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). And it is so, because he knows that offers of mercy upon any other terms would be of no value to us whatever. But do any wonder that this should be the case, seeing that men are accustomed to act so very differently? Listen to the Almighty declaring to us the whole matter by his prophet Isaiah—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isai. lv. 7-9).

III. But it is time for us to consider, in the last place, a few of the lessons of instruction which this parable may teach us.

And, first, we may learn from it that no extent of injury from our fellow-creatures can justify an unforgiving and implacable spirit towards them. The ground upon which our blessed Lord would inculcate upon us this lesson, so difficult for the fallen nature of man to learn, is by strongly setting before us this undoubted though humbling truth—that, however great may be our neighbour's transgressions against us, and however frequently repeated, our own sins and offences against Almighty God are infinitely greater, and our provocations of him far more numerous. And shall he be all forbearance and all compassion towards us, and shall any fancy themselves his children while they exhibit a disposition the very opposite of him whom they do not hesitate to call their Father? Had he been rigorous to exact his due, we must have been consigned to the prison of hell. And hath he freely forgiven us all, and shall we be cruel and unrelenting? If we do not forgive others, we must remember that with our own lips we fearfully condemn ourselves; since we pray, "Forgive us our trespasses as we forgive them that trespass against us." And who that repeats this prayer, who that desires salvation, will dare to live in malice and at enmity with any, lest in his daily prayers he should be supplicating for himself a curse and not a blessing?

But another lesson which we may learn from this parable is, that, if we do not forgive, neither can we hope to be forgiven. The scriptures tell us that, "if any one have not the Spirit of Christ, he is none of his" (Rom. viii. 9); that is, he has no real spiritual relation to him here, and can expect no happiness from him hereafter. He may call him "Lord, Lord;" he may profess, yea, make a high profession of his discipleship; but, at the last day, Christ will not own him: he will declare that he never knew him, and bid him depart as a worker of iniquity. Now the spirit of Christ was, without question, a meek, humble, and forgiving spirit. He not only left to his followers this precept—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. v. 44); but confirmed it by his own example, praying on the cross for his murderers—"Father, forgive them; for they know not what they do" (Luke xxiii. 34): and leaving it in charge to his disciples that his gospel—repentance and remission of sins—should first be preached in that city where such indignities had been heaped upon him, and to those very people whose voices had been so recently lifted up, demanding his death. Who, then, can fail to see that a merciful and forgiving temper is an essential characteristic of a true Christian; and that, "if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses" (Matt. vi. 15)?

But we may learn, lastly, from this parable, that pardon of sin really enjoyed must lead to a merciful and forgiving disposition. True gospel holiness must always arise from a proper sense of gospel grace. We are snatched as brands out of the burning by the hand of Almighty grace: we are redeemed from the curse of sin and eternal death by the blood of Christ; and a real belief of this rich grace and unparalleled mercy working upon the mind of the pardoned sinner causes him to live unto him who died for him, and makes him ready to say with Paul, when struck to the earth by the light from heaven—"Lord, what wilt thou have me to do?" And, finding that he has thus strongly enjoined upon his disciples, both by precept and example, the duty of mutual forgiveness, the believer prays daily that he may become more like the blessed Jesus in this respect—that he may be kind, tender-hearted, and forgiving, even as God, for Christ's sake, has forgiven him.

"May the Lord, brethren, make you to increase and abound in love one toward another, and toward all men; to the end that he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. iii. 12, 13).

RECOLLECTIONS OF A DISTRICT VISITOR.

In one of the large, and now very populous, manufacturing towns in the north of England, I had long been a resident, and, at the time I am now speaking of, the District Visiting Society had just been established, and my mother and myself had been requested, along with a number of other ladies, to take a district. The town of P—— is beautifully situated on a hill, with the river R—— winding nearly all round the town, and is generally considered by the inhabitants to be a remarkably healthy place of residence. In former times it had no manufactures, and it is only within the last twenty years that it has risen into such note. The district that was appointed to our peculiar care was one, of a number of streets, looking down from the river, and from the houses having been lately built, were cleaner than the generality of them usually are.

Thomas and Sarah Eccles and their family lived at one of the best of the houses comprised in our district. Thomas Eccles was a sober, honest, industrious man, and at the time we knew him was employed in one of the factories as a stoker, or one employed in supplying the fire of the engine. The mother also worked in the factory, but her two eldest daughters, Catherine and Elizabeth (or Kitty and Betty, as they were usually called), were left at home to take care of the children, and keep the house neat and clean. But I am grieved to say that they did not do these things; they preferred playing about in the streets with other naughty, dirty children, and doing their own way, and seeking their own pleasure, instead of obeying the commands of their parents. And often when Sarah Eccles came home from the factory, weary and fatigued, she found the fire out, the dishes unwashed, the house unswept, and the younger children dirty, and crying for their supper. This seemed very hard, but Sarah ought to have remembered the words of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." Sarah Eccles was only a moral woman, not a truly religious person, and was too apt when her children disobeyed her to punish them, or threaten to do so—generally, I am sorry to say, the latter—until they did not mind, and only laughed at their mother; forgetting what the Almighty says in the bible about those who are disobedient: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. xxx. 17). Things were in this state when my mother and myself first went amongst them, but, as soon as they saw us coming down the street, it was their signal to fly up stairs, and look out of the upper windows, and laugh.

For many weeks, indeed I may say months, after we became visitors, we tried various ways to induce them to speak to us, but all to no purpose, and two naughtier children I have seldom seen than Betty and Kitty Eccles.

Once or twice when we called we found Sarah at home, and she then told my mother that she did not know what to do with Kitty. "I believe, ma'am, I shall be obliged to send her to the lock-up; I am sure I have had trouble enough with her; I think there never was such a self-willed child as our Kitty."

"I am afraid that tells more against yourself than the child," said my mother. "When children are self-willed, it is often the fault of the parents, whose duty it is to correct the bad passions of their children; and, if they do so early, it is not so hard a matter as they imagine. For what says Solomon—'Train up a child in the way he should go.' Break them of their bad habits and ways whilst they are young and easily taught, and correct them when they do wrong, though it does put you out of your way."

"I'm sure I have tried to correct Kitty, and make her mind me, and she attends the Sunday school reg'lar; but indeed, ma'am, she is quite past my hand."

"Well then, Sarah, shall I tell you what I mean by correcting her? It is not beating her, that will only harden her heart; but it is not only preventing her from doing wrong, but giving her a good notion of what is right. Convince her of the wickedness of being naughty, and make her fear God betimes. Children should be taught to think more of God's anger when they have done wrong, than of a beating from either their father or their mother: they should also be taught to ask forgiveness of God. This is your duty, Sarah; but desire Kitty to come to my house this evening, and I will talk to her. In the meantime you must pray to the Lord, that he will be pleased to pardon your sins and give you strength to do your duty, though it may be a painful one."

"Thank you, ma'am, very kindly for your good advice," said Sarah, taking the corner of her apron to wipe her eyes. "I will, by God's help, strive to set the Lord always before me in all I do; for I will own to you, ma'am, that I have hitherto thought much more of this world's goods than of that heavenly city where 'moth

and rust doth not corrupt, and where thieves do not break through and steal.' I often wish I had thought more about these things, especially when I went to church, than I have done."

When Kitty arrived in the evening, my mother took her into a room by herself, and talked to her in a most serious way, and asked her if she had never been taught the fifth commandment—"Honour thy father and thy mother;" and if her father had never taught her the word of God, which says—"Children, obey your parents." "From your mother's account, I suppose he has; then how do you fulfil his instructions, or show your love or fear of God? See what a sinful child you are, who love your own perverse will better than your father's instructions, or than the word and law of God." Much more was said to her on the duty of instant obedience. Kitty was much affected, and, thanking my mother for her good advice, returned home, and after begging her mother's pardon for all her naughty ways, and for the anxiety she had caused her, she threw her arms round her mother's neck, and, kissing her fondly, said—"Mother, I am resolved, by God's help, never to be a naughty girl again. The lady has told me what a sinful child I am: she bid me pray to God to change my heart, and she repeated those texts—'Create in me a clean heart, O God, and renew a right spirit within me;' 'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' But the most beautiful text was this—I have often heard it in church, but I never understood it before to-night—'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

From this time a complete change came over Kitty, who became active, useful, and cheerful. But, besides this alteration for the better, she had improved in matters still more important. She had not attended regularly the school in the week days, when she could go; nor on the Sunday: and many complaints were made by the ladies how careless and inattentive Kitty had become. But now that she was obliged to work in the factory all day, she had no time to go to school; therefore she was the more anxious to go on the Sunday. The sabbath from this time was her delight; and she employed her leisure hours in committing to memory texts of scripture, especially those relating to the Lord's day: her favourite one was that in Isaiah—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isai. lviii. 13, 14).

It was Kitty's custom, on her return from the factory in the evening, to assist her mother in the house-work, or getting the suppers ready. After that, she employed herself in mending or making any article of clothing, either for herself or her parents. She took great pains with her sister, and was in the habit of talking seriously to her, as well as to her younger brothers and sisters.

But the time was drawing near when it pleased the Lord to take Kitty Eccles to himself. She had attended the Sunday-school twice, as well as church; but, on her return, complained of great pain in her head, and cold shiverings down her back. She continued in this way two or three days, her mother fancying she had got cold; but, the pain increasing, she sent for a surgeon, who immediately said it was a brain fever, and that he considered her in great danger. Delirium came on, and for a week she was scarcely ever conscious of what was passing around. At the end of that period, she sunk into a deep sleep. When she awoke, she said to her mother—"I have been very ill, and I feel it is God's will I should not recover." During the night she was very ill; and her mother perceived a sudden and great change in the morning. At last she turned round, and, with perfect composure, said—"I am dying—Lord Jesus, receive my spirit." She then closed her eyes for a few moments; but, reviving again, said—"I am happy." Her mother inquired what made her happy. She replied with a loud voice—"I know and feel that my sins are forgiven me for Jesus Christ's sake."

After a short time had elapsed, she wished to see her sister Betty. Looking affectionately at her weeping sister, she said—"Dear sister, I am dying; but do not cry for me. I am very happy; but I want to entreat you to 'remember your Creator in the days of your youth.' Think what could I do without religion. Soon I shall be where there is no pain, no sickness, no sin." She then spoke sweetly on the comforts of religion in sickness, in health, and in the hour of death; and parted from her sister to meet no more on earth; entreating her, in the most affecting and solemn manner, to prepare to follow her on the Thursday evening. She was sensible, but unable to converse. She made a sign for her mother to kiss her, and attempted in vain to speak. She smiled sweetly on her; and, pointing her finger to heaven, seemed to exhort her to wipe away her tears. She then closed her eyes; and then, again pointing to heaven, and looking at her mother with an expression of delight, she closed her eyes once more, and slept in Jesus.

A VISITOR.

VISIT TO DOVEDALE, DERBYSHIRE.

No. II.

BY J. W. LESTER.

A VILLAGE church reminds us of the blessing of the protestant reformation—the unsealing of the word of Jehovah by the translation of the bible—that lamp of immortal truth in the which we have a full and glorious view of the attributes of the Godhead, a sure and certain guide to the city of happiness, purity, and peace, whose foundation stone is eternity; the brilliancy and splendour of the Son of God—the Son of man—set forth in all the grandeur and all the glory of the "Father of an infinite Majesty." We possess therein promises to support under every affliction, grace to help in every time of need, a shield to defend

from the attacks of men and devils, and a certain hope of a joyful resurrection. It reminds us of the noble and effectual bulwark established to defend this kingdom against the domination and corruptions of popery. It is connected with the memory of those holy men whose wisdom and piety, faith and perseverance, under God, wrought out that deliverance. It turns our thoughts to those brave and blessed heroes of the cross who shed their blood and "gave their bodies to be burned," to establish and maintain this pure and apostolic branch of Christ's church. It is connected with the memory of our Cranmer, our Ridley, our Latimer, and our "noble armies of martyrs."

On the walls and pavements of Blore church are memorials of the dead. Here the records of those who have gone before us meet our view as we bend the knees in prayer to that God before whom we shall see the individuals themselves when we at last stand before him at the judgment. Here too they, as well as we, were received into the ark of Christ's church; here they, as well as we, were guests at the holy table of our universal Lord; here they worshipped God in the faith of their forefathers, and within the same hallowed walls as those forefathers worshipped, and were themselves baptized into the holy and pure faith of our everlasting Saviour. The village church, humble as it is, has been consecrated to God's service. It has been lawfully endowed, by pious persons, with a property for the perpetual maintenance of God's ministers. It belongs to the people for their religious uses, and has so belonged to them for ages: it forms part of that hallowed chain which unites father to son, generation to generation, in Christian communion. Great and awful will be the responsibility of those individuals, or of that legislature, which shall dare to touch it with a sacrilegious hand, or to rob the altars and the ministers of the Lord Jehovah.

In it is proclaimed that God, out of his infinite love to fallen man, gave his only begotten Son, who was God uncreate; Incomprehensible, Eternal, Almighty; very God of very God; of one substance with the Father; begotten before all worlds; God of God; Light of Light; by whom all things were made; the Lord of hosts; the King of glory; the Prince of peace!

> "Wonder, O heavens! and be astonished, earth;
> Ye worlds admire—
> Admire and be confounded; and, thou hell,
> Deepen thy eternal groan."

This mighty God took upon him the form of a servant, to be emphatically a man of sorrows and acquainted with grief, when the fulness of time was come, pre-ordained before all worlds. Yes, supreme honours did he forego, out of boundless love to man—proud, sinful, rebellious man. Wherefore he took for us such a lasting love passeth our understandings; but certain it is, he counted it more noble, more glorious, more omnipotent, to save ruined and lost souls than to rule the great hierarchy of cherubic hosts. There was something infinitely sweeter in love and mercy, than the adoration of the archangels of heaven; there was something in rescuing outcast spirits, infinitely greater than the creation of worlds upon worlds; there was something in rejoicing over those souls, infinitely more joyous than the thrill of joy which he felt when a new created universe sprang out of nothing at his word. To save guilty and polluted souls, "love most amazing!" The plan of the universe was not complete unless this orb resounded with the hymn of praise and adoration; and for this the "Prince of glory" died. He would not root out of his heart the glorious sublime attribute of love. His humanity was fathomless love—love without a parallel.

This is the philosophy of England's church, the philosophy of the bible. It is the philosophy of angels; nay, more than angels—archangels; nay, more than archangels—cherubim and seraphim; nay, more than cherubim and seraphim—it is the philosophy of Deity. This philosophy engages the minds of all God's intelligences that people the vast globes that roll around us in the expanse of immensity—the philosophy of heaven, and therefore the philosophy of Christ's church. Not the dull cold philosophy of a Socrates or a Plato, but a life-giving one; one which, while it makes known to us our fallen condition, points to the remedy whereby we may purify our souls. It points to the way, the truth, and the life—Jesus Christ, the Almighty Saviour.

O, that my voice could penetrate amongst England's commons and England's peers, and England's royal council, and awfully-responsible executive; yes, and with mingled solemnity of respect, and earnestness of affectionate entreaty, could reach the throne itself, while I plead for determined measures on behalf of England's church. Half measures are as unreasonable as they are unscriptural. If our subject be deserving of attention at all, it is deserving of supreme attention. Is a man an immortal being, or is he not? If not, why effect even half measures—why have a church at all, or a bible at all? If man's existence end with what we call death, then let us boldly and consistently adopt the maxim of the ancient epicurean infidel—fit maxim for the beasts that perish—eat and drink, for to morrow we die. But if man be indeed immortal, if enduring consciousness and sensitiveness be inevitable, if there be everlasting hallelujahs and everlasting wailings, then why rest satisfied with half measures? Why pause?—why hesitate?—why parley? I speak the words of truth and soberness, when I say there is no consistent medium between the very depth of avowed infidelity on the one side, and the holy enthusiasm of fervent, devoted religion on the other. If there be neither God, nor devil, nor immortality, why not say so, and feel so, and act accordingly? Why those inward shrinkings from the lash of your own conscience? Why those irresolute tremblings in the indulgence of your flesh? Go to, ye who pretend to be infidels; you are paltry cowards—you dare not act out consistently your own profession. But if there be indeed a God, a glorious God, of spotless holiness, redeeming love, and sanctifying grace; if there be indeed a devil, and a tormenting host of his fallen associates; and if there be indeed an immortality for man—then why not say so, and act accordingly? Why those haltings on the course?—why that coldness in the cause, that reserve, that prudent caution not to commit yourselves? You have heard that extremes are bad, imprudent, dangerous. It is so in things temporal; but here extremes are sensible, and extremes alone—

um is madness. "If Jehovah be God, then fol-
m; but if Baal, then follow him."

national establishment is the glory of our land.
lith work by love throughout all her borders.
not the weeds of heresy to flourish in it, the
gious hand of schism to rend it, the alloy of
dition to debase it, the ague of indifference to
ts blood, nor the foul spots of vice to degrade
nity or deform its beauty. Let thy royal
ter be all glorious within, and her clothing of
at gold. Let her be presented unto the Lord
nent of needlework.

her doctrine be preserved, her devotedness
cause of Christ increased; may superstition
ished from her borders; may love reign,
dwell, and prosperity abound in all her sacred
merable walls. May she become the glory of
ole world; and may the day not be far dis-
hen the church of England shall be synony-
with the terms holiness, righteousness, and

May Jehovah bless thee now and for ever.
e be, as he ever has, thy defence, and thou shalt
nd refuge "under the shield of heaven." Then
ill do unto thy confederated enemies and their
s he did unto Sisera and Jabin at the river of
and at the city of Endor. He will mow them
like thistles, and cast them before the wind as
.

beautiful are her sabbath bells! Hark! bells
wind. The sky is tinged with living purple
ld; the joyous songsters of the woods whistle
notes of praise; the wind again brings the
of the plaintive melody of sabbath bells. How
repare the mind to enjoy the sweet repose of
rest; how they mellow the feelings; how they
on the heart of man to be happy; how peace-
nd joyfully they ring! The trees wave their
e heads, nor are the shrubs and flowers un-
l of the joyous and happy day. Happiness
floating on every breeze. All is peace. Nature
for joy. The bells ring delight. God smiles,
oves, the Holy Spirit sanctifies.

then her sabbath evenings—joyous seasons,
tes of bliss. How delightful for a sanctified and
d soul is a sabbath evening; how beautifully
how sublimely serene!—earth, with all its
l pleasures, are forgotten in its peacefulness and
ys. The soul enjoys communion with the God
piness. It longs to depart, and be at rest; it
rith pain to the time when it shall have to re-
his polluted and sinful world. The soul wishes
nellowed into eternity, and lost in the brilliant
f Deity: no cares, no anxieties cross its breast.
h evening! how I love thy calm, thy peaceful
! thy gleams impart their serenely "dying in-
to my heart." Sabbath evening, still con-
'till every feeling, every pulse is peace." The
ns to breathe the very atmosphere in heaven;
there is an hour wherein we wish for purer
t is—

"The hour of mild decay,
The sun-set of the holy day."

h evening leads us in spirit to the threshold of
v Jerusalem, and there we hear the delightful melody which makes "heaven more heavenly glow," and "one step, and all were paradise."

Nor must we forget her passing-bell, which announces when a spirit has left the confines of time and has entered the dominions of eternity; which warns us of the fleeting existence of man; which tells us death yet reigns over fallen humanity; which proclaims that a fellow-creature has returned to the dust from whence he was taken, and his spirit, where?—heaven or hell, happiness or misery; and that for ever. Solemn thought! If a believer on the Son of God, heaven is its portion, but if not, hell is its dwelling place, and that for ever. The next passing bell may be ours; a few short hours, and our spirit's destiny will be fixed, and that for ever.

After having rested ourselves at the parsonage, we ascended some of the hills on one side of the dell till we came

"Where, stern and steep,
The hill sinks down upon the deep.
Here the Dove in silence flows;
There, ridge on ridge, Thorp Cloud arose;
Ever the hollow path twined on
Beneath steep bank and threatening stone."

Returning to the inn we met the minister of Blore church, who gave us four very fine trout, which we had for tea, and found very delicious. After which I ascended

"Cloud mountain, on whose veteran breast
The storms that move and winter's stern behest
Have beat for ages;"

one of the hills which looks down upon the Dove, and staid at the summit during sunset.

Returned to the inn from which we started the next morning, and thus passed my visit to Dovedale. It will long be remembered with pleasure, and when storms roll and waves roar, as roar and roll they will, this may afford some enjoyment, for

"The record fair that memory keeps
Will outlive many a storm, that will efface
A thousand other things less deeply traced."

Poetry.

THE DYING CHRISTIAN'S ANTICIPATIONS OF DEATH AND GLORY.

By Robert Huie, M.D.

My body wastes, my strength decays,
My cheek is sunk and pale;
My feeble, flutt'ring pulse betrays
How fast my spirits fail.

The garden spreads its every charm
To tempt me forth again;
But friendship's kind, encircling arm
Assists my steps in vain.

In vain the sun ascends the sky,
Or darkness veils the lawn:
By day for evening's close I sigh,
By night for morning's dawn.

Each waking act a burden seems
To nature's sinking powers,
And fancy's wild and fever'd dreams
Disturb my sleeping hours.

Come then, my soul, since human skill
Disowns all hope to save;
My thoughts let death and judgment fill,
And realms beyond the grave.

And while my friends, with doubt and fear,
My fading members see;
Let this dear truth my bosom cheer,
That Jesus died for me.

Jesus, my Prophet, Priest, and King,
In death's cold arms has lain;
Jesus, who blunts the monster's sting,
Shall raise my dust again.

'Tis sweet to feed upon his grace
Who reigns on Zion hill;
But O, to see him face to face,
It must be sweeter still.

My soaring spirit heav'nward tends;
Ev'n now its porch I view;
Adieu, my dear, desponding friends!
And thou, vain world, adieu!

The faith that Christ is Lord on high,
A blest assurance gives:
Shall ransom'd sinner fear to die,
While his Redeemer lives?

Miscellaneous.

EGYPT.—"By seizing the isthmus of Darien," said sir Walter Raleigh, "you will wrest the keys of the world from Spain." The observation, worthy of his reach of thought, is still more applicable to the isthmus of Suez and the country of Egypt. It is remarkable that its importance has never been duly appreciated, but by the greatest conquerors of ancient and modern times—Alexander the great and Napoleon Bonaparte. The geographical position of this celebrated country has destined it to be the great emporium of the commerce of the world. Placed in the centre between Europe and Asia, on the confines of eastern wealth and western civilization, at the extremity of the African continent, and on the shores of the Mediterranean sea, it is fitted to become the central point of communication for the varied productions of these different regions of the globe. The waters of the Mediterranean bring to it all the fabrics of Europe; the Red Sea wafts to its shores the riches of India and China; while the Nile floats down to its bosom the produce of the vast and unknown regions of Africa. Though it were not one of the most fertile countries in the world—though the inundations of the Nile did not annually cover its fields with riches, it would still be, from its situation, one of the most favoured spots on the earth. The greatest and most durable monuments of human industry, accordingly, the earliest efforts of civilization, the sublimest works of genius, have been raised in this primeval seat of mankind. The temples of Rome have decayed, the arts of Athens have perished, but the pyramids "still stand erect and unshaken above the floods of the Nile." When, in the revolution of ages, civilization shall have returned to its ancient cradle—when the desolation of Mahometan rule shall have ceased, and the light of religion illumined the land of its birth, Egypt will again become one of the great centres of human industry; the invention of steam will restore the communication with the east to its original channel, and the nation which shall revive the canal of Suez, and open a direct communication between the Mediterranean and the Red Sea, will pour into its bosom those streams of wealth which in every age have constituted the principal sources of European opulence. The great Leibnitz, in the time of Louis XIV., addressed to the French monarch a memorial, which is one of the noblest monuments of political foresight. "Sire," said he, "it is not at home that you will succeed in subduing the Dutch: you will not cross their dykes, and you will rouse Europe to their assistance. It is in Egypt that the real blow is to be struck. There you will find the true commercial route to India, you will wrest that lucrative commerce from Holland, you will secure the eternal dominion of France in the Levant, you will fill Christianity with joy." These ideas, however, were beyond the age, and they lay dormant till revived by the genius of Napoleon. The eagle eye of Alexander the great, which fitted him to have been as great a benefactor as he was a scourge of the species, early discerned the vast capabilities of this country; and to him was owing the foundation of that city, the rival of Memphis and Thebes, which once boasted of three millions of inhabitants, and rivalled Rome in the plenitude of its power, and still bears, amidst ruins and decay, the name of the conqueror of the east. Napoleon was hardly launched into the career of conquest before he perceived the importance of the same situation; and, when still struggling in the plains of Italy with the armies of Austria, he was meditating an expedition into those eastern regions, where alone, in his apprehension, great things could be achieved, where kingdoms lay open to private adventure, and fame, rivalling that of the heroes of antiquity, was to be obtained. From his earliest years he had been influenced by an ardent desire to effect a revolution in the east: he was literally haunted by the idea of the glory which had been there acquired, and firmly convinced that the power of England could never be effectually humbled but by a blow at its Indian possessions. "The Persians," said he, "have blocked up the route of Tamerlane: I will discover another." It was his favourite opinion through life, that Egypt was the true line of communication with India; that it was there that the English power could alone be seriously affected; that its possession would ensure the dominion of the Mediterranean, and convert that sea into a "French lake." From that central point armaments might be detached down the Red Sea to attack the British possessions in India, and an entrepôt established which would soon turn the commerce of the east into the channels which nature had formed for its reception—the Mediterranean and the Red Sea.—*Alison's History of the French Revolution.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE MONTHS OF THE YEAR.

No I.—JANUARY.

WE derive the names by which we at present designate the months from the Roman calendar. Originally that calendar comprised but ten months, and March was that which was placed first. But Numa Pompilius, the second king of Rome, added two more, and assigned one of these, viz., January, as the commencement of the year. The appellation was derived from the pagan deity Janus, who was deemed both fully acquainted with things that were past, and endued with the knowledge of things to come: whence he was represented with two faces, turned away from each other; the one old, referring to his experience of the past; the second young, emblematical of his looking forward to the future.

Our Saxon forefathers styled this month Wolf-Monat, because wild animals, wolves especially, finding greater difficulty, in consequence of the rigours of winter, in obtaining their prey, became more ravenous, and therefore more dangerous to human beings. But after Christianity prevailed, the name was changed to Aefter-Yula, that is, after Christmas.

January is often represented in old pictures as an aged man, blowing his fingers and clothed in white, to indicate the mantle of snow which generally at this time envelops the earth.

"The cherished fields
Put on their winter robe of purest white.
'Tis brightness all, save where the new snow melts
Along the mazy current. Low the woods
Bow their hoar head; and ere the languid sun,
Faint from the west, emits his evening ray,
Earth's universal face, deep hid and chill,
Is one white dazzling waste, that buries wide
The works of man."

THOMSON.

This is the coldest month of the year. The mean temperature is on an average 36°; the highest 52°, the lowest 11°. But, though so cold, the prevailing winds are generally west and south-west, as the following tabular view of them will show:—

	DAYS.		DAYS.
N.	3½	S.	1¾
N. E.	4½	S. W.	6½
E.	1½	W.	6½
S. E.	2½	N. W.	4½

The mean quantity of rain that falls in this month, it may be added, is 1·48 inches, the mean of evaporation 0·41.

Of course little can at this time be done out of doors by the husbandman; but the hand of the great Author of nature is visibly at work in this as in other months, preparing that which in the orderly round of his providential government he has declared shall in its season recur: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). For as by the peculiar property of water it expands or occupies a larger space when frozen than before, the large hard clods of ploughed fields are loosened and crumbled when the water contained in them freezes. The earth is thus beneficially prepared for the operations of spring. It is fitted to receive the seed then sown, and also gives more easy passage to the tender herb breaking through it. The mantle of snow, too, which so frequently covers the ground, is of great use. It protects from the bitter winds and searching frost those plants which have already in some de-

gree sprung up. We may thus trace the wisdom and the goodness of God in all things.

Domestic cattle must now be sheltered and tended. And it is a further proof of divine superintendence that those creatures which men do not and cannot protect, and which are not able, like the migratory birds, on the approach of winter to seek for themselves a warmer climate, are safely preserved in a state of torpidity. This is the case with the dormouse, the squirrel, the hedge-hog, the bat, and many reptiles. It is curious also to observe how multitudes of the feathered tribes seem to lose their fear of man, and venture into the farm-yards, and even to the very houses, in hope of finding food. Thrushes and fieldfares frequent the warm manured fields. Larks shelter themselves in stubble. Sparrows, chaffinches, and yellow-hammers, watch at the barn-doors. Redbreasts appear at the windows, as if begging for the crumbs which few deny them. But even at this early period of the year, if the weather be mild, the song of some, as the wren, the tom-tit, and others, may be occasionally heard, augurring ere long the genial approach of spring. A few of the insect tribe, too, as the winter-moth and the early moth, may be sometimes seen. Life, moreover, is visible in the vegetable world. The woodbine and the alder, towards the end of the month, begin to expand their buds. The snowdrop and the mezereon are almost ready to blow; and the hazel already exhibits its catkins. So that there is ever something to arrest the attention of the naturalist.

There are two feasts celebrated in January which require some notice: the one on New-year's-day, the feast of the Circumcision; the other on the 6th, the feast of the Epiphany. The first is said to have been originally instituted in the fifth century, under the appellation of the octave of Christmas. It commemorates the compliance of our blessed Lord with the rite of formal admission into the Jewish church, a rite which canonically was to be performed on the eighth day after birth. The second feast is perhaps of still older standing. The primitive Christians celebrated the nativity for twelve days, the first and the last being observed with greatest solemnity. This day, however, afterwards became a separate festival in especial commemoration of the homage paid the infant Saviour by the eastern sages. In imitation of their offerings, our monarchs are still accustomed to offer on the epiphany, at the chapel royal, gifts resembling theirs. The custom is observed too in some other countries. It is very desirable to have brought prominently before our notice the various circumstances in the life of our blessed Redeemer. As we trace him thus from the cradle to the cross, and from the depths of his humiliation to his glorious ascension—having received all power both in heaven and in earth—to his Father's right hand, our hearts may well expand with love to him, who for our sake, though he was rich, yet became poor, for our sake died, for our sake entered with his own blood as a prevailing Intercessor into the holiest, there ever living to plead for those that come to God by him. May we be enabled to avail ourselves of his atonement, and to tread in his steps. Then a full manifestation of him will be one day made to us: where he is, there shall we be also.

C.

Biography.

JOHN BRAMHALL, D.D., ARCHBISHOP OF ARMAGH.

No. I.

The period of the birth of John Bramhall, afterwards primate of all Ireland, was about the year 1593; the place of it was Pontefract, in Yorkshire. He was sprung of an old family, the Bramhalls of Bramhall hall, in Cheshire, who by intermarriage were related to the Keresfords of Keresford, in Yorkshire; a house that flourished in a direct line from Henry II. for five hundred years; "so that, whereas 'many may glory after the flesh,' he might 'glory also.' But, if he received honour from his family, he added more to it: his own achievements did not only ennoble himself, but reflected a lustre on those from whom he derived." He received the rudiments of his education at the place of his birth, in the grammar-school of that town, whence, at an unusually early period, he was transplanted to the university of Cambridge; where it is told of him, that he "became master of the arts and sciences before he had the degree, all his acts and exercises being still performed with that easiness and smoothness that argues a clear strength and sufficiency." He was destined to pass an active and laborious life in the service of the church; and no time was lost, when he had taken his degree, before he appeared upon the stage of that laboriousness.

The city of York was the scene of his earliest exertions: "he obtained that favour of God which few prophets do—to be highly honoured in his own country." He was, nearly about the same time, married to a widow who was not only modest, meek, and of a quiet spirit, but also possessed of good property, which does not usually befall the widows of clergymen; for, though "the churchmen are reproached by some to have all the wealth of the kingdom, and to be the most covetous of any habit or sort of men, yet experience shews that none generally leave their families greater objects of charity." One of the advantages he gained with his wife was a good library, which he turned to good account by furnishing his mind with such theological knowledge as would enable him to become an able disputant and a useful pastor. In his country parsonage of Elvington, or Etherington, "he so tugged and laid himself to the oar, that by his assiduity and prudence and gra-

vity in that office, he became as eminent in the church as before in the university, and very greatly beloved by all degrees of men." An occasion shortly arose for the employment of the learning which he had been so long storing up, through a public challenge which had been given to all the protestant clergy in that part of the country, in the year 1623, by a secular priest and a jesuit, whom Mr. Bramhall encountered in two public disputations at Northallerton. He was at this time only thirty years of age, and was consequently a stripling in the school of controversy, yet he wielded the weapons of that warfare with such skill, that his opponents had cause to repent of having dared to meet him in the field. The archbishop of York, Toby Matthews, having heard of this triumph, summoned him to his presence, and reproved him for having without permission entered the lists of controversy in a public discussion, which was contrary to the canons. The archbishop, however, though he had felt it his duty to convey this reproof, yet testified his high opinion of Bramhall's character and attainments by making him his chaplain; a benefit of which he proved himself ever after mindful, by the kindness and gratitude evinced towards the archbishop's family. He rendered himself so useful to the primate in this relation, that he undertook a very large share of the administration of the province during a period when the increasing infirmities of the archbishop made such a helper very valuable to him.

During the archbishop's life he was made prebendary of York, and afterwards of Ripon; at which latter place, upon the decease of the primate, he constantly resided in the capacity of sub-dean. Here too he met with a good library, which had been bequeathed to that collegiate church by a former dean Hyggines, and of which he made good use during the seven years he resided at Ripon. All this time he preached constantly with great effect, and showed himself to be also a conscientious pastor, by staying among his flock at a time when a deadly pestilence was raging in that place. No consideration could prevail with him to quit his post, or to shrink from the duties which fell upon him at that dangerous juncture. He went into the infected houses to baptize the children and perform other ministerial offices, "concluding that God, who promises mercy to the merciful, would deliver him from the noisome pestilence, and preserve that bodily life that was so exposed to advance the spiritual life of his servants; or, if God should call for him in that act of highest charity, then 'blessed is that servant whom when his master cometh he shall find so doing.'"

In their temporal interests also he rendered his people such services as made him to be greatly loved and revered by them. He "laboured for peace." He was not only well versed in the common and statute, as well as civil and canon, laws as a science, but knew how to apply them practically. He had such a perception of justice, and love of just persons, that he would even go a great distance to settle a strife before the litigants had wasted their money and their charity at the bar. By this course he acquired both honour and influence, so that there was scarcely any public transaction in which his sway was not felt, though he was then only in a private capacity. Mr. Bramhall was subsequently made one of his majesty's high commissioners; a function which he executed not with that severity which the offence would often have justified, but with great moderation, though he has been accused of the contrary extreme. As soon as he was enabled by his academical standing, he was a candidate for the degree of doctor in divinity at Cambridge. In the thesis of which he made choice, when performing the act previously to receiving the degree, he made it appear that "he had not lost his time in the country, nor evaporated all in pulpit discourses, but that he had furnished himself with very substantial learning." The subject of his discussion was, that the "Roman pontiff is the original or the supporting cause of all, or at least the principal, controversies in the Christian world." So ably did he maintain this position, that he received the admiring thanks of the learned assembly before whom it was argued. Similar to this had been the topic whereon he had discoursed before the archbishop and a synod in Yorkshire, namely, against the bishop of Rome's unlawful usurpation of jurisdiction over the Britannic churches; and, as he set out with this principle in the beginning of that controversial career to which he was called, so it will be found that most of his celebrated reasonings against the church of Rome at a later period revolved around this centre.

He was so far from thinking the pope—especially as he is now dressed up with the spoils of all the other patriarchs and bishops and councils—to be an infallible pilot in the seas of controversy, that he looked on him as either the mother or the nurse that gives life or nourishment to all or most of those doctrines that have so long disquieted the Christian world, and, by pretending to give light and safe conduct to uncertain travellers, has engaged them among rocks and quicksands, and occasioned the shipwreck of many souls; so that, as long as this challenge of infallibility is so pertinaciously persisted in—though yet no where infallibly placed—and of supremacy over princes and all ecclesiastical tribunals and persons, there can be no peace with Rome. "But, if this ground and pillar of the schism were removed, if this partition wall were rent, we might have some hopes of having a clearer prospect into the unity and peace of Christendom. But, while they pronounce themselves infallible—(for my part, I wish they could prove it too)—he must needs be a very sanguine man that can ever hope to see the blessed and glorious day, which there is no hope for us to see but by putting out both our eyes; for upon such hard terms only may we enter into their kingdom. This, I acknowledge, is an infallible receipt; for blind men will never quarrel about colours, nor deaf men about sounds, nor men that have renounced all reason about religion; which is the most delightful and noblest entertainment of that divine faculty, as those other qualities are the proper objects of those senses. Were the supremacy of power reduced to a primacy of order, and the patriarch of Rome content to be in the universal church what the primate of Ireland, for instance, is in this national one—were there so much modesty as to own themselves to be but men, and, consequently, fallible—that the voice of God in scripture and catholic tradition and reason, applying both, might be heard"—the author was of opinion that Christians might, in some time, say their prayers together; and different opinions in smaller matters

would rather tend to the beauty and harmony of the church, by exercising our charity and mutual toleration, than become matters of schism and separation. But, alas! infallibility and supremacy are the palladium they contend for—the jewels they would fain have out of the crown of Christ and princes, without which all others are of no price. Grant them these, and we may *omnia de iis nobis polliceri*, as one of them wrote to queen Elizabeth—we should be good catholics in all other points; but deny them these privileges, and we are heretics, though we should submit to all their other determinations. So that, unless all the world would degrade themselves and become less than men, by denying their reason and their senses, to make one man more by exalting him above all that is called God, it is a vain and an idle thing to expect any good terms from them. For, after an enumeration of many particular *dogmes* imposed by that church on those of her communion, as articles of faith and necessary to salvation—*necessitate medii;* to which protestants cannot subscribe as truths (though, for peace sake, they might acquiesce in some of them, and give no public contradiction) much less can they own as articles of faith—we may say to them as Abraham to the rich man—"Besides all this, there is a great gulf fixed"—an uncircumscribed ocean of unlimited power and infallibility—"so that they who would pass cannot."

Bramhall's reputation had spread so far in the country in which he lived as to have attracted the notice of lord viscount Wentworth, who was at that time marked out for the government of Ireland. This nobleman, anxious to serve his prince and the reformed church, had resolved to assert the right of the crown against the fanatics and recusants on both hands, and gave a proof of his ability in that difficult part of political tactics—the election of suitable instruments to gain important ends—by choosing Bramhall to accompany him to Ireland; a man "fitted for every service, not only of the church, but of the law and crown and state; in all which he discharged himself with such facility that, though he was often employed in, he was not entangled with, secular business, but thereby rendered himself more considerable, and all to serve his proper province."

"It was not without much difficulty that he was drawn over into this kingdom. We have heard of one called from the plough to be captain of the Roman army; and of Elisha, from the same employment, to be the prophet of Israel. Doctor Bramhall had set his hand to the plough also; and his friend, Master Wandesford (to whom the lord deputy had writ from London about him), found him at it, labouring in the word and doctrine. And very unwilling to be diverted, he told him, when he had delivered his message, that no country affords greater choice of learned men than England; where he might see many great lights in private parishes content with little oil, that more needed preferment. And it was true; but, as Hannibal answered his brother a little before the battle of Cannæ—'Though the Romans be very strong, and have many valiant captains, yet have they not many Magos;' so, though that famous church was of old, and was then, and is now, if ever, the *stupor mundi*, yet she had not many Bramhalls. Master Wandesford knew that, being early employed in government, he had acquired a great dexterity in it, and that he was then in his strength and zenith, being about forty years of age; and that therefore, like Goliah's sword, there would be none like him, especially in the hand of such a champion as the lord deputy Wentworth; and, therefore, he still pressed forward with the large promises he had commission to make him. But he found that all such considerations were but like meat offered to a man that is not hungry: he was not to be moved by any argument but the necessities which this church groaned under; to which, when he understood, he yielded, and disputed no more."

If the urgency of friends, or a regard to his rising prospects, could have prevailed with Bramhall to detain him in England, he might not have quitted it for the sister kingdom. Generally beloved, and the possessor of an ample estate which he might hope to improve, he had every inducement to abide on his native soil. Some noblemen also had proposed to him the office of chaplain in ordinary to the king, "whence, by easy steps, he might have risen to the higher honours of the church." While he acknowledged the kindness and did justice to the reasonings of his friends, he was enabled, in resisting their solicitations, to appeal to his purity of motive in going to Ireland; and said that thence they might see that he "consulted not with flesh and blood;" protesting that he was influenced in his determination by a zealous desire to serve God and the king, in restoring its rights to an oppressed church. His friends no longer attempted to move from his purpose one who was guided by so high a principle; "giving him up to the will of God, which, they discerned, overruled him in this matter."

In the year 1633, Dr. Bramhall, having resigned all his preferments in England, passed over to Ireland; nor was it long before the lord deputy testified his high opinion of him by making him archdeacon of Meath, which was a dignity of considerable value.

The labour which first claimed the energies of Dr. Bramhall was a royal visitation; in which he was either one of the king's commissioners, with baron Hilton, judge of the prerogative, or an important coadjutor. Much as he had heard of the lamentable condition of the church, his discoveries exceeded the report which had reached him. Wasted revenues, neglected discipline, and clergy sadly impoverished, were the evils to the redress of which the council, of which he was a sharer, had to address themselves. E.

TRAINING SCHOOLS.

By the Rev. D. Coleridge.

The advantages—I had almost said the necessity—of balancing the intellectual pursuits of the students by manual labour, is sufficiently evident. It is, in the first place, the only way in which such an institution could be supported, except at an enormous expence; but this is the least consideration. It is almost the only mode in which the hours not occupied in study could be profitably and innocently passed by a promiscuous assemblage of youths, almost all of whom have so much both to learn and to unlearn. Above all, that which is learnt in this way is itself a most valuable acquirement, more especially to the schoolmaster

of the poor: not merely will it enable him to increase his own comforts without cost, but it will make him practically acquainted with the occupations of those whom he has to instruct, and thus procure him an addititional title to their confidence when he comes to act among them not merely as their teacher, but as their adviser and friend.

In some places it has not been found easy to procure sufficient employment of this kind for the students; no such difficulty can ever occur in the training college. The industrial occupations are so extensive as to fill all the time that can properly be allotted to them: and this will continue to be the case when the full number of students shall have been completed.

Hitherto the difficulty has been to perform the necessary work of the establishment in a satisfactory manner, without encroaching on the hours of study; nothing being so much to be avoided as a hasty, imperfect, or slovenly performance. The method pursued is as follows:—The several duties, whether of the house, the farm, or the garden, are assigned to different parties, varying in number according to the need, which are changed at stated periods, generally weekly. Over each of these parties a monitor is appointed, care being taken so to sort the parties that the influence of the older and steadier youths may be continually exerted over their younger or less experienced associates. One youth, the eldest of those first admitted, is over the whole. It is his duty to arrange the labours of the day, under the superintendence of the industrial master, and to inspect the different working parties when needful. He is also expected to hear complaints, and to settle any trifling difference which may have arisen. The monitor of each party is expected to maintain order among those whose labours he directs; and, to speak generally, the discipline of the place is, as far as possible, carried on by the moral influence of the youths over each other, a most watchful supervision being maintained by the masters. The direct interference of the principal is not resorted to except in cases of necessity. Faults are corrected by admonition, and, if need be, by rebuke, either private or public, as the case may seem to require. It is sometimes advisable to make the admonition general, without naming those for whom it is specially intended. A journal of conduct is also kept, which will, it is hoped, have a beneficial effect; and every youth is occasionally reminded that his prospects, when he shall have left the institution, depend upon his conduct while in it. No prominence, however, is given to this or to any other secondary motive: good conduct can only be produced, in the long run, by a sense of duty, or by the habit which it produces when it becomes a matter of course; and this habitual sense of duty is best encouraged by a mode of treatment from which every appeal to *motive*, strictly so called, is excluded. I believe this to be not merely the highest, but the most practical, view of the question; and, although in such a matter the utmost that can, without presumption, be expected is a partial and, under the divine blessing, a growing success, yet it may with some degree of confidence be affirmed, that it has been already borne out by facts. The particular methods by which cheerful obedience, regularity, diligence, and general good conduct, are to be preserved in a training establishment, more especially in the industrial department, cannot be detailed within the limits of this report: they vary with the exigency, and are suggested in each case by the judgment, experience, good feeling, and educational tact of those by whom the establishment is conducted. It will be understood that the whole rests upon a religious basis, and is referred constantly and expressly, yet not obtrusively, to a religious standard; care being taken to prevent phrases and professions from anticipating the growth of real feeling.

The business of the house is partly performed by the students and partly by female servants. The former clean all the shoes and knives, &c.; lay the cloth, &c., and wait at meals; sweep and dust the school-rooms, keep the courts clean, light and attend to all the fires except those in the kitchen department, regulate the gas-lights, keep up a constant supply of water throughout the college by means of a forcing pump, and attend to the drainage; which is also effected by means of a pump. It has not been thought advisable that they should make their beds, or wash the floors. It is not likely that they will ever be called upon to perform these offices when they leave the college; while the loss of time and the injury done to their clothes more than counterbalance any pecuniary saving which could in this way be effected.

The labours of the farm are principally confined to the care of domestic animals—cows and pigs and poultry of various kinds. The cows are milked by the youths, and an accurate account kept of the produce of the farm and dairy, which is consumed almost entirely in the establishment. The utility of this part of the establishment is too evident to require a comment.

The gardens, lawns, and shrubberies furnish abundant employment for those not otherwise engaged; and, though a considerable portion of time and attention is necessarily allotted to ornamental horticulture, yet this will be found by no means the least useful or the least appropriate feature of the scheme. There is, perhaps, no form in which habits of manual industry can be encouraged more easily or more beneficially, either with a view to the immediate or to the ulterior effect, than by the occupations of the garden. Not to mention their effect upon the health and happiness of the youths, or the lessons which they teach of patience, order, and neatness, they are decidedly favourable to the growth of intelligence, and this of the best kind, more particularly when connected with the study of botany; which may, with peculiar propriety, be called the poor man's science*. When studied on physiological principles, its close connection with the best and holiest truths gives it a yet higher claim to our attention. Looking forward to the future position of our students, almost every country schoolmaster might be, with much advantage both to himself and to his neighbourhood, a gardener and florist. The encouragement lately afforded to cottage gardening has been already attended with the most pleasing results. The parochial schoolmaster who

* The trivial names of plants, and whatever knowledge of their properties is to be found in the old herbalists, may, with much probability, be referred to a very humble source. The cheerful fancy, the kindliness, the affectionate familiarity with the works of nature, the piety which appear in these records of the cottage-life of our forefathers, will atone, even in the eyes of a botanist, for their scientific defects. But why should not the same good be reproduced in a more modern dress, and in a character suited to the age?

shall be able to assist, by example and precept, in fostering a taste so favourable to the domestic happiness, and, in fact, to the domestic virtues, of a rustic population—a taste by which an air of comfort is communicated to the rudest dwelling, and a certain grace thrown over the simplest forms of humble life—will, it is trusted, in this as in so many other ways, be made an instrument of good, and an efficient assistant to the parochial clergyman.

A WORKING CLERGYMAN.

How frequently are the working clergy spoken of, but how few people, generally speaking, are aware in what an extended sense the term applies in very many instances! We were led to this reflection in consequence of a little incident which occurred scarcely a fortnight ago, while prosecuting a pedestrian tour through an interesting portion of Derbyshire and a part of Staffordshire. The precise locality need not be indicated: it will be sufficient to state that we met with it in our ramble from the verdure-clad crags and dells of romantic Matlock, to where the pride of ancestry and the possession of princely wealth are blazoned forth in all the gorgeousness of heraldic splendour and architectural magnificence at Alton Towers. Being lovers of old churches, we observed one but a short distance wide of our route, whose venerable exterior promised at least to repay a walk round it. We enquired of a rustic who was passing, if it contained anything worthy of notice, and received a decided negative, with, however, the information that he had never been inside it. On entering the churchyard it was at once apparent that the work of renovation, guided by the hand of taste, had been proceeding. The sending in our card at the rectory was at once a sufficient introduction to the worthy clergyman, who was dressed in the unassuming style of the better order of country farmers. After a polite invitation to his house, he accompanied us through his church, and it was here we had an opportunity of learning the great good that may be occasionally effected with slender means, provided zeal and industry are enlisted in the cause. Here then was a young clergyman who, on coming to his church a few years ago, found it floorless, pewless, and almost doorless and roofless. The pulpit was made, to all appearance, of an old water-cask, and the reading desk of a similar material. All, in short, was in the most wretched state of dilapidation from continued neglect, and fast hastening to ruin. Restoration and repair were immediately contemplated by the new comer, but the difficulty lay in the want of funds. To the urgent applications for assistance the coldest and most discouraging answers were received, except in one or two instances, and the difficulties to be overcome appeared, or rather would have appeared to an ordinary mind, nsurmountable. In this state of affairs the rev. gentleman was assisted by his worthy lady, who was quite as anxious as himself that the church hould no longer remain what it really was—a disgrace to the parish. The lady could paint—she could broider—something might be done that way. Yes, reader; and she did paint, and she did embroider, until the work of her own hands sold for sixty pounds, which sum was cheerfully applied towards the good work now commenced. We think it was dropped accidentally that Mrs. —— parted with some jewels either to make up or augment this sum. The repairs now proceeded, and some little assistance, though trifling in degree, was obtained. The clergyman was his own architect, and in some measure his own builder, joiner, carver, and general decorator. He did not merely design and superintend the execution of the necessary work, but wrought with his own hands for the same number of hours per day as his mechanics and labourers, and was perfectly indifferent as to whether he was carefully removing the accumulated whitewash and dirt from some quaint and elaborate specimen of ancient carving, which had not seen daylight for centuries, or assisting in carrying a massive wooden beam, or removing a ponderous block of stone. A discovery was made that, as this work must necessarily continue a somewhat lengthened period of time, there would be no present occasion for the coach-horse kept for airings, and he was sold, and the proceeds applied to the work in hand. Thus, and by numberless other similar means, did this zealous and persevering, though humble and unassuming servant of his great Master, in the course of a few years, surmount all his apparently insurmountable difficulties, and himself and the amiable partner of his endeavours have now the satisfaction of seeing their labours drawing to a close, and their church restored in (as nearly as could be ascertained) the style in which it was first erected. After walking with us through the snow (which covered the ground thus early) nearly a mile, we took our respectful leave of the rev. gentleman, his last words being, as near as we could remember, "Here I intend to live, and here I hope to die*."

PROPITIATION FOR SIN†.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus."—ROMANS iii. 25, 26.

These words, in common with many other passages of scripture, seem very obviously to affirm the vicarious nature, or the expiatory virtue, of the death of Christ. There are theologians, however, who reject this doctrine; not absolutely or properly on the authority of the scriptures, but on grounds independent of divine revelation. They deny the reasonableness or necessity of a satisfaction to divine justice, in order to procure the acquittal of the guilty; and judge it more consonant to our reason that the Almighty should absolve the sinner, in the absence of a propitiatory sacrifice, by a simple declaration of forgiveness. They accordingly regard the principal benefit of our Saviour's mediation, with respect to our justification before God, as consisting in his having taught us the efficacy of repentance to obtain the pardon of our sins, and the availableness of a sincere though defective obedience. They are content, moreover, to describe the death of Christ as merely an attestation to the truth of his pretensions; or as affording us a pre-eminent example of patience and

* Correspondent of the Derby Mercury.

† From "Sermons preached at the Temple Church, and before the University of Cambridge, during the month of January, 1838. By the rev. Theyre T. Smith, M.A., assistant preacher at the Temple, and Sunday evening lecturer at St. Lawrence's, Jewry." London: Fellowes. 1838. 8vo. pp. 506.

resignation. But we deem this a very partial and inadequate* view of our obligation to Jesus Christ, entitled as he is, the Saviour of the world; and in maintaining the more prevailing doctrine on the subject, we shall endeavour to establish the two following propositions:—

First, there is no sufficient ground, on the authority of human reason, to pronounce upon the mode in which the Almighty exercises mercy, or absolves the guilty.

Secondly, it is a doctrine of the scriptures that the penitents are exempted from the punishment of their sins, not on account of any relaxation in the law which they have violated, but in virtue of the expiatory sacrifice of Jesus Christ.

In the first place, we propose to show that there is no sufficient ground, on the authority of human reason, to pronounce upon, or to pre-conceive, the mode in which the Almighty exercises mercy, or acquits the guilty.

There are some, it was remarked, who deny the reasonableness and necessity of a satisfaction to divine justice. They condemn the belief of it as injurious to the free agency and the absolute sovereignty of God. In thus prejudging the conduct of the Deity and the nature of his government, they are guided, you perceive, by the precedent or analogy which is furnished them in the administration of justice amongst mankind. Human rulers are invested with power to mitigate the rigour of established laws; to remit the exactions of justice at their pleasure; and to exercise a prerogative of mercy in behalf of the guilty and condemned. And can the mercy of the Almighty, it is sometimes asked, be subject to any condition or qualification? Can the Ruler of the universe require the intervention of a sacrifice, or any other means of reconciliation, as a pre-requisite to the pardon and acceptance of the penitent transgressor? What more can be necessary on the part of God to the absolution of the guilty, than a simple announcement of forgiveness?

This reasoning, though not a little plausible is, we suspect, but ill-considered and superficial, it overlooks this most important fact—that imperfect knowledge or defective wisdom is the principal, the only reason why human laws are made capable of yielding; and that the penalty of crime is not certain in its infliction. In all cases of remission or commutation of punishment, there is either some doubt of the criminality of the condemned person, or an opinion is entertained that the punishment impending over him is more than adequate to the offence of which he stands convicted. It is assumed or conjectured that there exists some valid ground for an acquittal from the charge of guilt, or for a mitigation of its penalty. In truth, it is no more proper to human than to divine justice, to remit the sentence of law when guilt is palpable and unequivocal, and evidently equal to the punishment which it has incurred. That a compassionate sympathy with the condition of the criminal, or a reluctance to inflict pain or death, should operate to his escape from punishment would, it is obvious, be accounted a fault in the judicial administration, and be universally deprecated as tending to the subversion of society. Our religion, it is true, instructs us to suppress the spirit of retaliation towards those who have injured us; but, notwithstanding, as members of the social body, and bound as such to aim at the promotion of the common good, we aspire to a character of inexorableness towards the violators of right and law. We rigorously uphold, however we may deplore, the sentence which dooms the guilty to suffer or to die; and we account those to have been examples of heroic virtue who, in this respect, have sacrificed the claims of kindred and friendship on the altar of political rectitude.

There appears to be no pure, intelligent principle of forgiveness in the judicial wisdom of this world. Human legislation discovers no other elements of mercy than its weaknesses and imperfections. What is called a discretionary power, and lauded as a prerogative of mercy, is simply a right of determination on grounds which the law is unable to anticipate, and consequently cannot decide upon. It is impossible beforehand to describe all the circumstances which may diminish the guilt of a particular offence; and hence it is expedient to leave ample scope for the supply of deficiency or the correction of error; or, in more flattering but, as it would seem, less accurate language, to place in the ruling power a right of dispensation or prerogative of mercy. Moreover, as men are so liable to error in their decisions, it becomes a principle of natural equity to incline to the side of clemency and remission. Unquestionably, however, in proportion as crimes become more clearly discriminated, the penalties annexed to them better selected or proportioned, and the rules of evidence more satisfactorily ascertained, punishment is more rarely remitted. In other words, the more comprehensive the wisdom of the legislature, the more certain is the execution of its enactments.

Now imperfect knowledge or defective wisdom appertains not to the divine Being; and, consequently, that relaxation of law which is common to human societies—that mercy which is exercised on principles with which we are conversant—can have no place in the government of God. No such causes as those which incline a human judge to forbear the execution of penal law can act upon the all-perfect mind, and withhold the uplifted arm of the Almighty. With him there is no faulty or suspicious evidence, no distance of time or place, and no obscurity or complication of circumstances. He is the faithful witness as well as the incorruptible judge. Nor could any event have escaped his prescience, that might render an amelioration of his law expedient or desirable. He could not, for example, have been surprised into forgiveness by the repentance of mankind, or influenced by any new or unexpected motive in their favour. His thoughts of mercy must have been coeval with his being; his design to spare the guilty must have been from everlasting. Yet is his law announced in most absolute terms, as cited by St. Paul—"Cursed is every one that continueth not in all things which are written in the book of the law to do them."

So far then from assuming that the unerring Legislator of the universe would recall the sentence which had issued from his lips, or remodel the law which he had promulgated, it would seem a more rational conclusion, that mercy and forgiveness on the part of God would proceed on some reconciling and harmonizing principle, wide from the scope of our analogies, and without the range of human intelligence.

We have not offered these remarks, you observe,

* Say rather, a most erroneous and heretical.—Ed.

in order to infer what the scriptures only can determine—the necessity of some vicarious interference on behalf of the transgressor—of some desert or plea of justification to accrue to him from the agency of another being. We were concerned to show only that there is no foundation for the bold denial of such a necessity, and that no objection to this part of the Christian economy can be justly derived from the conduct and policy of mankind. Accordingly, we have deemed it important to remark, that the remission of punishment which takes place in human jurisdiction can furnish no explanation of the pardon vouchsafed the guilty by a Being of perfect knowledge and wisdom as well as benevolence. It may be a dictate of natural religion to supplicate forgiveness from the Father of our spirits, and to anticipate the pardon of our offences when conscious of the sincerity of our repentance; and certain is it, that the spirit of the gospel is in all harmony with this prevailing impression of the divine benignity and compassion. But our preconceptions of the mercy of God have no warrant in the judicial wisdom of this world, inasmuch as the remission of punishment is no acknowledged or contemplated object of legislation; the growing perfection of laws tending, as we have already observed, to the certain conviction and punishment of the offender, and consequently to preclude the exercise and hope of forgiveness. How little analogous, we may add, is such a system to the constitution of the Christian economy, which contemplates the amendment of the transgressor in place of his punishment, and while it grants entire absolution to the guilty, reanimates and uplifts the spirit of obedience.

We forbear examining more particularly the grounds on which the doctrine of justification, through the medium of an atoning sacrifice, is exploded by the professors of a theology which appropriates to itself the epithet rational. What has been said, however, may serve to intimate how little mankind are qualified to predetermine the judicial procedure of Almighty God, and how inconsistent it would be that any prepossessions of our unassisted reason concerning it, should take precedency of a divine revelation, or—which is very much the same thing—should determine our construction of its language.

THE CHARACTER OF THE CHURCH OF CHRIST UPON EARTH AS SYMBOLIZED BY THE MOON IN OUR SOLAR SYSTEM:

A Sermon,

BY THE REV. WILLIAM JOHN KIDD,

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PSALM lxxxix. 37.

"It shall be established for ever as the moon, and as a faithful witness in heaven."

IN the history of the creation, as recorded in the first chapter of the bible, it is written: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years" (Genesis i. 14). How the sun and the moon in our solar system come to be "for seasons and for days and years," the astronomer is able to inform us; but why, and of what they were intended to be the signs, revelation alone can explain. Accordingly, if we look into the word of God, we find that the heavenly bodies are held forth as emblems of certain things, and of certain principles bearing upon the church and people of God. Thus Jesus Christ is represented by the sun (Mal. iv. 2; Luke, i. 78), and we are permitted to trace certain points in the analogy. Inasmuch as our blessed Lord is described once and again as "the light of the world"—the heat or quickening power of the church—the life of those that believe (John xiv. 6; xi. 25; v. 24; Gal. ii. 20; 1 John, v. 11); so, again, the ministers of Christ are symbolized by the stars of heaven, as when the Lord addresses "the beloved disciple" in the revelation: "The seven stars are the angels," i. e., represent the chief pastors "of the seven churches" (Rev. i. 20). In like manner, the moon in our solar system is more than once introduced as representing the church of God in the world. In the book of the Revelation (xii. 1), this luminary represents the church of God under the law elected for the especial guardianship of the original revelation, which declared the one true God. In the Song of Solomon (vi. 10), the same symbol is applied to the church of God under the gospel elected for the especial guardianship of the second revelation which declares the one true Mediator*. It is in this latter sense—as representing the church of God under the gospel—that the words of the text are to be understood; for the pronoun "it" clearly refers to the word "seed" in the verse going before; and it is equally clear, that by the word "seed" we are to understand the church of God gathered out of all nations through the preaching of the gospel—this being the predicted result and reward of the sufferings of Christ: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isa. liii. 10).

The moon in our solar system and the church of Christ upon earth being thus brought into comparison by the Holy Ghost himself, there must beyond all doubt be a certain analogy between them; and so we seem to have a key to the solution of a question much debated in these latter days, viz.: "What constitutes the church of God under the gospel? What are her character and design? What her limits and authority? The subject is obviously too vast and

* See Dr. Croly's "Apocalypse Interpreted."—Preface.

comprehensive for one discourse; but if we are permitted to glean some inferences bearing upon the great and momentous controversy that now agitates the church militant, it will not be without its use and profit and effect. May the Lord be present with us by his Spirit, enabling me to guide my words with discretion, and you to "receive the word with all readiness of mind, and to search the scriptures daily, whether these things are so" (Acts xvii., 11).

I. It will be my chief endeavour to sketch the character of the church of God under the gospel, by cautiously tracing certain points of analogy between her and the moon in our solar system*.

1. The moon was ordained to "rule the night"—to furnish us with light in the absence of the sun. Visible she may be at times after the morning dawn, but if visible she gives no light—she wanes beneath the light of the superior orb. Were the sun always to shine upon our shores, there would be no night here: the moon would have no place in our firmament; or, if she appeared at all, she would shed no light. And so it is with the church of Christ in this lower world: the necessary absence of her divine Head in the heavens, whither he has gone to perform an essential part of that work of redemption which he covenanted with God the Father to perfect for the salvation of mankind—this necessary absence of her head renders necessary the existence of a church in the world, which is ordained to exist and to be visible until his coming again. He is the Sun, she is the moon. She bears a similar relation to her divine Head as the moon does to the sun, whom she serves with reference to our earth, whose satellite she is. And what relation is this?

2. The moon has no light of her own. This is certain, as will appear from the following remarks. But half of her globe is illuminated at once—that half which is opposite to the sun. Were it otherwise, she would give light upon the world every night, as the sun shines or benefits us by his light every day. The lowering cloud may prevent us indeed from seeing the sun, but it cannot, under ordinary circumstances, prevent us from receiving and benefiting by his light. With the moon it is far otherwise: let a dark cloud conceal her from our view, and we have no light at all; we are plunged into the darkness of night just as when there is no moon. The purpose then, for which the moon was at first and still is set in the heavens, is to reflect upon us and for our benefit the light of the sun during his absence from the part of the world we inhabit—or, to speak more correctly, during our absence from him. In this peculiarity the moon is cited in scripture to symbolize the church of Christ upon earth. The latter was ordained to reflect upon the world the light of the "Sun of

* Prophecy has a language of its own. Like the language of ancient Egypt, or the existing language of China, subjects are represented by signs, or, as they are usually called, hieroglyphics. The antiquarian researches of modern travellers have brought to light many splendid models of Egyptian monuments. Most of these are studded with different figures—beasts, and birds, and insects, scales and compasses, &c., are evidently disposed in a studied and preconcerted order; and, though to us unmeaning, they are obviously designed for an epitaph or memorial of the name and character, exploits, or virtues of the party to whom it was originally erected. Or to take a more familiar case. Few are to be found whose attention has not been arrested by the sight of a China tea chest. The curious figures with which it is covered are not one of them without meaning, though to us unintelligible. They form part of the language of the country from which the teas are imported; and they designate either the quality of the article or the name of the merchant exporting, or some official stamps required by their laws, or some reference to their God, or to the annals of their country. It is just so with the language of scripture prophecy. A kingdom is represented by a lion, a leopard, a bear, or some other beast, or sometimes by one or other of the heavenly bodies. In the same way, Christ is represented by the sun; the church by the moon; the ministers of Christ by the stars; true believers are pourtrayed by a kind and faithful wife; apostate and unfaithful professors by an adulteress, an harlot, or a whore. One difference, indeed, there is between the hieroglyphics of scripture and those of ancient Egypt and modern China. In the two latter languages the signs employed are frequently ludicrous, obscene, or unmeaning; but in the word of God they are uniformly unexceptionable, appropriate, and striking. The knowledge of this fact, that prophecy has a language of its own, a language of hieroglyphics, enables us to furnish a very important and necessary canon for the successful study of scripture prophecy. The first point is to mark the prophetic terms—the hieroglyphics of the passage; next take each term separately, and collate every passage in the Old and New Testament where the same words recur, taking care to examine the context, and carefully noting the various figurative meanings in which the word is used; afterwards substitute the meaning of the term for the hieroglyphic itself, and you have the prediction in plain language without a figure, ready to have applied to it the torch of history, which may justly be termed fulfilled prophecy, as this latter has been styled predicted history. To illustrate the argument, take Rev. xiii. 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Here the two prophetic terms or hieroglyphics are a beast and the sea; the first relating to the subject of the prediction, and the other describing the locality referred to. On collating the various passages throughout the bible where the word "beast" occurs, I find it figuratively signifies a kingdom. And upon reviewing those passages in which the words "the sea" occurs, I find the term η θαλασση is applied figuratively forty-five times, in thirty-three of which it designates the west. Hence I read the passage, stripped of its hieroglyphics, thus: "I stood upon the sand of the sea, and saw a vision, the subject of which was a kingdom situated in the western part of the world (or Roman empire)."

righteousness" during his absence in the heavens. In herself she has no light at all; without her Sun she has virtually no existence; severed from him she is nothing worth. The church has nothing whatever in herself whence can radiate those beams of light and life and love, without which all is darkness within, yea, a darkness that may be felt. No doctrine will fully enlighten the mind but the doctrine of Christ (Heb. vi. 1; John ii. 9). No truth will dissipate the error of fallen nature's teaching but the truth as it is in Jesus (Eph. iv. 21). And if this be so, the purpose for which the church of Christ was ordained must be sadly mistaken by those who virtually substitute the church for the Saviour; who, instead of holding her up in her true character as the faithful reflector of the Sun of righteousness, present her before us as a self-lighting instrument, to be held forth by a few, and obsequiously followed by the many, until they find themselves conducted, not to Christ, "the Light of the world" (John viii. 12), but towards her who for so many ages enveloped the world in darkness, by obscuring—it might be termed removing—the lamp of God's word from those who were anxious, according to the divine command, to guide their feet and steps by its unerring light. Such teaching may not blot the Sun of righteousness from the moral firmament of the gospel, but it unquestionably has a direct tendency to eclipse his splendour. It may not shut out the teachers or the taught from being reckoned amongst the number symbolized by the moon, but it does threaten all who come within its influence with the terrible calamity of being partially, if not wholly, deprived of that light which the moon is set in the heavens to reflect from the sun. "O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united" (Gen. xlix. 6). "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

3. In tracing the analogy between the moon and the church, it is further to be noted, that as the moon has no light, so neither has she any heat of her own. Did not the sun arise upon the land, and daily cheer us with his rays, as well as benefit us by his light, in vain should we seek a substitute in the transparent brightness of the moon. The astronomer never thinks of holding the prism before the moon to concentrate her rays, or to condense her heat, because he knows well she has no rays to converge and no heat to dispense. In herself she contains nothing that can impart heat to animated nature, nothing that can thaw the icy chilliness which the prolonged absence of the sun never fails to produce on the human frame. So true is this, that the most common observer of the heavenly bodies, though he may not be able to account for it, is acquainted with the fact that the clearer and more brilliantly the moon shines, the colder the night-air ordinarily becomes. And this fact has an important bearing upon the present subject, inasmuch as it proves beyond all debate, that to pervade the body with the radiant warmth of the sun during his absence, was not the purpose for which the moon was ordained to "rule the night." She is set in the heavens simply and solely to reflect his light. In this respect also does the moon symbolize the church of God upon earth. It is not from the church herself, separated from her divine Head, that we are to look for that quickening power, that holy enthusiasm, that heavenly glow of joy and peace in believing, which cheers the heart of every child of God. Of herself, and in herself, the church has no more heat than she has light—that is, none at all: she was not ordained for this purpose. The distribution of that heat which is essentially needed both to originate (John. iii. 3—5) and to mature (2 Pet. iii. 18) the spiritual life in the soul—that new birth unto righteousness whereby alone, from being by nature children of wrath, we are made the children of grace, and adopted into the family of God, the distribution of this spiritual heat is reserved by the Sun of righteousness in his own power, to be imparted as he pleases, by the agency of that Spirit, whom to pour down upon his church and people the Saviour departed from amongst his followers, and ascended into the heavens (John xvi. 7). The ordained purpose of God is, that the church upon earth should not dispense the heat of her absent Sun, but continually and extensively reflect his light. For this, and this alone, was the church ordained to exist in the world. And the more faithfully and clearly she reflects the light of her absent Sun, the more sensibly is it felt, and the more cheerfully will it be acknowledged by every member of her body, that she possesses no native heat, and that it was never intended by her Sun that she should be the conductor of the light and heat and life whereof he is the author, and whereof he, through the Spirit, is the sole distributor.

Beware then, my brethren, how you look for that from the reflector which is self-existent only in the body reflected, and which therefore can flow only from thence. Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul (1 Cor. i. 13)? As a reflector of light, not as the dispenser of heat, is the moon set in the hea-

vens, and this only during the absence of the sun: so soon as he rises above the horizon, her mission is at an end; she ceases to reflect his light, or as his minister to enlighten our path. But through the night she constantly and faithfully reflects his light, and thus prevents all but those who are determined to shut their eyes (John ix. 41; Romans ii. 19; Rev. iii. 17), from failing to recognize the perpetual existence of that luminary through which we receive all our light and heat and prolonged life. And this is the purpose too—we repeat it again—for which the church was constituted and is still upheld: to be a faithful witness for Christ, the Sun of righteousness, whilst absent in the heavens as the believer's advocate with the Father (1 John ii. 1, 2; Rom. viii. 34; Heb. vii. 25); constantly, clearly, and brilliantly to reflect the light that lighteth every man that cometh into the world (John i. 9); faithfully to preserve and vigilantly to guard the oracles of God, and perpetually to witness for Christ (Rom. iii. 1, 2, and the 20th article of our church), his word, his ordinances, his worship, in the world (John xvii. 20, 21) and in the great congregation, yea, and, as an apostle testifieth, to the principalities and powers in heavenly places also (Ephes. iii. 10)—this is the purpose for which the church of Christ upon earth was ordained; this the high and holy and responsible duty she is commissioned to discharge; this the noble and privileged work committed to her trust; this the precious and invaluable talent for which she will have to account to her Head at his coming again.

Thus an analogy has been traced between the moon in our solar system and the church of God upon earth on one point, from which may be inferred her character. She was ordained—she is still upheld to reflect the light of our Lord Jesus Christ during his absence in the heavens, whither he is gone to pour down the Holy Ghost upon his church (Psalm lxviii. 18; John xvi. 7), to make intercession for his people (Isaiah liii. 12; Rom. viii. 34; Heb. vii. 25; 1 John ii. 1, 2), and to prepare a mansion (John xiv. 1—3) of eternal blessedness for those who are waiting, expecting, looking out for his second coming without sin unto salvation (Heb. ix. 28; Titus ii. 13; 2 Peter iii. 12). Other points in the analogy might be dwelt upon, did time permit. It might be proved on behalf of the church, that she was to be visible and a united body; for the moon, that she is not only a faithful witness for the sun, but also a visible witness—a witness, that is to say, that may be seen and known and read of all men. Attention might also be directed to yet another point in the analogy, viz., that the moon is one. As a witness for the sun she stands alone. We know that the moon reflects upon us the light of the sun in his absence. We do not know that his light is reflected by the stars. Thus to our world the moon stands alone—the one, the faithful, the visible witness in the heavens. From the analogy now traced at length, we infer what ought to be the character of the church of Christ upon earth. In the other points of the analogy just noticed may be inferred the obligation and nature of unity in the visible church of Christ.

II. I close this discourse with a remark of a practical character. From what has now been said, we infer the necessity of an outward witness for Christ, to satisfy the candid inquirer, and to silence a gainsaying world. Let me add, there must be also an inward witness for Christ (1 John v. 10), for the satisfaction and the comfort and the security of the believer himself. The sun shines; we feel his rays; we experience his light. By these the mind is animated, the intellectual powers are sharpened, the heart is cheered, the spirits become buoyant and exhilarated, and the whole man is endued with a greater degree of health and vigour.

Now here it is obvious we have an evidence of the existence and character of the material sun, distinct from, and superadded to, the proof of his existence furnished by the moon when reflecting his light. The one is, as we have said, an outward witness, the other is an inward testimony, to the existence of the sun: the one must be seen to be acknowledged, and therefore can never be enjoyed by the blind; the other needs but to be felt and possessed, and therefore may be experienced by those who are deprived of vision. The one is to convince the world at large; the other is to satisfy and preserve alive the individual man. It is thus with the church and the Sun of righteousness. If grafted into the body of Christ's church, by the Lord's own ordinance of baptism "rightly received," we are doubtless to be numbered with those symbolized by the moon (see the 27th article compared with the concluding paragraph of article 25.) But beyond this, for the comfort of the believer, and to discriminate between a dead profession and a living faith (compare together the following passages—Rom. viii. 13; 1 Cor. vii. 19; Gal. v. 6, vi. 15; Acts viii. 37; Mark xvi. 16; Acts ii. 38; Jas. ii. 17—26), there is another and an inward witness, to be superadded to the visible testimony. When the soul becomes quickened (John v. 25; Ephes. ii. 1) into spiritual action; when the mind (Ephes. i. 17, 18) becomes enlightened, the heart

cheered, the affections warmed, the whole man, body, soul, and spirit, affected and moved by the constraining love of Christ (2 Cor. v. 14), the blessed experience of that peace of God which passeth all understanding (Phil. iv. 7); this is the inward witness, not seen by those that are without, but more convincing far to the individual soul, because he inherits thereby a well-grounded hope of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter i. 11)—if he do but retain and exhibit the evidences of his renewed life (John xv. 8), and hold fast his confidence stedfast unto the end (Heb. iii. 6—14; Matt. xxiv. 13; Matt. x. 22). By this he is enabled to rejoice in the assurance that, if the Sun of the gospel be unhappily eclipsed by her who was ordained to reflect his light, "Jesus Christ is the same yesterday, to-day, and for ever" (Heb. xiii. 8); the same heat and life of his church and people. All here present probably possess the outward witness for Christ; let each then amongst us see to it, that he possess the other likewise, for it is the voice of God and not of a man: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5).

THE DATE PALM*.

PHŒNIX DACTYLIFERA.

Linnœan class and order—Diœcia Hexandria. Natural order—Palmæ.

THE date palm is one of the very few out of the large family of palms, that does not require a tropical climate to bring it to perfection. The date palm flourishes in Egypt, Nubia and Morocco, Persia and Arabia, and even in India. It grows in some favoured spots in Spain and Italy: in Spain it bears fruit yearly; and there is a tradition that, three centuries ago, the dates of a palm-tree ripened in Rome. But the southern part of Judea and Edom appear to have been, if not the native land of the date palm, at least the most favourable climate for it.

Two considerable places in the southern part of Solomon's kingdom were named from the palm. The most celebrated of these, the ruins of which are among the noblest relics of antiquity, was Tadmore or Tamar in the desert, from the Hebrew name Tamar, a palm, which the Greeks rightly translating, called the place Palmyra. But now few, if any, palms remain near the spot, to shelter or refresh the weary traveller; for the watercourses which fed the gardens of that magnificent city are broken up; the tanks which supplied the caravans of the merchants have been destroyed by war or by earthquakes; and, since the discovery of the passage by sea from Europe to India, the march of the caravans in that direction has ceased, there is no one to repair the stations of the desert, to dress the gardens, or to renew the palms. The other place of note was Engaddi, of which little remains except cells in the neighbouring rocks, either natural or dug in the mountain side, where hermits and saints, both of ancient and modern date, have had their dwelling. Yet there, in the prosperous days of Israel, Solomon had his choice gardens and his vineyards of price; and the place was named Engaddi, or Aingaddi, the fountain of the palm*.

We also find in scripture Hazezon Tamar, the castle of palms, among the places taken by Chederlaomer from the Amorites, in the time of Abraham; and Baal Tamar and Baal Gad among the fortresses of Judea. From the earliest times the palm branch has been looked upon as the emblem of victory. The palm is the herald of triumph, whether in sacred or profane history. Its long life, its perpetual verdure, the assurance it affords to the yet distant wayfarer in the desert, that springs of water will be found wherever it rears its graceful head, single it out from all the growth of the forest. High raised upon its pillar-like trunk, the head of the palm throws out its equal fronds, light as the feather of the ostrich, yet strong to resist the storms from heaven; and, in their immediate shelter, burst forth those marvellous sheaths which soon disclose the abundant fruit that nourishes the Arab and his camels, and leaves him ample superfluity to sell or barter for the goods of the east or of the west. If the bark is excoriated, a fluid little less sweet than honey exudes from it, and the lymph flowing from the wounded leaf produces a wholesome wine. Pliny says, that the ancient orientals boasted of three hundred and sixty uses to which the palm tree and its products were applied. It would be too curious to examine into the whole of these,

* From the splendid volume, "A Scripture Herbal; by Maria Callcott." London, 1842: Longmans; 8vo, pp. 544. It is with deep regret that we have noticed the account of the decease of the talented authoress of this volume since it came into our hands. Lady Callcott's book may on this account probably be regarded with greater interest. It testifies, that to a well cultivated mind, she added a deep knowledge of scripture truth.

* Gad as well as Tamar is a name of the palm. The fertility of Engaddi is beautifully alluded to by Crashaw. He says, that at the birth of Christ—

"Fair Engaddi's fountains
With manna, milk, and balm new broached the mountains."

but not uninstructive to consider the principal purposes to which the date palm was applied.

The fruit of the date palm is the first and most important of its products. Each tree yields, according to Dr. Shaw, from three to four hundred pounds weight of dates every year, from the time it has reached the age of thirty years until it counts a century, after which period it falls off in fertility. Whether fresh or dry, there is no fruit more nutritious than the date, and certainly none on which so many depend for the greater part of their sustenance. The stones, hard and dry as they may appear, are ground into a kind of coarse meal, on which the goats and camels of the Arabs feed with greediness; and in the long march across the desert, neither man nor beast require other food, if they have a little water or camel's milk to allay their thirst. The great mid-rib of the leaf of the palm serves not only the wandering Arabs to enclose their flocks when encamped, but the Fellah or Egyptian husbandman to prop the walls of his hut, to fence in his fields, and when decayed, to maintain his household fire. Sometimes the soft winged part of the leaves being left on the mid-rib, they are woven into a neat and comfortable lining to the hut: the same soft part is converted into mats, baskets, pouches, beds, nets, cages for poultry, and more domestic articles than I can name. The fibrous network surrounding the bottoms of the fruit and flower-sheaths is twisted into excellent cordage, and is not unfrequently woven into bags fit for packing goods: finally, the poor Egyptian thatches his hut with palm leaves, and such of them as die naturally, from the neglect of the farmers of the land, serve for excellent fuel. The trunk of the palm is very durable, and makes excellent water-pipes, because it resists the attacks of the insects of a warm climate, even those of the white ant. It is hard to work, and boasts of no beauty; but in Egypt, where timber is scarce, the Fellahs make doors of it. I have already mentioned the sugar or honey drawn from the trunk of the palm, and the wine or strong drink obtained from the cut foot-stalks of the leaves; but there is, according to Kæmpfer, another kind of wine, obtained by pressing the fruit, which finds a good market from the traders of the caravans.

Although, as I have stated above, the date palm is at perfection at the age of a century, still in favourable situations it continues in health fifty years more. It is increased chiefly from suckers, which spring freely from the parent root; and wherever an ancient palm has died, or has been accidentally burnt down, two or three young trees spring up near the spot. Hence, probably, its name phœnix, in allusion to the fabulous Arabian bird*. The palms differ from every tree of the forest in this—that from their seedling state to old age they never increase in bulk, but raise their columnar forms without branch†, or bend, or contortion. Upward they grow, shooting their young foliage from within, as annually the withered fronds beneath decay, leaving but the traces of their being, in circles or reticular marks on the external surface in many species; while in the date palm the stools of the decayed leaves form projections, which serve as steps by which man may ascend to possess himself of the treasury of fruit that hangs in golden clusters from beneath the wide-spreading fronds, or to tap the tree for its invigorating wine, or finally to carry on those modes of culture which are necessary to render the date palm fruitful. I believe the oldest notice of the necessity of this kind of culture for the palm is to be found in Herodotus's account of Assyria; but the most complete explanation of the methods of cultivating the date, and gathering the harvest, is to be found in Kæmpfer's "Amœnitates Exoticæ." So important is the date palm to the Arabs that they have fancifully invested it with a dignity approaching to that of man, and endowed it with the powers of thought and of language. They fable that the young trees woo each other with the tenderness of human love, and that truly virtuous adepts in the knowledge of the secrets of nature may, with time and study, attain to the knowledge of this language, and understand the morals and the wisdom of these vegetable sages. The last of such favoured adepts was the learned Dr. Abraham Gaon, who died about the year 1540. The Mahometan traditions have handed down many marvels concerning the palm: among the rest is one which must have been borrowed from one of the apocryphal gospels of the infancy of Christ. The story is as follows:—"When the virgin Mary was on her way towards Jerusalem to be registered, she fainted and grew sick at the foot of a palm, so aged that the crown was dead, and there remained nothing but the bare trunk. She had no sooner sat down at its root, however, than a clear spring of water welled out from beneath the withered palm; the branches shot fresh and vigorous from the blackened stem, the fruit budded, formed, and ripened; the whole graceful plant bowed down towards her, and celestial voices were heard, saying, 'Drink, eat, and refresh thine eyes.' Thus was the

* Phœnicia is said to have been so named from the multitude of its phœnices, or date palms.

† Excepting the doom or many-headed palm.

virgin mother comforted, and there did she bear her divine Son."

Whoever was the author of this fable must have been well acquainted with the Greek story of the flight of Latona to Delos, where she gave birth to Apollo and Diana under a palm, whence that tree was consecrated to Diana.

It is said that Theseus first carried the palm to Athens from Delos, when he returned in triumph from his victory over the Minotaur. But the mainland of Greece never was favourable to the palm, though several of the Greek islands were adorned with it. Even in the south of Italy they have always been rare, though they are not scarce in some parts of Sicily. Near Genoa there is a narrow, warm, sandy valley full of palms; but they are diminutive in growth, and unfruitful, being cultivated only for the sake of the leaves, which are annually sent to the pope's chapel at Rome, when they are blessed, and distributed to the cardinals and other dignitaries, in sign of the triumph of the church.

The first palm seen in Spain was planted by Abdulrahman—the Moorish king of Cordova, in the garden of a palace called the Rusafa, which he built near his capital, about A.D. 750. There he had collected many beautiful trees and flowers from every land, and among them the palm of his native country. A beautiful elegy, addressed by him to this palm, became a popular song, and spread even into Christian Spain. It is too long for insertion here, but I cannot refrain from copying the last stanza:—

"To thee, of my fond native land,
No fond remembrance clings;
I cannot cease to think, and still
The tear unbidden springs."

Since the time of the Moorish king, palm trees have been planted in various parts of Spain, for the purposes of the church. Those at Malaga have thriven as if the place were native to them, and annually produce fruit; but neither the palms of Spain nor Mauritania, Lybia nor Egypt, Arabia nor Persia, could anciently vie with the palms of Palestine in fruitfulness or beauty. Celsius was so enamoured of the palm, that he imagines, wherever the promised land is spoken of as a land flowing with milk and honey, that the jagree or sugar-juice of the palm is intended, and gravely assures us that it is equally good. I am sure that if the learned Scandinavian had ever tasted it, he would never have done such injustice to that delicious natural confection, honey, which furnished his Gothic ancestors with their mead and metheglin; for the truth is, that jagree very much resembles treacle. And then he seems to have forgotten the quantity of wax that, from the most ancient times, had been exported from Arabia, Edom, and Palestine.

The first mention of the palm in the English bible, is in the description of the station Elim, where there were twelve wells and three score and ten palm trees; and where the people arrived from Marah, where the waters were bitter, and to which they had come after three days journey along the arid and sandy shore of the Red sea. No wonder they counted the wells of sweet water and the sheltering palms of Elim. In their further wanderings in the wilderness we find frequent notice of the wells and the palm trees. In the regulations for the making the booths for the feast of tabernacles, the palm is for the second time introduced in the books of Moses, and repeated Nehemiah viii. 15; and the third and last is in the account given in Deuteronomy (repeated 2 Chron. xxviii. 15), of the great lawgiver's vision from Mount Pisgah, whence beholding the promised land with his eyes, though his feet might never enter it, he saw "all the land, and the plain of the valley of Jericho, the city of palm trees." In the book of Judges we learn that Deborah, the only woman who appears to have executed the high office of judge in Israel, sat to judge the people under a palm tree; as in other nations, even in remote Britain and Gaul, the judgment seat was under some remarkable tree, such as the teil tree or the oak. Our version says, that Deborah dwelt under the palm tree of Deborah, though others only say that she sat to judge there. But there is no contradiction in this. The modest dwelling of the "mother in Israel" might be built under the shadow of the palm; and she would naturally, according to most ancient custom, receive the people whom she judged under the tree; even as Abraham received the angels, not in his tent, but under the tree that overshadowed it. It was from the foot of her palm tree that Deborah summoned the warrior Barak, to deliver the people from the tyranny of Jabin, king of Canaan. But this is not the place in which to pursue the triumphant history of the judge and prophetess, nor to copy her song of glory—a glory that procured forty years of peace and its blessings for her people*.

* One would imagine that some person well versed in the Jewish history had suggested to Vespasian the reverse of his well known medals and coins struck on the capture of Jerusalem by Titus. It represents generally the figure of Jerusalem as a veiled woman sitting weeping under a palm tree, with a captive Jew behind her, and beyond the tree. Some of the coins bear a Roman soldier, and others a military trophy instead of the captive (see Addison's dialogues on medals).

How beautifully do the royal poets, David and Solomon, introduce the palm into their divine songs! David says: "The righteous shall flourish like a palm tree; they shall bring forth fruit in their old age." By Solomon the graces and beauties of Christ are compared with the loveliness and fruitfulness of the palm among the carvings of the temple between the cherubim, and in the holy of holies. In Ezekiel's magnificent vision of the second temple, the same disposition of palm trees as ornaments is repeated. In the sad lament of the prophet Joel over the condition into which Israel had fallen in his days, he says: "The palm tree also and the apple tree—even all the trees of the field—are withered, because joy is withered away from the sons of man." Of the palm, as the sign of triumph, we read in the excellent history of the Maccabees—"When Judas Maccabeus had reconquered the temple, and had cleansed it from the pollutions of the heathen, the people went in triumph to take possession; and they bore in their hands branches and fair boughs, and palms also, and sang psalms unto him that had given them good success:" and the procession was repeated every year in remembrance of it. So, when a greater than Maccabeus rode up to Jerusalem to purify once and for ever the holy places, "the people took palm branches, and went forth to meet him, crying, 'Hosannah.'" As long as the temple continued to exist, the feast of purification was held; and, as the ceremonial of the early Christian church was regulated by the Jewish ritual as nearly as was consistent with the new faith, the annual presentation of palms at the altar was required, or at least practised, before Easter, in memory of the entrance of Christ into Jerusalem. But the glory of the palm is yet to come. When Esdras saw his glorious vision of the world hereafter, he asked the angel concerning those in white robes who had been crowned: he answered, "These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now they are crowned, and receive palms." And this revelation to Esdras is the prototype of the more celestial vision of St. John's apocalypse, wherein he saw that "a great multitude whom no man could number, of all nations and kindred and people and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." Then to the wondering seer the guiding angel said, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him night and day in his temple, and he that sitteth upon the throne shall dwell among them. And they shall hunger no more; neither shall they thirst any more; neither shall the sun light on them; nor any heat. For the Lord which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes*."

* We wish in the above paper the apocryphal writings had not been put in appearance so nearly on a par with scripture. We cannot help adding that any one (we particularly mention it for the benefit of our juvenile readers) may see even in England palms flourishing in almost their oriental splendour. A visit to Loddidge's of Hackney, or the Botanic Gardens of Edinburgh will prove this.—ED.

Poetry.

"NOT NOW!"

FAINTER her slow step falls from day to day—
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say—
"I am content to die; but O, not now
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe—
Not while the birds such lays of gladness sing—
Not while bright flowers around my footsteps wreathe.
Spare me, great God! lift up my drooping brow,
I am content to die; but O, not now!

"The spring hath ripened into summer-time;
The season's viewless boundary is past;
The glorious sun hath reached his burning prime:
O, must this glimpse of beauty be the last?
Let me not perish while o'er land and lea,
With silent steps, the lord of light moves on;
Not while the murmur of the mountain bee
Greets my dull ear, with music in its tone.
Pale sickness dims my eye and clouds my brow:
I am content to die; but O, not now!"

Summer is gone, and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn:
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream—
To watch in silence, while the evening rays
Slant through the fading trees with ruddy gleam.
Cooler the breezes play around my brow:
I am content to die; but O, not now!"

The bleak winds whistle—snow showers, far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and cold and drear
Winter stalks on, with frozen mantle bound:
Yet still that prayer ascends—"O, laughingly
My little brothers round the warm hearth crowd;
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices light and loud!
Spare me awhile, raise up my drooping brow
I am content to die; but O, not now!"

The spring is come again, the joyful spring:
Again the banks with clustering flowers are spread;
The wild bird dips upon its wanton wing—
The child of earth is numbered with the dead!
"Thee never more the sunshine shall awake,
Beaming all redly through the lattice pane;
The steps of friends thy slumbers may not break,
Nor fond, familiar voice arouse again!
Death's silent shadow veils thy darkened brow:
Why did'st thou linger? thou art happier now!"

Midland Monitor.

Miscellaneous.

COLONIZATION OF NEW ZEALAND*.—If these are to be looked upon as evils, what benefits will colonization bestow upon the New Zealanders in compensation for the loss of their national independence, and the subversion of their hereditary customs? It will give them peace—which is undoubtedly the first of blessings, as it relates to nations and to individuals; it will protect equally the weak and the strong, and restrain the cruel propensities which were sanctioned and encouraged by the customs of their ancestors; it will communicate instruction to their minds, and render them alive to the ameliorating influence of mental enjoyments and occupations; it will subject them to the salutary discipline of industry; and finally will imbue them with the principles and precepts of Christianity—benefits which need no comment. Even taking into consideration the vices which colonization may engraft, or has already engrafted, upon the native character, they do not constitute a sufficient reason for the abandonment of a project, the execution of which must be attended with so many moral advantages. If a certain extent of corruption has usually been found to mingle with the civilization of barbarous nations, that very circumstance will prove a source of good, provided it call forth the efforts of a wise and virtuous government for the suppression of intemperance, idleness, and other prolific sources of demoralization. There exists in no part of the world a more inviting field for the exercise of practical philanthropy than New Zealand; no where can we find a race more susceptible of improvement, if placed under the fostering care of a wise and benevolent government, able to instruct, protect, and control. Hitherto the annals of colonies have presented to us in every age and in every region, the destruction of aboriginal inhabitants of the soil, by the sword, by persecution, or by the influence of vicious habits, introduced by their more enlightened and energetic conquerors. Are the same enormous and cruel consequences to be witnessed in New Zealand? Is the progress of modern colonization to be attended with the wars, the tyranny, and the extermination which history has shown to have been inseparable from the hap-hazard colonization of our forefathers? On the English government and the English colonists will devolve the duty of maintaining a peaceful intercourse with the natives, of providing them with the means of religious and moral instruction, of teaching them the various processes of mechanical and agricultural industry, of communicating to them a taste for the comforts and decencies of civilized life; and finally, of extending towards them the same protection of person, property, and right, as is due to every British subject. Policy will dictate the propriety of supporting the moral ascendancy of the chiefs, and of cultivating their friendship as the best means of ensuring, by peaceful means, the good behaviour of the tribes generally. Those principles, if acted upon by the New Zealand government, and combined with a moderate but sufficient display of force, and with the speedy introduction of numerous bodies of settlers, will not fail to render New Zealand as prosperous and as peaceable as any portion of the British empire.

* From "New Zealand, &c.; by R. G. Jamieson, esq." London: Smith, Elder, and Co. 1842.

LICENTIOUS DEPRAVITY IN THE SOUTH SEA ISLANDS.—The triumph of the gospel in Polynesia has been more conspicuous in regard to that leading virtue which is the pledge and safeguard of domestic comfort, the foundation of all regular society, and the source of all the endearing relationships of life. No one can read the descriptions of the early voyagers without a mixture of compassion and disgust at the licentious scenes introduced into their narratives; and though the writers in general may not have been disposed to darken beyond necessity the shades of the picture, some of them were constrained to declare that the "excesses were incredible." To the first missionaries, accordingly, no bar appeared so insuperable as the loose notions which every where prevailed in regard to the requisition of the seventh commandment. The effect was the same on the minds of the early converts themselves, and clouded their anticipations as to the success of the new religion. "You may," said one of the more intelligent among them, "induce the people to discontinue murdering their infants, offering human sacrifices, and practising demon-worship; you may induce them to burn their idols, embrace your faith, attend your prayers, learn your books, and possibly even refrain from drunkenness and theft; but the preservation of female virtue, union in marriage according to Christian precepts, and conjugal fidelity, will never be obtained." On this important point, however, where reformation was the most hopeless, success has been the most complete. No sooner was the authority of the Redeemer recognized, even through the somewhat obscure medium in which his character and offices were conveyed, than the more offensive of the abominations disappeared; the virtue of chastity was inculcated and maintained; Christian marriage was instituted, and the inviolable obligations of the bond piously acknowledged. This change, it is added, has been, under the divine blessing, effected entirely by the exertions of Christian missionaries, not only without any external assistance, but in the face of the determined opposition of many from whom they might have expected both countenance and aid.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 386.—JANUARY 31, 1843.—PRICE 1½*d.*

SYMPTOMS OF AN APPROACHING STORM*.

GUIDED by the marks made upon the trees, William and Ready made rapid progress in their return, and, in less than two hours, found themselves almost clear of the wood which had taken them nearly eight hours to force their way through on the day before.

"I feel the wind now, Ready," observed William, "and we must be nearly through the wood; but it appears to me to be very dark."

"I was just thinking the same, sir," replied Ready: "I should not wonder if there is a storm brewing up; and if so, the sooner we are back again the better, for your mother will be frightened."

As they proceeded, the rustling and waving of the boughs of the trees, and ever and anon a gust of wind, followed by a moaning and creaking sound, proved that such was the fact; and, as they emerged from the grove, they perceived that the sky, as it became visible to them, was of one dark leaden hue, and no longer of the brilliant blue which it usually had presented to their sight.

"There is, indeed, a gale coming on, master William," said Ready, as they cleared the wood: "let us go on to the huts as fast as possible, for we must see that all is as secure as we can make it."

The dogs now bounded forward; and at their appearance at the huts, Mr. Seagrave and Juno came out, and, seeing Ready and William advancing, made known the welcome tidings to Mrs. Seagrave, who, with the children, had remained within. In a moment more, William was pressed in his mother's arms.

"I am glad that you are come back, Ready," said Mr. Seagrave, shaking him by the hand, after he had embraced William, "for I fear that bad weather is coming on."

"I am sure of it," replied Ready, "and we must expect a blusterous night. It indeed looks threatening. This will be one of the storms which are forerunners of the rainy season. However, sir, we have good news for you, and

* We took up by accident captain Marryat's "Masterman Ready" in a bookseller's shop. We were prejudiced against it as deeming it a novel. On turning over a few pages, however, we saw reason entirely to change our opinion. It is a very interesting tale, inculcating some most useful lessons, narrating the history of a family thrown by shipwreck on an uninhabited island. It appears to have been suggested to the author by the well-known book, the "Swiss Family Robinson."—ED.

must only take this as a warning to hasten our departure as soon as possible. We shall have fine weather after this for a month or so, although we must expect a breeze now and then. However, we must work hard and do our best: and now, if you please, sir, you and Juno, master William and I, will take the first precaution necessary; which is to go down, and between us haul up our little boat as far from the beach as we possibly can; for the waves will be high and run a long way up, and our boat will be our main dependence soon.

The four went down as soon as Ready had sawed the ends of the spars which had been cut off into three rollers, to fix under the keel: with the help afforded by them, the boat was soon hauled up high into the brushwood, where it was considered by Ready to be perfectly safe.

"I meant to have worked upon her immediately," observed Ready; "but I must wait now till the gale is over, and I did hope to have got on board once more, and look after some things which I have since remembered would have been useful, and to see if that poor cow was alive yet; but I strongly suspect," continued he, looking at the weather, "that we shall never go on board that poor vessel again. Hear the moaning of the coming storm, sir: look how the sea-birds wheel about and scream, as if to proclaim her doom. But we must not wait here, sir, now: the tents must be made more secure; for they will have to hold up against no small force of wind, if I mistake not. It wont do for madam and the children to be blown into the woods."

When they arrived at the tents, they found Master Tommy, who had come out to speak to them.

"Well, Tommy, how are you?" said William.

"I am very well, and so is mamma. We did not want you to come back: I took care of them all."

"I dont doubt but you were very useful, master Tommy," replied Ready. "Now you must come and help us to get some cord and canvass out of the stores, that we may prevent the rain from coming into your mamma's tent; so take my hand and come along, and leave William to tell mamma what we have been doing."

Ready, assisted by Mr. Seagrave, got out some heavy canvass and lines, and commenced putting it as a double cover over the tents, to keep out the rain; they also secured the tents with guys and stays of rope, so as to prevent their being blown down; while Juno with a shovel deepened the trench which had been made round the tents, so that the water might run off more easily. They did not leave off work until all was completed, and then they sat down to a late meal. During the time they were at work, Ready made Mr. Seagrave acquainted with what they had discovered and done during the exploring expedition; and the adventure with the pigs made them all laugh heartily.

As the sun went down, the weather threatened still more: the wind now blew strong, and the rocky beach was lashed by the waves and white with spray, while the surf roared as it poured in and broke upon the sand in the cove. The whole family had retired to bed except Ready, who said he would watch the weather a little before he turned in. The old man walked towards the beach, and leaned against the gunnel of the little boat, which they had hauled up in the brushwood; and there he remained with his keen grey eye fixed upon the distance, which was now one opaque mass, except where the white foam of the waters gleamed through the darkness of the night. "Yes," thought he, "the winds and the waves are summoned to do His bidding, and evenly do they work together—as one rises, so does the other; when one howls the other roars in concert—hand in hand they go in their fury and their force. Had they been called up but one week since, where would have been those who have now been, as it were, entrusted to my weak help? The father, the mother, the children, the infant at the breast, and I, the grey-headed old man, all buried fathoms deep, awaiting our summons; but they were restrained by his will, and by his will we were saved. Will those timbers which brought us here so miraculously hold together till morning? I should think not. What are the iron bolts and fastenings of weak man compared with the force of God's elements? they will snap as yarns, and by to-morrow's dawn they will be washing and tossing on the wild surf. Well, it will be a kindness to us; for the waters will perform the labour which we could not: they will break up the timbers for our use, and throw on shore from the hold those articles which we could not reach with our little strength. We shall have more cause to be thankful." A sharp flash of lightning struck upon the old man's eyes, and obstructed his vision for the moment. "The storm will soon be at its height," thought he; "I will watch the tents, and see how they stand up against its force." Ready turned away to walk to the tents, and, as he did so, the rain came pattering down, and the wind howled louder than before. In a minute or two the darkness became so intense that he could hardly find his way back to the tents. He turned round, but could not see, for he was blinded by the heavy rain. As nothing could be done, the old man went into the tent, and sheltered himself from the storm, although he would not lie down, lest his services should be required. Although the others had retired to bed, with the exception of Tommy and the children, they had not taken off their clothes: Mr. Seagrave had thrown himself down without undressing; and William, perceiving this, had done the same. Mrs. Seagrave, although she would not show her alarm, had also remained dressed, and Juno had followed her example.

ST. PAUL'S—NEW.

AFTER several ineffectual efforts to repair the ruins of the old cathedral, burned by the great fire, it was resolved to build a new one, the foundation of which was laid June 21, 1679. The building was from a design of sir Christopher Wren. Funds for carrying on the work were raised by a duty on coals, imposed in 1670, and continued by successive acts. Many difficulties arose from want of funds, which led to two delays in carrying on the work. It was, however, finished in 1710, at an expence of 736,000*l*. It is remarkable that it was erected during the life of one bishop of London, Dr. Henry Compton, who witnessed the laying of the first stone, and

the placing of the highest stone of the lantern over the cupola; of one architect, and of one master mason, Mr. Thomas Strong.

The cathedral is enclosed by an iron balustrade, weighing 200 tons, and cast at Lamberhurst, in Kent; it cost 11,000*l*. In the west church-yard is placed a statue of queen Anne, by Bird, on the pedestal of which are the figures of Great Britain and Ireland, France and America. Viewed from Ludgate-hill the west front presents a magnificent appearance. The portico forming the principal entrance consists of twelve Corinthian columns, with an upper portico of eight, supporting a triangular pediment; on which, in basso relievo, the conversion of St. Paul is represented. On the centre is a statue of St. Paul, and on the sides St. Peter, St. James, and the four evangelists. The semi-circular portico leads to the transepts by the north and south. The east end is semi-circular. In the interior of the fabric are two aisles, formed by massive piers dividing them from the nave and choir, and adorned with composite pilasters, from the entablature of which spring semi-circular arches, connecting the piers. On the face of each pier, towards the nave and choir, is a single Corinthian pilaster, nearly equal in height to the underside of the crown of the arches, supporting an entablature extending throughout the church. Above the latter is an attic story, from which, at certain intervals, springs a semi-circular arch, spanning the body of the church, and over each of the spaces between these, the angles being filled by pendentives, rises a small flat cupola from an enriched cornice. The first, or western division of the nave, is larger than those ensuing; and here, to have the side arches of equal height throughout, insulated columns are introduced between the piers, from which the arches spring. In the clere-story, introduced above the attic, and occupying the upright space between the pendentives, are windows to light the nave.

At the west end of the north aisle of the nave is a morning chapel, and on the opposite side an ecclesiastical court. A large veined marble font stands at this end of the south aisle.

In the centre, over which is the cupola, are eight solid piers ornamented with pilasters similar to the others. The arches connecting them are raised on the profile of the attic, so that the openings are nearly equal in height to the ceiling of the nave and choir. In the spaces where the aisles open into the area a second arch is introduced, springing at once from the entablature of the order, and occupying nearly the height of the attic. The key-stones, beautifully carved, are by Cibber. Above the openings and around the dome extends a cornice, forming the floor of the whispering gallery, and bearing an iron railing. The drum of the cupola on the inside is adorned by composite pilasters, rising from a plain basement above the gallery, between which are seen the windows before mentioned, when speaking of the exterior, as occurring beneath the peristyle surrounding the drum. From the entablature of these pilasters springs the inner dome of brick-work, having an opening at the crown that it may receive light from the lantern above. The paintings by sir James Thornhill, with which it is ornamented, represent the principal passages in the life of St. Paul, fast going to decay, viz.—1. his conversion; 2. the punishment of Elymas the sorcerer; 3. the cure of the cripple at Lystra; 4. the conversion of the gaoler; 5. Paul preaching at Athens; 6. the burning of the books at Ephesus; 7. Paul before Agrippa; and 8. the shipwreck on the island of Melita. The far-famed whispering gallery is at the base of the dome. The slightest whisper is heard from one side to the other. Above the interior dome, in order to carry the lantern with which the cathedral is crowned (reputed to be the weight of seven hundred tons), sir C. Wren introduced a brick cone—one of the most original and skilful contrivances the building exhibits; and on this is constructed the exterior dome, chiefly of wood, which is to be regretted. The choir is separated from the central area by an organ screen, bearing a Latin inscription, taken from the tomb of Wren, whose body reposes in the crypt: "Beneath lies Christopher Wren, the builder of this church and city, who lived more than ninety years, not for himself, but for the public good. Reader! if you seek his monument—look around." The stalls in the choir, representing flowers, &c., are splendid memorials of the talent of Grinling Gibbons. The apsis containing the communion table is adorned by pilasters, painted blue and veined with gold, to imitate *lapis lazuli*; the capitals and some of the ornaments are gilt. The pavement beneath the dome is of black and white marble in geometrical figures; here it is of various coloured marbles similarly disposed. St. Paul's abounds with many monuments of exquisite workmanship*. To their erection many objections were made on an application to allow a statue to be erected to the memory of John Howard, the philanthropist. Consent was given to their introduction, under the supervision however of the council of the royal academy—a most wise proviso.

A winding staircase, in the square projection

* But, though the figures are singly good, the designs of the groups are generally absurd in the highest degree.—Ed.

at the junction of the south aisle of the nave with the transept, conducts to the dome, from which a series of wooden staircases and ladders lead to the ball and cross at the summit. These latter means of approach are between the exterior dome and the brick cone, supporting the stone lantern. This cone is pierced in its circumference with circular openings, to ventilate the timber framing of the outer dome, and to afford light to the inner dome, from openings introduced beneath the upper balcony. The old ball and cross were taken down in 1821, and in the following year the present ball and cross were erected, similar to the former one. The ascent to the ball is by 616 steps, of which 280 lead to the whispering gallery, and 254 to the upper gallery.

From the whispering gallery a passage, formed over the south aisle of the nave, beneath the flying-buttresses which sustain the roof, leads to the library and model room, over the consistory court; and it will be seen that the greater portion of the upper order of the exterior of the cathedral serves merely to conceal these buttresses. The library contains about seven thousand volumes, comprising several old manuscripts. The floor is of oak, framed together in certain forms, and over the chimney-piece is a portrait of bishop Compton; the principal things worthy of notice, however, are some ornamented pilasters, presenting, on the face, flowers, &c., carved by Gibbons. Sir Christopher's original model is preserved in the model-room.

In the south tower at the west end containing the clock, is a geometrical staircase of stone, originally intended, probably, to give speedy access to the library from the exterior of the church, where there is a doorway at the bottom.

The minute-hand of the clock is 8ft., and the hour-hand 5ft. 5in. The dial-plate is 57ft. in circumference. In the north tower is the belfry. The great bell is only tolled on the death of one of the royal family, of the bishop of London, or the lord mayor.

Beneath the whole of the church is a *crypt*, or subterraneous vault, which, like the body of the cathedral, is divided into three avenues by massive pillars and arches, and, with the exception of the portion beneath the area of the dome, is tolerably well lighted and ventilated by windows opening into the church-yard. The north aisle is appropriated to the parishioners of St. Faith, as a place of sepulture, from whom the dean and chapter receive a trifling gratuity for each body there interred.

Beneath the semicircular apsis are deposited all that remain of the monuments of the old cathedral. The most perfect amongst them is that for Dr. Donne, who died at the commencement of the seventeenth century. Previous to his death he caused a picture of himself to be painted, in which he was represented in his shroud, and from this painting his monument was sculptured*.

Under the south aisle of the choir, in one of the recesses for the windows, beneath a plain slab raised about twelve inches from the ground, lies the body of sir Christopher Wren. Here also repose the remains of sir Joshua Reynolds, Robert Mylne (who designed and executed Blackfriars' Bridge), John Opie, James Barry, and some others; and immediately beneath the centre of the dome, pointed out above by a brass plate let into the pavement, is a sarcophagus, having on it a coronet and a cushion, and placed on a base of masonry, within which is the body of Nelson. This sarcophagus, it appears, once belonged to cardinal Wolsey, who originally intended it for his own tomb. During the last few months the cathedral has undergone a thorough ablution from the effects of the smoke of the vast metropolis.

The dimensions of the cathedral are as follows:—

The circuit	2292 feet.
Length within the walls, from east to west	500
Height from the centre to the cross	340
——————vaults to the top of the cross	404
From north to south, through the transept	285
The height, exclusive of the dome.....	110
Breadth of the nave and choir	100

The diocese of London comprehends Middlesex, Essex, and part of Herts: by the new distribution it will comprehend Middlesex, and certain large parishes in the neighbourhood, though not in that county. The number of benefices at present is 603. The cathedral establishment consisted of a dean and three residentiaries, the net revenue being £11,046. There were twenty-six prebends, varying much in value, some being, to speak more properly, valueless, and others amounting to £1,079, £1,489, £1,251, £851. Of these, several, having become vacant, have not been filled up. The minor canons, twelve in number, form a corporation.

* This figure is the workmanship of Nicholas Stone, the eminent statuary, who lived in the reigns of James and Charles I. A memorandum in Stone's pocket-book states that he was paid £120 for it—"of which I took £60 in plate, in part of payment." This monument, says Walpole, is remarkable for its singularity.—*Gentleman's Magazine*, vol. lxxviii. p. 1074. See Walpole's Works, vol. iii.

DEATH OF A YOUNG BULGARIAN*.

In my last of June, 27, 1842, I had to announce the decease of the excellent and venerable Anthimos, patriarch of the Greek church; in my present I have to record the death of another, in an

* From the letters of the rev. M. Southgate in "The Spirit of Missions."

humbler station indeed, but one most dear to me. My acquaintance with John Witskovitch commenced nearly two years ago, soon after his return from England, where he had spent five years preparing himself for a station to which he had been called by the sultan. He was a member of the Greek church, a Bulgarian by birth, naturally intelligent and active, but ignorant, as he himself has often testified to me, of the most common truths of religion. In England he fell into the society of good people, and became an inmate of the family of a clergyman of the English church, in which he received sound religious instruction, and gradually became an enlightened and exemplary Christian. When my acquaintance with him began I was struck with the mildness and meekness of his character and his simple unostentatious piety. As I came to know him better, my love for him increased, but his quiet and unobtrusive disposition concealed from me many excellencies which I learnt only after he came under my own care. Last winter he was visited by a severe illness, which would probably have ended his days if left to himself.

On calling upon him one day in February, I found him in a miserable room, destitute of the most common necessaries of life, and compelled to live with men who spent their days and nights in carousing. These were the accommodations provided by government, and no entreaties could obtain any thing better for him. His patron, the late sultan, died before his return from England; and while he saw others who had accompanied him to England promoted to high stations, because they were mussulmans, he was left in obscurity and neglect because he was a Christian. The tide had turned, and the strong current in favour of improvement which had received its impulse from sultan Mahmoud, grew weaker and weaker after his death. Old mussulman prejudices had revived, and my young friend, when he begged for some station of usefulness, was told that his station was good enough for a Giaour.

He was retained by the government, but was left with barely the means of subsistence, unemployed and neglected. The knowledge which he had received in England had opened to him the wants of his own countrymen, and he longed most earnestly to be released from his engagements that he might devote his life to their welfare. These Bulgarians are of European Turkey, a simple but ignorant people, fond of instruction, and promising the best results to well directed efforts in their behalf. My attention had already been drawn to them, and I determined if possible to procure my young friend's release, and enable him to prepare himself for usefulness among them. You know my plans with regard to him, for he is the same of whom I have formerly written. I took him into my house, where, with proper care and good medical treatment, he rapidly recovered. Previous to the execution of our plans he wished to visit his widowed mother, whom he had not seen for seven years; for this purpose he left me in May, in good health, though not perfectly restored in strength. His journey as far as Adrianople proved beneficial; there he was again seized with illness, which immediately prostrated his strength. In a place of strangers he felt that he had hardly any resource but to endeavour to reach his home. He left Adrianople, but at the end of four days' journey found himself unable to proceed farther. A fellow countryman who happened to be travelling in the same direction, had compassion upon him, and provided a cart in which he was conveyed some hours further on the road. He seems, however, to have sunk very rapidly under a disease which required (what it was impossible to find in a barbarous country) careful treatment and skilful medical aid. The hope of reaching Philippopolis seems to have lingered with him, but in vain; before he arrived at the city, and while yet a few miles distant from it, he died in the cart on the road. Thus has departed one who, of all the men I have known in this or in any other land, presented the most meek, subdued, and lovely character of a Christian. Gentle and unpretending, yet active and persevering, sound in judgment, intelligent and remarkably apt to learn, modest, affable, and kind, he seemed to need only a thorough education to make him an instrument fitted for his Master's service. While I would not speak evil of the dead, I would not, on the other hand, say any thing in their praise more than truth would warrant. But of my young friend I am unable to recall a single defect of character, though I was in daily and hourly intercourse with him the last months of his life. I believe he had consecrated to the service of Christ every power and faculty of soul and body, and I have never seen a consecration apparently more unreserved and entire. I know nothing of his last hours, but I have the better evidence of his holy life to console me for his departure. I doubt not he rests in peace, and that for his own sake I have no cause to mourn. But for the loss of his instrumentality on earth I know not how to console myself, but by unreserved submission to the will of God. It was best that he should depart, or he would not have been taken away. The same God can raise up other instruments to do his work, and, for myself, it may be well that I have one less tie on earth and one more tie in heaven. He died at the early age of twenty-two.

DIFFERENCE BETWEEN A MARINE AND A MARINER.

BY CAPTAIN BASIL HALL.

THE words "marine" and "mariner" differ by one small letter only; but no two races of men (I had well nigh said no two animals) differ from one another more completely than the "Jollies" and the "Johnnies."

Jack wears a blue jacket, and the Jolly wears a red one. Jack would sooner take a round dozen than be seen with a pair of braces across his shoulders; while the marine, if deprived of his suspenders, would speedily be left *sans culotte*. A thorough-going, barrack-bred, regular-built marine, in a ship of which the serjeant-major truly loves his art, has, without any very exaggerated metaphor, been compared to a man who swallowed a set of fire-irons; the tongs representing the legs, the poker the back-bone, and the shovel the neck and head. While, on the other hand, your sailor-man is to be likened to nothing except one of those delicious figures in the fantoccini show-boxes, where the legs, arms, and head are flung loosely about to right and left, no one bone apparently having the slightest organic connection with any other; the whole being an affair of strings, and springs, and universal joint.

The difference between sailor and marine was strikingly exemplified in a well-known instance of mutiny on board a frigate. The captain was one of that class of officers, now happily extinct, whose chief authority consisted in severity. To such an excess was this pushed, that his ship's company, it appears, was at length roused to actual revolt, and proceeded in a tumultuous but apparently resolute body to the quarter-deck. It is extremely curious to remark that the same stern system of discipline which had driven the seamen into revolt had likewise been applied to the marines, without weakening the paramount sense of duty under any circumstances. Such, at all events, was the force of habit and discipline that, when the captain ordered them to fall in, they formed instantly, as a matter of course, across the deck.

At his further orders, they loaded their muskets with ball, and screwed on their bayonets. Had the corps now proved traitors, all must have been lost; but the captain, who, with all his faults of temper and system, was yet a clear-headed officer, calculated upon a different result. Turning first to the mutineers, he called out—

"I'll attend to you directly!"

And then addressing the soldiers, he said, with a tone of such perfect confidence of manner, and so slightly interrogative, as to furnish its own answer—

"*You'll* stand by your king and country?"

The marines thus appealed to said nothing, but grasped their fire-arms with an air of resolution.

"Then, royal and loyal marines, we don't care for the blue jackets!"

And stepping forward he seized the two principal ringleaders by the throat, one with each hand, and, calling out in a voice of thunder to the rest instantly to move off the quarter-deck, he consigned the astonished and deserted culprits to the master-at-arms, by whom they were speedily and quietly placed in double irons—and the whole mutiny was at an end!

But this is not all. The fate of the disciplinarian and the disciplined forms at once one of the most appalling and most affecting stories we ever read—and with it we shall conclude.

The successful issue of the recent mutiny, and his confidence in his own resources, had taught the captain to believe that he could command the services of his people, not only on ordinary occasions, but at moments of utmost need. Here was his grand mistake. The obedience he exacted at the point of the lash had no heartiness in it; and when the time came that the argument of force could no longer be used, and when the bayonets of the marines had lost their terrors, there was read to him, and in letters of blood, the bitterest lesson of retributive justice that perhaps was ever pronounced to any officer since the beginning of the naval service.

The frigate under command of this officer, when in company with another ship, chased two French frigates off the isle of France. As his ship sailed much faster than her consort, he soon outstripped her, and closed with the enemy single-handed. The Frenchmen, seeing only one ship near them and the other far astern, shortened sail, and prepared for the attack, which, however, they could hardly suppose would be undertaken by one ship. In this expectation, however, they underrated the spirit of its commander. Seeing the enemy's frigates within his reach, and well knowing what his men could execute if they chose—never dreaming for a moment that they would fail him at this pinch—he exclaimed, "We shall take them both! steer right for them!"

This was the last order he ever gave! The men obeyed and stood to their guns; but they stood there only to be shot to death. They folded their arms, and neither loaded nor fired a single shot in answer to the pealing broadsides which the unresisted and astonished enemy were pouring fast in upon them! Now had arrived the dreadful moment of revenge for them; as their captain, who was soon struck down like the rest, lived only long enough to see the cause of his failure, and to witness the shocking sight of his crew cut to pieces rather than move their hands to fire one gun to save the credit of their commander—all consideration for their own lives or for their country appearing to be absorbed in their desperate determination to prove at last how completely they had it in their power to evince a sense of the unjust treatment they had received.

The Cabinet.

THE VOICE IN RAMAH.—In the world, as in Ramah, "a voice is heard, lamentation, and weeping, and great mourning." Earthly possessions and satisfactions of every sort are, by their nature, transient. They may leave us—we must leave them. To him who views them, in their most settled state, with the eye of wisdom, they appear, as the air in the calmest day does to the philosopher through his telescope, ever undulating and fluctuating. If we place our happiness in them, we build upon the grave. It rolls from under us, and we sink into the depths of grief and despondency. Children, relations, friends, honours, houses, lands, revenues, and endowments—the goods of nature and of fortune, nay, even of grace itself, are only lent. It is our misfortune to fancy they are given. We start, therefore, and are angry, when the loan is called in. We think ourselves masters, when we are but stewards; and forget that to each of us will it one day be said, "Give an account of thy stewardship, for thou must be no longer steward." Youth dreams of joys unremitted and pleasures uninterrupted; and sees not, in the charming perspective, the cross accidents that lie in wait to prevent their being so. But, should no such accidents for a while intervene to disturb the pleasing vision, age will certainly awake, and find it at an end. The scythe of time will be as effectual, though not so expeditious, as the sword of the persecutor; and without a Herod, Rachel, if she live long, will be heard lamenting; she will experience sorrows in which the world can administer no adequate comfort: she must therefore look beyond it.—*Bishop Horne.*

TRUST IN CHRIST.—Faith, as we have said, is trust in the Redeemer and his work. But that this trust be genuine, it is plainly necessary that we should feel truly our need of redemption, and truly desire it, as well as truly believe that Christ died to redeem us. Faith, then, is not the act of one careless about the interests of his immortal soul, and therefore consenting easily to confide any where or in any one

a charge in which he feels but little concern, but of one alive to the soul's infinite value, and to the momentous importance of eternity. It is not the act of one at ease about the safety of his soul, with little sense of guilt and little fear of punishment; but of one who feels himself condemned by God's righteous law, and, by its sentence, a sinner in thought and word and deed; and who feels, too, the certainty of his danger as well as the reality of his guilt; and who seeks relief from this terror and remorse in none of those refuges of lies by which such salutary alarm is so often mitigated and finally extinguished; but who, feeling the nothingness of them all, and renouncing them all, has, under this sense of sin and danger and helplessness, come in sincerity to Christ for every thing—for safety and innocence and strength. It is plain, I say, that it is idle in this case to talk of trust being reposed in the Redeemer, unless by one who feels thus that he is lost, and that he has no power of himself to help himself.—*Bp. O'Brien, of Ossory.*

Poetry.

WHERE ARE THEY NOW *?

WHERE are they now, who used at morn to gambol
Like bounding roebucks in our sunny path?
Where are they now, who shared our evening ramble,
And made the green wood vocal with their laugh?
Where are they now, from earth's glad pathway riven?
We trust, in heaven.

Where are they now? The early birds are singing
Their joyous melodies to earth and air,
While all around the song of hope is ringing;
Why come they not with us the scene to share?
No; higher joys than ours to them are given,
We trust, in heaven.

Where are they now? The spring's young charms are breaking,
To deck fair nature with their budding bloom;
All things from winter's cold embrace are waking—
All, save the tenants of the dreary tomb,
There springs shall dawn and death's dark bonds be riven,
Trust we, but in heaven.

HYMN,

COMPOSED FOR THE OCCASION OF LAYING THE FOUNDATION STONE OF GROSMONT CHURCH, NEAR WHITBY, SEPTEMBER 16, 1841.

VOUCHSAFE, O Lord, this work to bless
With thine Almighty aid,
That in this place thy righteousness
May henceforth be displayed.

Here may the all-atoning pow'r
Of our Redeemer's love,
Preach'd at the morn and evening hour,
Each stony heart remove.

Here may the Holy Spirit's aid
In show'rs of grace descend;
To all the surest safeguard made,
Who on its pow'r depend.

And here, eternal God, to thee—
Creator, Saviour, Friend—
May sinful man for ages flee,
And at thine altar bend.

HENRY BELCHER.

* From the *Rose-shire Advertiser.*

THE POET.

PROPHETS and poets were, of old,
Made of the same celestial mould.
True poets are a saint-like race,
And, with the gift, receive the grace;
Of their own songs the virtue feel,
Warmed with an heaven-enkindled zeal.

A poet should have heat and light
Of all things a capacious sight;
Serenity with rapture joined;
Aims noble; eloquence refined,
Strong, modest; sweetness to endear;
Expressions lively, lofty, clear.

High thoughts; an admirable theme;
For decency a chaste esteem;
Of harmony a perfect skill;
Just characters of good and ill;
And all concentred—souls to please,
Instruct, inflame, melt, calm, and ease.

Such graces can no where be found
Except on consecrated ground;
Where poets fix on God their thought,
By sacred inspiration taught;
Where each poetic votary sings,
In heavenly strains, of heavenly things!

BISHOP KEN.

THE MOURNER'S SLEEP.

SLEEP, weary mourner! darkness veils the skies:
Sleep! there is silence in the midnight air;
'Tis long since slumber closed thy weeping eyes,
And smoothed thy brow of care.

Daughter of sorrow! 'tis the hour of rest—
The hour when mortal tears may cease to flow;
Kind nature lulls thee on her gentle breast;
Sleep, and forget thy woe!

Sleep! there is joy upon thy faded brow—
Does fancy paint thy childhood's smiling years?
Or art thou dreaming of thy bridal vow,
Breathed amid joyous tears?

Perchance the grave gives up the loved and dead,
And dearest eyes upon thy slumber beam:
Thou lovely widow, rest thy weary head;
Sleep, 'tis a blissful dream!

LINES WRITTEN UNDER A PAINTED GROUP OF FLOWERS IN A LADY'S ALBUM.

BY MISS RADCLIFFE.

FLOWERS, flowers, beautiful flowers!
Kiss'd by the dew-drops, and bathed by the showers;
Fairest of all this earth's loveliest things,
Types of each feeling to which the soul clings.

Flowers, flowers, beautiful flowers!
Yours are the brightest of sun-gilded hours;
Yours are the balmy airs, yours their perfume;
They waft on their wings what ye shed in your bloom.

Flowers, flowers, beautiful flowers!
Alas! that your stay should be transient like ours;
Children of summer-heat, delicate, frail,
Blighted by winter's breath, crushed by the gale.

Flowers, flowers, beautiful flowers!
Are there no sylvan shades, no sunbright bowers,
Where ye can flourish unblighted and fair,
No storms to sweep o'er ye too chillingly there?

Flowers, flowers, beautiful flowers!
Though transient your stay in this cold clime of ours,
There is a sweet land, where "the Lamb is the light,"
Where flowers shall bloom purely, eternally bright.

Flowers, flowers, beautiful flowers!
Though changing, and fleeting, and short *our* life's hours,
We know that, transplanted to that glorious clime,
We'll flourish for ever, unfaded by time.

Miscellaneous.

Christian Missions in Polynesia.—The most ardent patrons of missions to Polynesia will not maintain that in no instance has zeal overstepped the bounds of prudence, or that pearls have not occasionally been thrown before swine, who tried to turn again and rend their benefactors. But to justify the use of the means which have been employed, they point with satisfaction, and even some degree of triumph, to the effects which are already produced. They can assert that wherever Christianity has been received, however imperfectly, the habits of the natives are improved, their fierce tempers have been mollified, and a respect for human life has succeeded to that thirst for blood which formerly occasioned the most deplorable catastrophes. In all the islands where the missionaries have succeeded in establishing a settlement, security is now afforded to the mariner of every nation, who either seeks refuge from misfortune, the intercourse of trade, or the gratification of a liberal curiosity. At other places, on the contrary, where the mild spirit of the gospel has not yet been felt, scarcely a year passes in which we do not hear of murderous quarrels between the inhabitants and those by whom they are visited. At some of the Marquesas, till very lately, a trading vessel scarcely dared to anchor. In the Friendly Islands, according to the statement of a recent author, while the chiefs were manifesting the strongest attachment to captain Cook, they planned the assassination of himself and all his officers, and with this view invited them to an entertainment by torch-light. Even on the shore of Otaheite, when Bligh's vessel arrived, the people cut the cables, in order that, being drifted on the beach, she might fall into their hands as plunder. Some years afterwards, the Society islanders seized an English brig, murdered the officers, killed or disabled the crew, and took possession of her; but, since the lessons of the Christian teachers have been given, every ship that has touched there, or at any other in the adjacent groups, has been as safe as in the Thames or the Weser.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

The Decoration of Churches.—Let us look to men who, possessed of vast wealth, sought less to expend it in stately mansions, in costly furniture, in splendid equipage, in a numerous retinue, all designed for their own personal enjoyment, than in adorning the house set apart for holy things and for the worship of God. The paramount feeling appears to have been a desire of rendering due honour to God. In the place of that sentiment, let me set before you a picture that too often meets our eye in the present times. Here is a man richly endowed with the gifts of fortune, the inhabitant of a mansion resplendent with every device that luxury can demand, or skill and taste execute; beautiful with its hangings, its carpets, its pictures, its statues, its gilding, its plate; and from this sumptuous abode he thinks it no shame to issue forth, to pay his homage to his God in a hovel incapable of holding the worshippers that require admittance, with a naked floor, with walls green with damp, with dark and broken windows, with old and dilapidated seats. From his library, where the treasures of profane literature are emblazoned with rich bindings, and with all the splendours of the typographical art, he turns to hear the word of God reads from a book coarse, soiled, and torn; and he kneels to receive the holy elements at an altar with ragged and mouldy hangings, and from a paten and chalice which, if used for ordinary purposes, would be regarded with contempt by some of the humblest householders on his estate. Yet, it may be, this same man plumes himself all the while on his liberality in encouraging industry and skill; that is, in spending his fortune in a manner by which his vanity and luxury are pampered, but by which no act of self-denial or self-sacrifice is practised. Or he fancies himself elevated into a higher region of intellect, because he discourages any outlay of his property from which no visible profit, no palpable return, nothing to be estimated by an arithmetical calculation, can be obtained. Shame on such sordid, low-principled, unrighteous views! Shame on an age which can regard such sentiments without reprobation, and which, in the pride of utilitarian philosophy, can look down with contempt upon the uncalculating zeal, love, and piety of earlier times, because, forsooth, they were less advanced in the arts of luxury and self-indulgence; forgetful that, instead of reprimanding the poor woman who made what an adept in political economy might call a wasteful expenditure of a precious ointment in anointing his feet, our blessed Lord commended her, and declared that "wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—*Dean Chandler at the re-opening of St. Andrew's Church, Chichester.*

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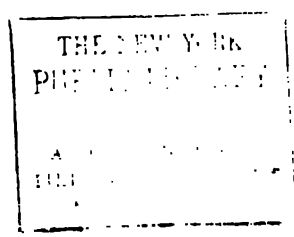

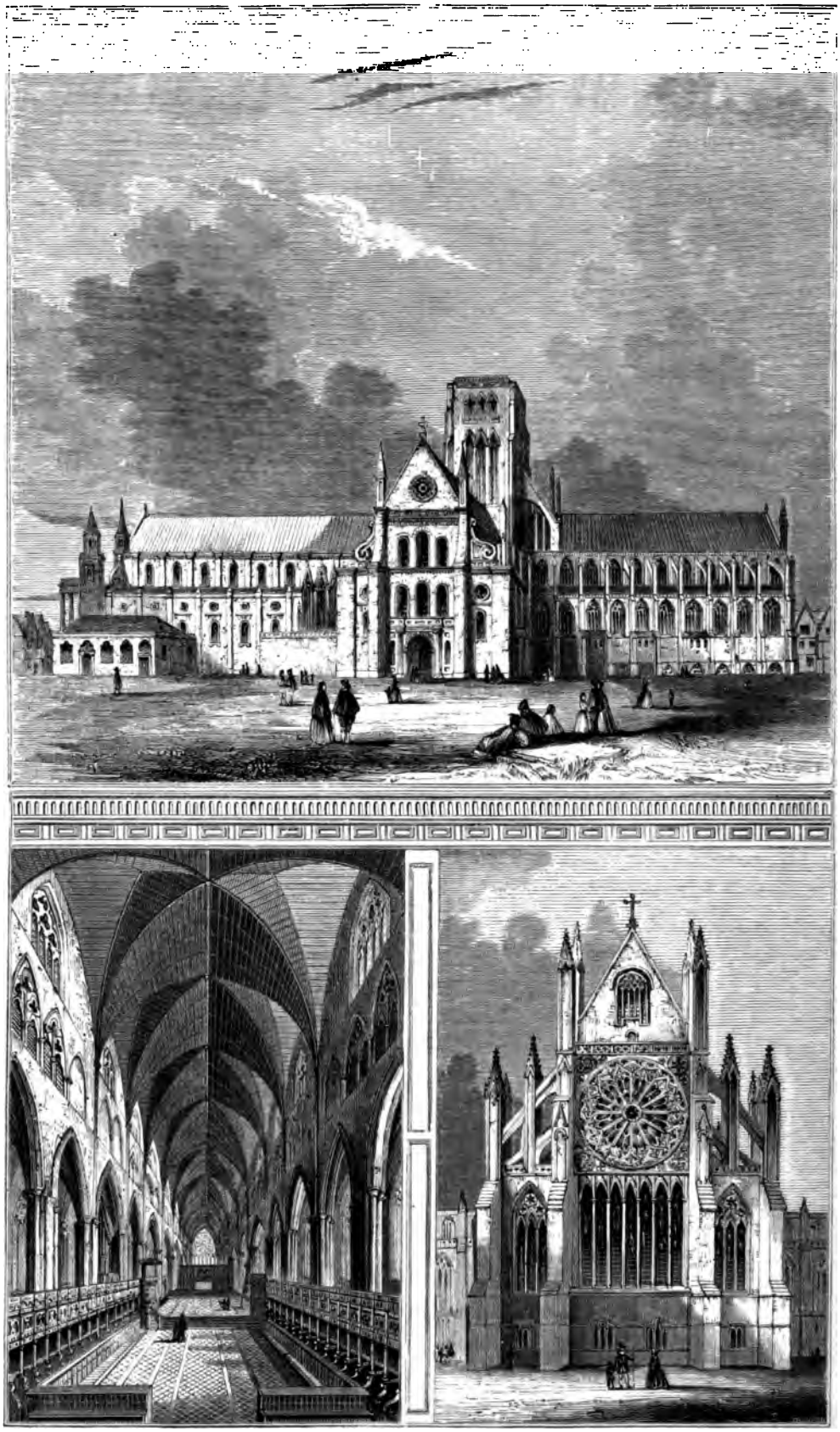

OLD St. PAUL'S CATHEDRAL.

INSIDE EAST END

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 387.—FEBRUARY 4, 1843.—PRICE 1½*d.*

ST. PAUL'S CATHEDRAL LONDON*.

LONDON is supposed to have been once an archbishopric; but when Augustine arrived, and the archiepiscopal seat was removed to Canterbury, about A.D. 610, Mellitus was appointed bishop of London. "It is stated by authors who have written on the subject, that a temple consecrated to Diana stood at one time on this place; but sir Christopher Wren, in a letter to the bishop of Rochester, is unwilling to admit the fact: 'I must assert,' says he, 'that having changed all the foundations of old St. Paul's, and upon that occasion rummaged all the ground thereabouts, being very desirous to find some footstep of such a temple, I could not discover any." Ethelbert, king of Kent, who had been converted to Christianity, in no small degree by the influence of his wife Bertha, and who was baptized by Augustine, founded the cathedral church of St. Paul, endowing it with lands, and obtaining for it various important privileges from the pope. Later improvements were made on the building by Erkenwald, bishop of the diocese, who died A.D. 681. The fabric was destroyed by fire A.D. 961, but immediately restored. It again fell a victim to the flames A.D. 1083, when bishop Maurice commenced a most extensive pile in 1086, the materials for which he obtained from the ruins of the Palatine tower, an old castle near the river Fleet. This building was many years erecting. The nave, the most magnificent work of the kind in England, was built by Maurice. The transepts were commenced by his successor, Richard de Beaumes, in 1120, but completed by bishop Richard Fitz-Nele, about 1199. The choir was commenced by bishop William de St. Maria in 1220, and, together with the chapter-house, was finished by his successor, bishop Eustace de Fauconberg. The cloisters were erected by bishop Wingham, 1260, and the lady chapel by bishop Baldock in 1310. The stone-work, with the exception of the old material referred to, came from Caen, in Normandy. Edward II., to prevent the numerous murders and robberies which took place there, ordered it to be surrounded with a stone wall. The building was erected upon arches. In 1240, the choir not being regarded as in harmony with the other parts, was pulled down and rebuilt with a spire, presenting, as we are told, a very noble specimen of architecture.

The dimensions of this building were as follows:—Length from east to west, 690 feet; breadth, 130 feet; height of the body of the church, 150 feet; the tower measured 260 feet; and the wooden spire, covered with lead, 274 feet; it was of singular beauty, the first built in England, and supposed to be the highest in Europe.

The cathedral was in the form of a Latin cross, the transepts being much shorter than the nave and choir. The interior was divided by two ranges of clustered columns throughout the church, each aisle being about the width of the nave. Above the arches was a triforium and a clere-story. The circular arch prevailed in the nave, excepting in the clere-story. The columns in the choir were extremely light; it was approached from the nave by a flight of 12 steps, and separated from it by a richly ornamented screen, and near the high altar was the shrine of St. Erkenwald. The whole space occupied by the cathedral was three acres and a half, one rood and a half, and six perches.

In 1315 the spire was found to be so

* See "Winkle's Cath. Churches of London," &c., &c.

much decayed, that part of it was taken down and replaced. A ball, surmounted by a cross, was now fixed upon it, in which were deposited, with much prayer and ceremony, relics of saints and martyrs. In 1444, Feb. 1, the spire was much damaged by a heavy storm of thunder and lightning; and on June 4, 1561, a plumber leaving a pan of coals within the spire, which he was repairing, and only for the short time that he went to dinner, the wood-work took fire, and the whole building was soon reduced to a mere skeleton.

In the space of five years it was again rebuilt, chiefly by the energy of queen Elizabeth, though on a far less grand scale; and even before the conclusion of her reign it was in a very ruinous state. King James I. with his court attended divine service at St. Paul's, hearing a sermon at Paul's cross, by the bishop of London, from a text selected by himself, Psalm cii. 13—14. It was agreed afterwards that a commission under the great seal should be granted for carrying into execution the repairs of the cathedral. In 1633, in the reign of Charles I., important repairs were begun. The sum subscribed for these exceeded £100,000, and the superintendence of the work was confided to Inigo Jones. The church had long been in a most wretched state. Towards the close of the sixteenth century, it is stated that the benches at the door of the choir were commonly used for beggars and drunkards to sleep on; that nuisances of various kinds were suffered to exist. One house, formed partly of the church, was turned into a theatre, and a baker erected an oven in one of the buttresses.

Jones immediately began* to clear away these nuisances, and the work proceeded gradually until 1642, when the ravages of the parliamentary troops put a stop to the work, and the cathedral became a scene of desolation. A portico of great beauty in itself, though utterly unsuitable to the general character of the building, at the west end, erected by Jones, was thrown down; a great part of the roof fell in; the statues upon the portico were broken in pieces, and shops were built within the portico, in which merchandise of all kinds was sold; tombs were also desecrated. In 1643, the revenues of the cathedral, together with the funds collected for repairing it, and the unused materials, were seized by the parliament. The scaffolding was given to the soldiers of Col. Jephson's regiment for arrears of pay, and pits were dug in the church to saw the timber in. Public worship however continued to be celebrated in a part of the choir, separated from the rest by a brick wall, the congregation entering through one of the north windows, converted into a door. "Lord Brooke," says Southey, "who had succeeded to the titles and estates, not to the feelings and opinions, of one of the profoundest thinkers whom this or any other country has produced, said he hoped to see the day when not one stone of St. Paul's should stand upon another."

After the restoration, the public attention was directed to the repair of St. Paul's by Dr. Barwick, the new dean, formerly dean of Durham, and the works were commenced August 1, 1663. In 1664, Dr. Wm. Sancroft, who had held the deanery of York for the short space of ten months, was nominated dean of St. Paul's, Dr. Barwick having died in that year. "Here," we are told, "he set himself with unwearied diligence to repair that cathedral, and spared no pains to restore it to its former grandeur." Three years afterwards, however, in September, 1666, before it had been nearly completed, the cathedral was demolished by the great fire.

"Nov. 3rd, 1660, the right rev. father in God, Gilbert (Sheldon) lord bishop of London, was installed by proxy in that famous cathedral of St. Paul, in London. The installation was performed (according to ancient custom) within the great choir, by virtue of a mandate from the lord archbishop of Canterbury, directed, as of course, to Dr. George Hall, archdeacon of Canterbury (son to Joseph, late lord bishop of Norwich), who there attended the solemnity, and installed that most reverend and worthy doctor, Nicholas, dean of St. Paul's, the lord bishop's proxy; and (which we cannot forget) the same ancient chair or see, which so long had stood in this great cathedral, till, by the iniquity of these times, it was pulled down and thrown aside, was preserved to this day for its ancient and sacred use, and restored to the place were it formerly stood (when the organ and rest of that famous choir were broken and embezzled), so as the choir itself seems to have been this day installed, and the bishop preserved to settle this busy and populous diocese, as his most reverend predecessor the whole province; and whoever considers the archbishop, the bishop, the dean, and the archdeacon, must confess this was a most worthy installation*."

In the middle of the churchyard, within the northern side of the Close stood the celebrated pulpit, Paul's cross; at which sermons were weekly delivered, and where the folkmote, or general convention of citizens, was held. It was rebuilt by bishop Kemp, in 1449, but was destroyed by order of parliament in 1643. Dugdale records, on the

* British Magazine, May 2, 1838, p. 515.

authority of Ingulphus, that its prototype, a cross of stone, was erected there A.D. 870, to induce the passers-by to offer prayers for certain monks slain by the Danes. St. Paul's cross consisted of some stone steps, on which was formed a wooden pulpit, covered with lead, from which sermons were preached every Sunday morning. It was not however reserved for this purpose alone, but used as a place for proclamations. No sermons were preached here after 1633.

The palace of the bishops of London stood at the north-west corner of the churchyard, and on the east site was a campanile or bell tower, containing the Jesus bells—four great bells belonging to Jesus chapel, in St. Faith's church. This church was demolished in 1256, to enlarge the cathedral, when a place of worship was granted to the parishioners in the eastern part of the crypt of the cathedral, hence called St. Fides in Cryptis, as was the case in the cathedral church of Glasgow; and here divine service was performed until the great fire. On the anniversary of the conversion of St. Paul, St. Faith's was much frequented by the stationers and others inhabiting Paternoster-row. T.

THE GIPSY'S GRAVE*.

No. I.

"There are those to whom a sense of religion has come in storm and tempest: there are those whom it has summoned amid scenes of revelry and idle vanity: there are those, too, who have heard its small still voice amid rural leisure and placid contentment. But, perhaps, the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seeds of heaven to spring and take root in the human heart."—*Sir Walter Scott.*

One of the most peculiar objects appertaining to the English landscape, and indeed remarkably identified with it, is the erratic and predatory gipsy. He appears to be truly one of those picturesque and poetical accessories belonging to the shady lane and the greenwood tree—a sylvan ranger, claiming hereditary knowledge in palmistry, and a prescriptive right to wander or pitch his tent wherever beautiful scenery or the prospect of surreptitious thrift opens upon his uncurbed and eager fancy.

His character has rarely been represented as moral, elevated, or heroic; but has rather been identified with low cunning, mean practices, and keen knavery. He is generally regarded with distrust, and considered as an irreclaimable being; regardless of honest fame, entirely degenerate in principle, and quite unscrupulous concerning the means whereby he may indulge in vicious acts and unlawful propensities. It is hardly possible to rank mortal being much lower in the scale of humanity than the civilized world has commonly rated the poor outcast gipsy. Yet, with all these degrading characteristics, he continues to awaken endless speculation: he is still an interesting member of the great human family. I have never beheld a group of these tawny sons and daughters of a mysterious pedigree, clustering around their rude meal-fire, or engaged in their peculiar avocations, without imbibing this strange feeling of interest and curiosity, mingled with recollections of the varied and fertile themes they have suggested to the poet and the chronicler. Many learned archæologists have expended much labour and research in investigating their secret origin and curious history; whilst the Christian philanthropist has sedulously endeavoured to reclaim their wanderings and correct the laxity of their morals. It has ever been found, however, a difficult and perplexed field of labour, to penetrate into gipsy lore or tradition; or to reform the confused structure of gipsy ethics. Thus untamed and distinct from all others may be seen this singular race, roaming at will amidst the fairest and most attractive portions of the land:—

> "The tawny father with his offspring roves;
> When summer suns lead slow the sultry day,
> In mossy caves, where welling waters play,
> Fann'd by each gale that cools the fervid sky,
> With this in ragged luxury they lie.
> Oft at the sun the dusky elfins strain
> The sable eye, then snuggling, sleep again;
> Oft as the dews of cooler evening fall,
> For their prophetic mother's mantle call.
>
> *Langhorne.*

The careless looks and random habits of these people, so totally at variance with the methodical world around them, is [are] sufficient to arrest notice. They have fastened themselves upon various European nations with a tenacity as remarkable as it has occasionally proved enduring. The verdant lanes and sunny nooks of Britain are not, however, their only homes. They are recognised frequently and instantly in other lands, by the traveller, from their uniform family resemblance. Bishop Heber, in his travels through Hungary, noticed them at a place called Orlick. "We saw several families of gipsies," he observes; "these people have the same Asiatic features, and lead the same manner of life as in England. They are very numerous," he adds, "in Hungary*." It is probable, however, that nothing recalled the picturesque heath and the sequestered copse of his native land so quickly to the fond memory of Reginald Heber, as the familiar forms of these free denizens of the earth; so completely must they have been connected in his mind with the rural life of England.

These Bohemian philosophers, as they are sometimes called, with their curious paraphernalia, certainly reminded me of a most primitive order of beings. Their unconquerable disposition to roam in the open air, together with their peculiar and instinctive admiration of the beauties of nature, carry the thoughts of the spectator back to the earliest periods of the world—to Egypt, Arabia, and India; or to times when this original fraternity was not, perhaps, so much at variance with the habits of the world around them as they appear at the present day; but were hailed with cordiality, or perhaps with deference, by the superstitious wayfarer beside the banks of the Nile, the Euphrates, or the Ganges. Not many centuries have passed away† when, even in England, a degree of credence was given to the plausible stories of these people, when their sybils were consulted, and thought oracles by those whom it might naturally be supposed should have

* From "The [New York] Churchman." Our republican brethren sometimes make, as may be seen here, rather sad work with the queen's English.—Ed.

* Bishop Heber's Journal in Norway, Sweden, &c.

† This is rather amusing: would that all among us who "should have known better" were as wise as our transatlantic friends give them credit for.—Ed.

known better, but who fell in with the credulous current of the time from various motives.

Thus they seem to furnish endless topics for speculation and conjecture to reflecting minds, of the progress or melioration in the social condition of man. Whilst an ingenious writer calls them "a grotesque ornament to the civil order," the humane and charitable regard them with compassion, rather looking upon their community with pitying eyes, as "the only living monuments of the first ages of society." Which view is most correct or consonant with Christian ethics and intelligence, the reader is at liberty to decide.

Gipsy life has blended itself in a very singular manner with English habits and customs. Thus the every-day life of these Bohemians has been a kind of model for the sober English—who have a rural taste, and are commonly fond of nature—to copy. It is an ordinary thing for family parties who wish to enjoy an occasional holiday, thus to ramble far away from the city, and partake of a day's pleasure amid the sylvan scenery of some quiet spot. I have sometimes come quite unexpectedly upon a group of the kind, enjoying themselves in this way upon the banks of the Thames near Richmond, or in the vicinity of Hampton Court. These friendly parties might easily be detected by the sound of merry laughter, or the blue smoke ascending in slow columns above the masses of green foliage surrounding the little nook in which the gipsying party were sociably taking their tea. Thus these imitations of gipsy manners and customs, connected with other circumstances, frequently exhibited here, betray the latent feelings of sympathy still displayed in England towards this degraded class of people; who, it appears, can neither be tamed nor incorporated into the social compact without great tact. Some remarkable affliction or overwhelming calamity, it seems, is necessary, or must take place, to effect any reform either in their habits or morals. Those who have had opportunities, however, of studying the traits of gipsy character closely, have related many facts in their favour, whilst some incidental circumstances have come to light concerning them, that would do honour to the most refined of our species. I allude to the attention bestowed upon the graves of their kindred, and the frequent visits they are in the habit of making to them at stated seasons of the year. This custom has been noticed by a writer who appears to have bestowed much time and attention on the subject, and I shall therefore quote his own words:—

"Most families visit the graves of their near relations once in the year; generally about the time of Christmas. Then the depository of the dead becomes a rallying spot for the living; there they renew their attachments and sympathies, and give and receive assurances of continued good will."

He remarks further upon this theme:—

"The graves of this people are usually kept in very good order in the churchyards where they lie interred. This is done by the sexton, for which they are annually remunerated. Sometimes large sums of money are expended on the erection of head-stones, and in one instance a monument was erected in the county of Wilts at considerable cost*."

This is certainly a sunny ray of light gleaming favourably from amidst the dark shadows which commonly environ their degraded memorials. It contrasts well, however, with the indifference or frigidity frequently manifested upon this subject by those who consider themselves more civilized and enlightened than the wandering and benighted gipsy. There is at least something peculiarly interesting, nay, significant and affectionate, in these stated gatherings around the green graves of their kindred—this remembrance of departed friends, this exchange of sympathies, and assurances of future amity between those whom the world generally regard with obloquy, or at best, look upon with commiseration. Outcasts as they are from the great mass of mankind, marked and stigmatized as base and vicious, or singled out for their depravity; it is impossible to view this redeeming indication of unsophisticated humanity, oozing out, as it were, from the corrupted fountain from whence they draw their original code of morals, without a strong feeling of interest manifestly in their favour. Many customs appertaining to civilized nations have less to recommend them to notice or consideration than the spirit which prompts these friendly meetings. It is a tacit recognition of that involuntary sentiment of refined feeling, which teaches us the law of mutual kindness towards our brethren, and respect for the ashes of the revered dead. With what remarkable force should this gipsy characteristic come home to the minds of those who, with all the enviable advantages of civilized life and education, disregard or think lightly upon this seemly subject. The tawny ranger—

"The child of misery baptiz'd in tears"—

thus appears a better exemplar of certain commendable and Christian observances than some of his more highly-favoured Anglo-Saxon brethren. And simple as this fact may seem at first sight to those who have never considered the subject in all its bearings, it has caused them to be regarded with more indulgence, perhaps, than they would otherwise have been; whilst it has also been the indirect means of awakening within the minds of some of the better disposed amongst them, a sense of religion; and tears shed over the sacred grave of a lost one have caused the "seeds of heaven to spring and take root in" a gipsy's heart.

I confess it was a circumstance of this kind that interested me strangely in gipsy annals, and induced me to look at them with a degree of attention entirely removed from prejudice or mistaken views in their favour. My first encounter with them was purely accidental. It occurred during a ramble I was taking through a beautiful part of Surrey, and, in my ignorance of English topography, I found myself quite unexpectedly in the midst of them, in one of their most ancient and chosen haunts, namely, Norwood-forest. Although this celebrated spot cannot well claim its original title of forest at the present day, having been denuded of its leafy monarchs by the ruthless hand of man, it still retains in a measure its rural characteristics, and the sylvan features of the scenery on every side still indicate the gipsy taste for the loveliness of nature. And here were these thriftless, improvident mortals assembled in all the luxurious enjoyment of animal life, sharing equally with their dogs and donkies the pleasures of a vernal day. Their king was dead, but I saw their queen, a middle aged and rather good-looking woman, very decently attired. She was

* The Gipsy's Advocate, by James Crabb, p. 29, London, 1839.

seated in a rustic two-wheeled carriage beside the heir apparent, whilst one of her privy councillors was applying the whip with considerable energy to the flanks of a venerable state horse. I understood that she was about visiting one of her distant colonies for the purpose of testing their fealty and hospitality. The importance of this piece of gipsy policy caused an unusual degree of excitement in the camp, and gave me an opportunity of witnessing an ebullition of gipsy humour, stimulated, perhaps, by this event, into unwonted vivacity.

Merriment and careless thought seems to console these perigrinating philosophers for all the hardships they endure, and a gleam of sunshine or a smiling landscape will almost compensate them for the want of a meal, or the contumely of the world. To the casual observer they appear almost like some peculiar object merely intended to give interest to the rural scenery for which they exhibit so much innate taste; and they are often entirely condemned or disregarded, save in the way of pictorial embellishment. This is taking a very superficial view of their characteristics. To notice them only when flitting about like shadows in the silver moonlight, or strolling through grove and thicket upon some nefarious expedition, or hovering pellmell about the ruddy glow of their evening fires, is to glance at them ineffectually. They must be studied like other people before their peculiarities can be understood or properly developed. There is commonly some latent trait of character hidden beneath the surface of almost every mortal being, which the unphilosophic observer never dreams of or discovers. I do not profess to have penetrated into this interesting study of human nature myself, yet an incident displaying gipsy feeling and affection was related to me by one who had paid considerable attention to the subject, and which corroborated the statements made by some gipsy advocates.

It was some time after my chance adventure amongst the gipsies of Norwood, when curiosity had led me into a far distant part of the country. I came to a singularly picturesque and rural looking village which modern innovation and desecration had left untouched, at least, so it seemed to my admiring eyes. It might have served some modern Goldsmith—and perhaps has, for aught I know—as a model of primitive English manners, and was truly, without exaggeration, the "loveliest village of the plain," and the more interesting to a traveller from its extreme air of repose.

The first thing, however, which completely took my fancy, was its venerable church and rural graveyard. There were a number of beautiful elms and limes which shaded the graves of the villagers, but one old yew tree, from its peculiar position and dense foliage, seemed to cast a religious solemnity over the entire scene. The ancient edifice against which it leaned and adorned, was a rare specimen of Anglo-Saxon antiquity, which had been the consecrated resort of the devout for centuries, whilst the peaceful precincts of its sepulchral mounds had served as the gathering place, on holy days and festivals, for the villagers, from time immemorial.

There was no small degree of interest attached to such a spot, and so curious a piece of architecture; so I sat down upon an old table monument hard by to meditate upon its history. I had not got half through my cursory reading of its antique features—its gray and lichen covered buttresses, its stone mullioned windows, its grotesque carvings within the deep receding porch, its ivy-draped tower and crumbling battlements—when I perceived two figures approaching the church. They proved to be the sexton and his granddaughter. It was a Saturday morning, and they were coming to put the sanctuary in order for the morrow. I was very glad, however, to see them, as it afforded me an opportunity to ask some questions touching the accuracy of my antiquarian surmises, and to behold the interior of this sacred temple. And well worth inspecting did it seem, as the old man opened a massive door which admitted me into the chancel, containing a very curiously carved font; and I paced, "with lingering steps and slow," the silent aisles, or paused beside the marble tomb of warrior and knight, upon whose quaint old effigies fell the sunlight through the painted windows. As I looked upon these memorials of religious and chivalrous times, once so strongly blended together, it seemed truly a holy place,

"Where dead men's spirits come, and angels keep
Long hours of watch with wings in silence furled."

D.

Biography.

SIR HENRY WOTTON*.

No. I.

SIR Henry Wotton was born in the year of our redemption 1568, in Bocton or Boughton place, Bocton Malherbe, in Kent.

The father of sir Henry Wotton was twice married—first, to Elizabeth, the daughter of sir John Rudstone, knight; and then to Mrs. Eleonora Morton, widow to Robert Morton, of Kent, esq. By her (who was the daughter of sir William Finch, of Eastwell in Kent), he had only Henry, his youngest son. His mother undertook to be tutoress unto him during much of his childhood; for whose care and pains he paid her each day with such visible signs of future perfection in learning as turned her employment into a pleasing trouble, which she was content to continue till his father took him into his own particular care, and disposed of him to a tutor in his own house at Bocton. And when time and diligent instruction had made him fit for a removal to a higher form (which was very early), he was sent to Winchester school, a place of strict discipline and order, so that he might in his youth be moulded into a method of living by rule, which his wise father knew to be the most necessary way to make the future part of his life both happy to himself and useful for the discharge of all business, whether public or private. And, that he might be confirmed in this regularity, he was at a fit age removed from that school to be a commoner of New college in Oxford; both being founded by William of Wykeham, bishop of Winchester. There he continued till about the eighteenth year of his age, and was then transplanted into Queen's college.

About the twentieth year of his age he proceeded master of arts; and at that time read in Latin three lectures, wherein he described the form, the motion, the curious composure of the eye, and demonstrated how of those very many

* Abridged from Izaak Walton.

parts every humour and nerve performs its distinct office, so as the God of order hath appointed, without mixture or confusion; and all this to the advantage of man, to whom the eye is given, not only as the body's guide, but, whereas all other of his senses require time to inform the soul, this in an instant apprehends and warns him of danger; teaching him in the very eyes of others to discover wit, folly, love, or hatred. After he had made these and many other like learned observations, he, in the conclusion of his lectures, took a fair occasion to beautify his discourse with a commendation of the blessing and benefit of "seeing; by which we do not only discover nature's secrets, but with a continued content (for the eye is never weary of seeing) behold the great light of the world, and by it discover the fabric of the heavens, and both the order and motion of the celestial orbs; nay, that, if the eye look but downward, it may rejoice to behold the bosom of the earth, our common mother, embroidered and adorned with numberless and various flowers, which man sees daily grow up to perfection, and then silently moralize his own condition, who in a short time (like those very flowers) decays, withers, and quickly returns again to that earth from which both had their first being."

His stay at the university was not long, at least not so long as his friends once intended; for, the year after sir Henry proceeded master of arts, his father (whom sir Henry did never mention without this or some like reverential expression, as "That good man, my father," or "My father, the best of men")—about this time this good man changed this for a better life; leaving to sir Henry, as to his other younger sons, a rent-charge of an hundred marks a year, to be paid for ever out of some one of his manors of a much greater value.

Before I shall invite the reader to follow him into a foreign nation, though I must pass over divers persons that were then in Oxford, of memorable note for learning, and friends to sir Henry Wotton, yet I must not omit the mention of a love that was there begun betwixt him and Dr. Donne. The friendship of these two I must not omit to mention, being such a friendship as was generously elemented; and, as it was begun in their youth, and in an university, and there maintained by correspondent inclinations and studies, so it lasted till age and death forced a separation.

In Oxford he stayed till about two years after his father's death; at which time he was about the twenty-second year of his age; and having to his great wit added the ballast of learning, and knowledge of the arts, he then laid aside his books, and betook himself to the useful library of travel, and a more general conversation with mankind; employing the remaining part of his youth, his industry, and fortune, to adorn his mind, and to purchase the rich treasure of foreign knowledge.

In his travels he visited France, Germany, and Italy (the stage on which God appointed he should act a great part of his life), and he became acquainted with the most eminent men in Rome, Venice, and Florence, for learning and all manner of arts—as picture, sculpture, chemistry, architecture, and also other manual arts, even arts of inferior nature; of all which he was a most dear lover and a most excellent judge.

He returned out of Italy into England about the thirtieth year of his age, being then noted by many both for his person and comportment; for indeed he was tall of stature, and of a most persuasive behaviour, which was so mixed with sweet discourse and civilities, that his company seemed to be one of the delights of mankind, insomuch that Robert, earl of Essex (then in greatest favour with queen Elizabeth) invited him, after a knowledge of his great abilities, to be one of his secretaries.

Sir Henry, being now taken into a serviceable friendship with the earl of Essex, did personally attend his counsels and employments in two voyages at sea against the Spaniards, and also in that voyage into Ireland wherein he then did so much provoke the queen to anger, and worse at his return into England.

Sir Henry Wotton, though he was not of that faction which encouraged the earl to those undertakings which proved so fatal to him and divers of his confederation, he thought prevention, by absence out of England, a better security than to stay in it, and there plead his innocency in a prison. Therefore did he, so soon as the earl was apprehended, very quickly, and as privately, glide through Kent to Dover, without so much as looking towards his native and beloved Bocton; and was, by the help of favourable winds and liberal payment of the mariners, within sixteen hours after his departure from London, set upon the French shore, where he heard shortly after that the earl was arraigned, condemned, and beheaded.

The times did not look so favourably upon sir Henry Wotton as to invite his return into England: having therefore procured of sir Edward Wotton, his elder brother, an assurance that his annuity should be paid him in Italy, thither he went, happily renewing his intermitted friendship and interest; and, indeed, his great content in a new conversation with his old acquaintance in that nation, and more particularly in Florence (which city is not more eminent for the great duke's court than for the great recourse of men of choicest note for learning and arts); in which number he there met with his old friend, signor Vietta, a gentleman of Venice, and then taken to be secretary to the grand duke of Tuscany.

After some stay in Florence, he went the fourth time to visit Rome, where in the English college he had very many friends (their humanity made them really so, though they knew that he dissented from many of their principles of religion); and having enjoyed their company, and satisfied himself concerning some curiosities that did partly occasion his journey thither, he returned back to Florence, where a most notable accident befel him—an accident that did not only find new employment for his choice abilities, but did introduce him to a knowledge and an interest with king James, then king of Scotland, which I shall proceed to relate.

Immediately after sir Henry Wotton's return from Rome to Florence (which was about a year before the death of queen Elizabeth), Ferdinand, the great duke of Florence, had intercepted certain letters that discovered a design to take away the life of king James. The duke abhorring this fact, and resolving to endeavour a prevention of it, advised with his secretary, Vietta, by what means a caution might be best given to that king; and, after consideration, it was resolved to be done by

sir Henry Wotton, whom Vietta first commended to the duke, and the duke had noted and approved of above all the English that frequented his court.

Sir Henry was gladly called by his friend Vietta to the duke, who, after much profession of trust and friendship, acquainted him with the secret; and, being well instructed, despatched him into Scotland with letters to the king, and with those letters such Italian antidotes against poison as the Scots till then had been stranger to.

Having parted from the duke, he took up the name and language of an Italian; and thinking it best to avoid the line of English intelligence and danger, he posted into Norway, and through that country towards Scotland, where he found the king at Stirling. Being there, he used means, by Bernard Lindsey, one of the king's bedchamber, to procure him a speedy and private conference with his majesty, assuring him "that the business which he was to negociate was of such consequence as had caused the great duke of Tuscany to enjoin him suddenly to leave his native country of Italy to impart it to his king." This being by Bernard Lindsey made known to the king, the king, after a little wonder (mixed with jealousy) to hear of an Italian ambassador, or messenger, required his name (which was said to be Octavio Baldi), and appointed him to be heard privately at a fixed hour that evening.

(Stirling Castle.)

When Octavio Baldi came to the presence-chamber-door, he was requested to lay aside his long rapier (which, Italian-like, he then wore); and, being entered the chamber, he found there with the king three or four Scotch lords standing distant in several corners of the chamber, at the sight of whom he made a stand, which the king observing, "bade him be bold, and deliver his message; for he would undertake for the secrecy of all that were present." Then did Octavio Baldi deliver his letters and his message to the king in Italian; which, when the king had graciously received, after a little pause, Octavio Baldi steps to the table, and whispers to the king, in his own language, that he was an Englishman, beseeching him for a more private conference with his majesty, and that he might be concealed during his stay in that nation; which was promised, and really performed by the king during his abode there, which was about three months; all which time was spent with much pleasantness to the king, and with as much to Octavio Baldi himself as that country could afford; from which he departed as true an Italian as he came thither.

To the duke of Florence he returned with a fair and grateful account of his employment; and within some few months after his return, there came certain news to Florence that queen Elizabeth was dead, and James, king of the Scots, proclaimed king of England. The duke, knowing travel and business to be the best schools of wisdom, and that sir Henry Wotton had been tutored in both, advised him to return presently to England, and there joy the king with his new and better title, and wait there upon fortune for a better employment.

When king James came into England, he found, amongst others of the late queen's officers, sir Edward, who was after lord Wotton, comptroller of the house; of whom he demanded, "if he knew one Henry Wotton, that had spent much time in foreign travel?" The lord replied, he knew him well, and that he was his brother. Then the king, asking where he then was, was answered, at Venice or Florence; but, by late letters from thence, he understood he would suddenly be at Paris. "Send for him," said the king; "and when he shall come into England bid him repair privately to me." The lord Wotton, after a little wonder, asked the king "if he knew him?" to which the king answered, "You must rest unsatisfied of that till you bring the gentleman to me."

Not many months after this discourse, the lord Wotton brought his brother to attend the king, who took him in his arms, and bade him welcome by the name of Octavio Baldi, saying, "he was the most honest, and therefore the best dissembler that ever he met with;" and said, "seeing I know you neither want learning, travel, nor experience, and that I have had so real a testimony of your faithfulness and abilities to manage an ambassage, I have sent for you to declare my purpose, which is to make use of you in that kind hereafter." And indeed the king did so most of those two and twenty years of his reign; but, before he dismissed Octavio Baldi from his present attendance upon him, he restored him to his old name of Henry Wotton, by which he then knighted him. Not long after this, the king having resolved to have a friendship with his neighbour-kingdoms of France and Spain, and also, for divers weighty reasons, to enter into an alliance with the state of Venice, and to that end to send ambassadors to those several places, did propose the choice of these employments to sir Henry Wotton; who, considering the smallness of his own estate (which he never took care to augment), and knowing the courts of great princes to be sumptuous, and necessarily expensive, inclined most to that of Venice, as being a place of more retirement, and best suiting with his genius, who did ever love to join with business study and a trial of natural experiments; for both which fruitful Italy—that darling of nature, and cherisher of all arts—is so justly famed in all parts of the Christian world.

Sir Henry having, after some short time and consideration, resolved upon Venice, and a large allowance being appointed by the king for his voyage thither, and a settled maintenance during his stay there, he left England, nobly accompanied through France to Venice by gentlemen of the best families and breeding that this nation afforded —by sir Albertus Morton, his nephew, who went his secretary; and William Bedel, a man of choice

learning and sanctified wisdom, who went his chaplain. He was received by the state of Venice with much honour and gladness, both for that he delivered his ambassage most elegantly in the Italian language, and came also in such a juncture of time (about 1604) as his master's friendship seemed useful for that republic.

About the year 1603, the republic of Venice made several injunctions against lay persons giving lands or goods to the church, without license from the civil magistrate; and in that inhibition they expressed their reasons to be, "for that, when any goods or lands once came into the hands of the ecclesiastics, it was not subject to alienation; by reason whereof (the lay people being at their death charitable even to excess) the clergy grew every day more numerous, and pretended an exemption from all public service and taxes, and from all secular judgment, so that the burden grew thereby too heavy to be borne by the laity."

Another occasion of difference was, that about this time complaints were justly made by the Venetians against two clergymen, the abbot of Nervesa, and a canon of Vicenza. These two having been long complained of at Rome in the name of the state of Venice, and no satisfaction being given to the Venetians, they seized the persons of this abbot and canon, and committed them to prison. The justice or injustice of such or the like power, then used by the Venetians, had formerly had some calm debates betwixt the former pope, Clement the eighth, and that republic: yet, this prudent, patient pope Clement dying, pope Paul the fifth, who succeeded him (though not immediately, yet in the same year), being a man of a much hotter temper, brought this difference with the Venetians to a much higher contention; objecting those late acts of that state to be a diminution of his just power, and limited a time of twenty-four days for their revocation; threatening, if he were not obeyed, to proceed to the excommunication of the republic, who still offered to show both reason and ancient custom to warrant their actions. But this pope, contrary to his predecessor's moderation, required absolute obedience without disputes.

Thus it continued for about a year, the pope still threatening excommunication, and the Venetians still answering him with fair speeches, and no compliance; till at last the pope's zeal to the apostolic see did make him to excommunicate the duke, the whole senate, and all their dominions, and that done, to shut up all their churches; charging the whole clergy to forbear all sacred offices to the Venetians till their obedience should render them capable of absolution.

But this act of the pope's did but the more confirm the Venetians in their resolution not to obey him: and to that end, upon the hearing of the pope's interdict, they presently published, by sound of trumpet, a proclamation to this effect:—"That whosoever hath received from Rome any copy of a papal interdict, published there, as well against the law of God as against the honour of this nation, shall presently render it to the Council of Ten, upon pain of death;" and made it loss of estate and nobility but to speak in the behalf of the Jesuits.

Then was Duado, their ambassador, called home from Rome, and the inquisition presently suspended by order of the state; and, the flood-gates being thus set open, any man that had a pleasant or scoffing wit might safely vent it against the pope, either by free speaking or by libels in print; and both became very pleasant to the people.

Matters thus heightened, the state advised with father Paul, a holy and learned friar (the author of the history of the Council of Trent), whose advice was, "neither to provoke the pope, nor lose their own right;" he declaring publicly in print, in the name of the state, "that the pope was trusted to keep two keys—one of prudence, and the other of power; and that, if they were not both used together, power alone is not effectual in an excommunication."

And thus these discontents and oppositions continued till a report was blown abroad that the Venetians were all turned protestants; which was believed by many, for that it was observed that the English ambassador was so often in conference with the senate, and his chaplain, Mr. Bedel, more often with father Paul, whom the people did not take to be his friend; and also for that the republic of Venice was known to give commission to Gregory Justiniano, then their ambassador in England, to make all these proceedings known to the king of England, and to crave a promise of his assistance, if need should require.

In this contention (which lasted almost two years) the pope grew still higher, and the Venetians more and more resolved and careless. At length the pope saw plainly he had weakened his power by exceeding it, and offered the Venetians absolution upon very easy terms; which the Venetians, still slighting, did at last obtain by that which was scarce so much as a show of acknowledging it; for they made an order that, in that day in which they were absolved, there should be no public rejoicing, nor any bonfires that night, lest the common people might judge that they desired an absolution, or were absolved from committing a fault.

These contests were the occasion of padre Paulo's knowledge and interest with king James; for whose sake principally padre Paulo compiled that eminent history of the remarkable Council of Trent; which history was, as fast as it was written, sent in several sheets in letters by sir Henry Wotton, Mr. Bedel, and others, unto king James, and the then archbishop of Canterbury, into England, and there first made public, both in English and Latin.

(To be continued.)

THE GOODLY HERITAGE OF GOD'S PEOPLE:

A Sermon,

(Preached before the University of Oxford),

BY THE REV. GEORGE WILLIAM NEWNHAM, M.A.,

Late Fellow of Corpus Christi College.

PSALM xvi. 6.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

WITHOUT presuming to make a selection or avow a preference for one devotional exercise to the disparagement of another,

here all are alike the duty and should be the y of the believer, it may be said that the hristian feels a peculiar pleasure in com-lying with the apostolical injunction—"In very thing give thanks." When crying at for pardon under a painful sense of uilt, calling on his God for aid in harass-ig conflict with the enemy within or with-at, or lifting up his prayer for deliverance om imminent trouble and danger; when ope is brought low, and faith waxes feeble, is mind is cheered, and his spirit healthfully efreshed, by a review of benefits received as pledge of mercies yet to come. Even where o peculiar burden is felt, and no unwonted ouble calls for special consolation, the re-urn of fixed periods—as anniversaries or ommemorations—brings before us a more ving impression of the loving-kindness of ur God, and gives occasion to renewed acts f prayer and thanksgiving. The words of ie psalmist supply both an example for s to follow, and the needful direction for a ourse of thought: and may God the Holy host, from whom all holy desires and good ounsels proceed, enable us to profit thereby.

Goodly was the heritage of the son of esse when raised as the anointed of the ord to bear rule over his chosen people; nd pleasant was the place where his lines ere fallen—a land flowing with milk and oney, and guarded by the arm of the Lord, ith a government ordered by Jehovah, and church established by his love and wisdom, nd graced, and blessed with his peculiar resence.

Were this a fitting place to expatiate on ivil or political privileges, a British heart nd tongue would love to dwell on our goodly eritage in this respect—the chastened free-lom of our institutions, salutary restraints f law, and their happy bearing on social, lomestic, and individual interests. With dmiring gratitude might we acknow-edge the protection afforded and success ouchsafed to our national arms, after ountless instances of aggravated provoca-ions against the Lord of hosts; and, mark-ng their achievements under circumstances f disparity almost equal to those in which srael received promise of divine aid, might ejoice in the thought that this portion of our eritage yet remains to us—the God of armies s our shield.

Again, were it suitable to pronounce an ncomium on purely intellectual advance-nents, we might glory in the treasured wis-lom of foregone generations, in being per-nitted to apply and add to the transmitted xperience of our fathers, and to occupy those leasant places where the unfettered cultiva-ion of the mind opens the untold and in-exhaustible springs of enjoyment. But in the estimation of the psalmist, and such as are like-minded, there is a far goodlier heritage than fertile soil or genial climate, enlarged dominion, fields of victory, or unbroken peace. Pleasantness of places is comparatively independent of state regulations, pursuits of science, or schools of letters. He who said, "The Lord is the portion of my inheritance and my cup," would attach the highest value, not to those gifts which were divided to every nation under heaven, but to those which signally marked his favour to his own people, which were designed to restore them to his image, and fit them for his presence.

That word which David hid within his heart, those statutes which he pronounced "more to be desired than gold," those judgments and testimonies which to his taste were sweeter than honey and honeycomb, constituted a chief part of his goodly heritage. The existing portion of holy writ, which (while it prepared man for enjoying safely his social privileges, and furnished ample scope for the exercise of his intellect) had for its nobler object the enlightening and sanctifying the soul, was to him the rejoicing of his heart. Those testimonies "making wise the simple, converting the soul, enlightening the eyes," were taken as his goodly heritage.

Further, the places were pleasant; dwelling as he did within the circle of the visible church, sharing its refreshing ordinances, enjoying the communion of saints, and drawing near with them in the heaven-taught way of acceptance. His heart, full of love and zeal, must have longed for the time when all people should accept the invitation— "O let the nations be glad and sing for joy!" But not yet had the church received the command to "lengthen her cords and strengthen her stakes, and break forth on her right hand and on her left;" and he was disposed to say, in the spirit of Hezekiah, "Is it not good, if peace and truth be in" my abode? Therefore he professes to "prefer Jerusalem above his chief joy;" and assigns as his reason, "because of the house of the Lord our God, I will seek thy good."

Lastly, it appears from verses 9 and 11, that David's view of his goodly heritage extended beyond the grave. Small would have been the profit of the word or the church, with its ordinances and society, had he not in the use of them been led to "embrace and ever hold fast the blessed hope of everlasting life."

Most of us probably have felt the power of local attachments as connected with memory, of benefits received, or assurance and confirmation of hopes.

This will adequately account for the strong affection which the psalmist bore to the heritage of his fathers, and the fondness with which he regarded those pleasant places where he had been led to "acquaint himself with God, and be at peace;" where he had learnt in peril and uncertainty to look to him who would show him the path of life, and bring him to his right hand, where pleasures are for evermore.

With how much more reason, as regards the two former subjects—word and church—may we who behold the days of the Son of man rejoice in our pleasant places—our goodly heritage.

I. How far more favoured are we than the believers of ancient times as respects the scripture, whether we look to its extent, accessibility, or clearness! To them were given but the law, and small portions of narrative, with a few prophetic passages intermixed. Before us are laid, in addition, the devotional compositions of the royal psalmist, the wise sayings of his son, the continued record of the Lord's dealing with his chosen people, the whole mass of prophecy, besides the canon of the New Testament. Then this portion was attainable only by much manual labour, or at considerable expense, as we gather from the commandment in Deut. xvii., to the future sovereign: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites."

Whereas in these our days, and this our favoured land of bibles, holy writ is offered to every class and every age, in every variety of form and type adapted to the closet of the student, the halting place of the traveller, the soldier's tent, or mariner's sea-borne vessel; from the diminutive volume, pleasing the fancy of the tender and delicate woman, to the ample page designed for that period of life when "they that look out of the windows be darkened;" and procurable alike by the weekly saved penny of the poor labourer, and by the ready gold and silver of the opulent. Nay, so far has God blessed those inventive powers which himself had bestowed on man, that even "the deaf may in a manner hear the words of this book," and "the eyes of the blind see out of obscurity;" so that, although unable to say with the beloved apostle, "our eyes have seen, and we have looked upon," they may with truth avouch "our hands have handled, the word of life;" and this we account our goodly heritage.

It may be thought indeed by some, if not broadly asserted, that this copious supply tends to beget a surfeit, and that "the full soul loatheth the honeycomb;" but let not the thought be for a moment entertained of withholding the supply to stimulate the appetite: then might we cease to erect churches amidst a careless and ignorant population and disobey the command to the prophet to cry, "whether they will hear or whether they will forbear."

The temporary privation of privileges may quicken those who have grown careless in the midst of advantages which once they prized; but this is God's work, and not man's. May he deliver us from the guilt and folly of slighting the inheritance of his word. Still more earnestly should we pray to be spared a policy savouring of Rome's anti-scriptural devices; lest again "darkness should cover the earth, and gross darkness the people—" our pleasant places become "an habitation for owls," and we, despoiled of this portion of our goodly heritage, be left thus far bereft and portionless.

But it is under the third head—the clearness wherewith the mind of God is revealed to us—that our advantage more decidedly appears; that is, as regards the great body of the people. We receive with unhesitating faith the Saviour's word—"Abraham rejoiced to see my day;" and acquiesce readily in Art. VII.—"the old fathers did not look for transitory promises:" yet, this notwithstanding, we are bound to own with adoring gratitude the brighter manifestation with which the scripture favours us of Christ, "the way, the truth, and the life"—prophet, priest, and king—atonement, mediator, and protector. Thus bishop Hopkins observes: "As the first draft of a picture represents the features and proportion of the person, but after are added the complexion and life to it; so is it here: the pens of the prophets drew the first lineaments and proportion of Christ in the Old Testament; and the pens of the apostles and evangelists have added the life and sweetness to it in the New."

In speaking thus strongly of the revelation of Jesus Christ as distinctively and eminently our heritage, it is intended to include those leading doctrines inseparably connected with, and flowing from, the efficiency of his sacrifice and the prevailing influence of his intercession, which constitute the sinner's refuge and the saint's support.

As the first and initiatory step in walking with God, we claim with boldness and maintain with jealous tenacity the right which his own word guarantees of access—approaching the mercy-seat in simple faith; urging no plea but the vicarious sufferings of the Redeemer; professing no preparation beyond conviction of sin; presenting no tribute but an imperfectly contrite spirit, in the hope that the dew of divine grace will yet more soften

e heart, and a growing sense of God's love epen our self-abasement.

Of this privilege some would defraud us the tridentine error of confounding justifition with sanctification; or, in mistaken umility, harass our minds in quest of a fitss which unchanged human nature can ver attain. Others, again, would soothe awakened soul with opiates of ceremonies d ordinances, and, uniting indissolubly that hich God has frequently or generally ought together, induce it to repose beneath e withering shadow of formality.

To these unscriptural and unsatisfactory lusions we oppose a plain "It is written:" refer to the apostolic answer, when sought the awakened multitude and the alarmed oler—"Believe in the Lord Jesus Christ:" Repent, and be baptized:" and we repose ith confidence on the mercies of "him that stifieth the ungodly."

This article of a standing or falling church e hail with delight, as broadly stated in the ticles and homilies of our church; and evil ill be the day when her professed sons and credited ministers would qualify or "corpt the word of God" as to the sinner's first proach and acceptance through the allfficiency of Christ. But the sinner, once ought near to the Majesty of heaven, feels at, in order to be safe, he must keep near; d, having found before the mercy-seat the ace of pardon, finds the need of resorting ither continually for the grace of wisdom, al, perseverance, and consolation. His le to this glorious part of his heritage rests on the eternal session of the Son at his ather's right hand, as our unwearied and fectual advocate. Having such an High riest, he listens not to the pretexts of spuous modesty and unbelieving hesitation, nor fanciful analogies of earthly courts; he eks no mediation of angels—of men living dead; fears not the cancelling of the covemt, nor revoking of promises, on account his many frailties; but, resting in the ve of him who, though higher than angels d Lord of men, "can yet be touched ith the feeling of our infirmities," "comes oldly," yet humbly, "to the throne of race, that he may find mercy and grace to elp in time of need."

Surely, if to gain the ear of an earthly moarch be deemed a favour, and the hereditary ght of claiming audience be accounted no arren honour, strenuously may we assert, d sedulously should we exercise, the privige conceded to us by warrant of holy scripure, of appearing before the King of kings d Lord of lords, to "ask and receive, that ur joy may be full." Thus great is our debt gratitude for the extent, accessibility, and clearness of those testimonies, which we, brethren, should do well to take—as David did—for our heritage for ever, and count them the rejoicing of our heart.

But it was remarked—

II. That the psalmist esteemed his places pleasant as the seat and centre of a visible church, provided with a successional ministry, regulated by divine precepts, furnished with rites and ceremonies, enriched with the deposit of the "oracles of God," and adorned with the presence of Jehovah.

Are we behind him in any of these particulars? Is our heritage less honourable, our eminence less marked? In no wise. Wonderful as it is that the Most High should "tabernacle" among men, and condescend to inhabit the praises of his guilty creatures, he has kept from the beginning a peculiar "people formed for his praise." The favour "which he beareth unto his people" has been transferred for a time from Jews to Gentiles; the vineyard taken from original husbandmen has been given to others; Ichabod has been written on the face of them who boastfully said—"The temple of the Lord are these;" and the nations against which it was alleged—"Thou never barest rule over them; they were not called by thy name"—have, through grace, obeyed the call to come out of the world, and have received the promised blessing—"I will dwell in them, and walk in them; I will be their God, and they shall be my people."

Our title to this heritage dates from the promises to the Gentiles declared to Abraham, as enlarged upon by the prophets; and the approaching fulfilment of the eternal decrees was intimated in the Lord's approving reply to the confession of the forward Peter: "Upon this rock"—this truth, unshaken as the everlasting hills, the sonship, the godhead of the Saviour—"I will build my church, and the gates of hell shall not prevail against it."

For the security of this heritage while time shall endure, we have the assurance of the Lord's presence in Matt. xxviii.; but, as it should seem from the context, the preceding clause is conditional to any particular branch of the church upon the faithful discharge of apostolic function.

Now, without moving the much-agitated question, whether any or who among professing Christians may be considered as partakers in our privileges—without presuming to unchurch and so unchristianize those societies bearing the Redeemer's name, in whom candour must recognize many features of his image, and a conformity to his will which unassisted nature could never reach, though, to our regret, they walk not accord-

ing to our rule—it should be a matter of unfeigned thankfulness, that to us, brethren, as members of the Anglican church, has descended the connexion with the pure catholic church, raised on the "foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone."

Let us not regard for an instant the popish figment of the papacy, that our heritage is marred or our rights prejudiced by discarding her errors and renouncing her communion. When the church of Rome consummated and blazoned her apostacy in the tridentine council, the Christians of that age were warranted by the remarkable correspondence between Jer. li. and Rev. xviii., and like passages, to say—"We would have healed Babylon, but she is not healed;" and to obey the gracious warning—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The chain by which our heritage has come down to us may have been shaken, but not interrupted; and the connection of the links hidden by the dust of conflict and the mist of ages, but not dissevered. Still it must be admitted, that much of the value of this part of our inheritance—the ministry of the church—depends on the former—integrity of scripture: still let the prophetic appeal ring in our ears—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Questionable, indeed, were the advantage to have a channel without fracture or impediment, if the water be turbid, and we compelled to slake our thirst thereat; but, through mercy, the stream has reached us, not only in the primary course, but pure as when first issuing from its native fount. Thus, on the one hand, the authority which presents the boon, and, on the other, the intrinsic worth of the gift, reciprocally commend each other. In this view we rejoice that "the lines are fallen unto us in pleasant places;" that other men laboured, and we are entered into their labours. Let the world boast of liberty and fame, handed down through succeeding ages by policy and valour; here we enjoy the ministry of a church pourtrayed in scripture, and the consolations of scripture, as preserved by the church, as fruits of victories earned by suffering and triumphs won in death. These spoils were gathered by our martyred fathers wielding, not carnal weapons, but the sword of heavenly temper—their conquest, not over flesh and blood, but over him who gives to death its sting; and still their cry was—"Non nobis domine!" "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Thus was our heritage redeemed from the rapacious hands of the oppressor; and in like spirit, if not through a course of equal doing and suffering, has it been preserved. Through such a line of spiritual ancestry has been derived to us the happy union of evangelical truth with apostolical order. Into this holy fellowship we believe ourselves to have been admitted by the waters of baptism, when dedicated to God by the office and ministry of the church, to become Christ's faithful soldiers and servants unto our life's end; and we in our turn account it no small privilege to devote our little ones to the Lord who bought them; "signing them with the sign of the cross in token that hereafter they shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner."

Abiding in this brotherhood, it is permitted us not only to feed day by day in spirit on "the bread which cometh down from heaven," but at stated seasons to "take the cup of salvation," and share that broken bread which is verily and indeed the communion of the body of Christ; not made such by the benediction of the minister, but by the faith of the recipient.

Far be it from me, or any one who stands up in this place, to justify expressly or tacitly the presumption of any self-ordained enthusiast, or the unwarrantable calls of unruly sectaries, rushing, unbidden and unsent, to handle holy things; yet it is the part of Christian fidelity and common sense to protest against an opposite error, which, raising vain man too high above his fellows, would invest him with authority dangerous in the extreme. Such a system can never want advocates among the favoured class, pandering as it does to the tyrannical and ambitious feelings of the natural man; while the common mass, willing to purchase exemption from responsibility by the surrender of spiritual liberty, sink tamely down into religious bondage and lifeless formality.

Then, too, we inherit the sanctuaries of our forefathers; and, while we tread the hallowed ground beneath which their mortal bodies repose, we not only lift the voice of praise and prayer beneath the same roofs which echoed their supplication and their song, but express our feelings in the self-same form of sound words which they loved, and portions of which they counted as their heritage for the years of ancient times.

III. But, lastly, David's best heritage was beyond the grave, of which he enjoyed already the earnest in the hope full of immortality. It was his confidence—"Thou wilt show me the path of life;" his persuasion—"In thy presence is fulness of joy, and at thy right

hand there are pleasures for evermore." He was content that his soul should remain for a season in Hades, and that his flesh should see corruption, leaving the complete and literal fulfilment of the promise to him who was both his son and his Lord, knowing that "this corruptible shall put on incorruption;" that, through the grave and gate of death, he should pass to a joyful resurrection, and thus, in his glorified flesh, see God.

And this goodly heritage is ours. Amid these pleasant places are many mansions, which our Saviour is gone to prepare; to which a new and living way is consecrated through the vail, *i. e.*, his flesh. Have we, brethren, fled for refuge to lay hold on this hope set before us? If Christ be not yet formed in us the hope of glory, then vainly hitherto has the page of scripture been spread before us, though beaming in letters of light; bootless the unbroken chain of apostolic ministry; barren the possession of sacraments; unprofitable the form of sound words, and resort to the house of prayer; in vain for us,

> "Through long-drawn aisle and fretted vault,
> The pealing anthem swells the note of praise;"

heartless our daily service; insipid our ordinary intercourse. But, if we have been led by grace individually and cordially to embrace and hold fast the blessed hope of everlasting life, then all these privileges savour of Christ, and draw us more closely to him. This hope maketh not ashamed, supplies stimulus to devotion, imparts a relish to ordinances, adds sweetness to meditation, and gives impulse to active duty; "therefore we labour" that, whether present or absent, we may be accepted of him. This soothes the gnawings of poverty, counteracts the drowsiness of affluence, is an antidote to spells of worldly pleasure, and secures the soul from the fascinations of secular learning, tempers the fire of youth, and quickens the torpor of old age. This smoothes the apparent inequalities in the dealings of Providence, and both reconciles to disappointment and represses the inflation that attends success.

Now, brethren, beloved in the Lord, let us resolve to set out with new vigour on our heavenly pilgrimage; bethink ourselves what be the peculiar features of the places where our lines are fallen, wherein consists our goodly heritage. Let us stedfastly purpose, in the strength of the Lord, to give ourselves more to prayer and the study of the word, to walk warily in these dangerous days, continuing in apostolic doctrine and fellowship, holding an even course between superstition and scepticism, spiritual slavery and licentiousness; attached to the old paths, and contending earnestly for the faith once delivered to the saints. Above all, let us see to it that we be not strangers to this good hope in all its cheering, hallowing influences; that, if we have it not, it may be imparted by the Spirit; if already possessed, it may be cherished. So shall we be enabled, as the months and years roll on, to say, in the spirit of the psalmist and words of the apostle—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation."

INTERMENT IN CROWDED TOWNS.

TO THE EDITOR OF THE MORNING HERALD.

SIR,—London, whose "enormous body is composed of nearly 10,000 streets, squares, places, terraces, lanes, alleys, &c., with a population of nearly 2,000,000 souls," has 150 places and upwards for the burial of its dead, whose numbers amount to about 50,000 annually. It will occur to your readers that the disposal of the bodies of 50,000 beings who once possessed the same living attributes as themselves, involves some highly-important questions—medical, moral, and political. I believe, sir, I shall be able to show that, to make out a case against the existing system, neither speculative theories nor flimsy sophistries are required, but that a strict attention to facts founded upon actual observation, backed by experiment, will lead to the conclusion at which the writer has long since arrived—viz., that either gross ignorance or moral cowardice, or a combination of both, has heretofore prevented the general denunciation and complete extermination of the practices which it is my task to expose.

This reflection leads me to a principal division of my subject. How, for instance, can a burial-place, well known to have been years ago pre-occupied by tenants, receive fresh additions? Have the number of burial-places opened from time to time been commensurate with the rapidly-increasing population, and consequent increased mortality in all our large towns within the last 50 years? In what localities have such places been principally opened? Has any sanatory surveillance been exercised over them? Has the proximity of the majority of these burial-places to the abodes of the living been productive of good or of evil consequences? Have the moral and physical results to the population of such localities been negative or positive? Are not means employed to make room for new tenants? Must not the continual turning up of the soil (for in many such places it is black, cohesive, and smells palpably of its human composition), saturated as it is with putrid animal matter, contribute to diffuse around the invisible germs of disease? Will any one venture to assert that health is uninjured in such an atmosphere? These are questions that deserve serious attention. Some there are who,

knowing better, but being anxious to lose no opportunity of prolonging a system now tottering to its foundations, have resorted to misrepresentation and a suppression of facts. What say they to the considerations involved in the points now mooted?

It appears to me that medical men are best fitted to analyze the causes of disease, from the varied and daily opportunities of practical observation in their intercourse with every grade of society. The parties interested in the continuance of the present system of sepulture, and especially in the continuance of existing localities, have never uttered a single complaint against the evils of such system or such locality—have never put on record a single remonstrance; and hence it is to be presumed they believe that the practices now prevalent are not injurious to the public. Unfortunately, however, the public are less careful to rid themselves of the evil than the parties referred to are anxious to perpetuate it; the thousands comprising the public having no substantial bond of union, while the few individuals whose interests in this matter are opposed to those of the community, combine to keep up their craft, and cloak their personal ends in affected zeal for "those time-hallowed spots in which our forefathers have rested for centuries." I admit that some of these "time-hallowed spots" were, at a long-distant date, sufficient for their purposes and uses. The names of some of them would imply that such really was the case. Thus, for instance, St. Giles-in-the-Fields and St. Martin-in-the-Fields were not then, as now, surrounded with houses inhabited by a numerous population, but open spaces, where the dead might be deposited without injury to the living.

The practice of interment in towns has been the subject of pretty general notice during some years past. The views promulgated by the instrumentality of the press have been well discussed, and I have no doubt are well understood by those best able to judge of their intrinsic merit. Parties most interested in the continuance of metropolitan interment have had every opportunity of rightly understanding the subject under consideration, yet until within the last few months not a step was taken to remove the evil so justly complained of, but, on the contrary, obstructions have been thrown in the way of inquiry and the consequent elucidation of the truth. Has this arisen from any doubt of the validity of the arguments employed against the continuance of the system? Has it arisen from a conviction that the outline was too boldly drawn, or that the picture was too highly coloured? Whatever circumstances have combined to produce this inactivity, it must be admitted that those influenced by such circumstances constitute but a small portion of the intelligent and influential part of the community.

Let any one look with an unprejudiced eye at the actual state of the metropolitan burying-places; densely surrounded, as they too generally are, with a swarming living population: let him examine the vaults crowded with dead; over which, frequently divided by a thin covering, he must sit during divine service: let him reflect that, in the body and aisles of many churches and chapels, graves and vaults are employed for the interment of the previous living worshippers; and that the occasional opening of such vaults, charged with deadly products, has produced serious and even fatal disease: let him further reflect, that the entire practice is left to the management of the lowest class of the community; whose brutal foolhardiness is stimulated by drink, and by the consciousness that their lives are worth little to themselves and less to society: let him think of these things, and let him ask himself whether alteration of the present system be not imperatively required, and that immediately. The subject is one which has called forth a parliamentary investigation. Certain parties complain that this inquiry has been too partial; and they desire a "re-opening" of the inquiry. Be it so. They have connected me with the previous one; I shrink not from identifying myself with a second; and I hereby pledge myself that I will furnish material for some further disclosures, of a most extraordinary character, connected with spots which I am prepared to specify; and as the testimony of grave-diggers does not content them, perhaps the evidence of an entire neighbourhood may.

The more one contemplates the serious injury done to the population of our large towns by our present system of internal sepulture, the more is he lost in wonder that the people—generally sufficiently alive to a perception of what they consider prejudicial to their interest—do not rise *en masse*, and demand, as an act of justice and as a matter of right, that many, if not all these places, should cease to be employed. If the necessity of suppressing the nuisance complained of has, years since, been by others tacitly admitted, how much more necessary is it that, as time progresses and population continually increases, whilst the burial places are comparatively decreasing, all who are interested in the well-being of the community should be up and doing. The history of the burial places, and the modes of burial adopted by the ancients, proves that, although they infinitely surpassed us in their veneration for their deceased friends, yet, with a wise prudence, they would not permit the dead to inconvenience the living. Upwards of 2000 years since the Decemviri prohibited in the following words the burying or burning of any dead body in the city:—"Hominem mortuum in urbe ne sepelito neve urito."

In England the *salus populi* is not *suprema lex*. The French, fickle and volatile, alternately generous and brutal, previous even to their most bloody revolution, took care to remove their dead outside the city. Their celebrated catacombs are tenanted by the bones of those who, in the darker ages, rested in the centre of the metropolis. We in England arrogate to ourselves—and, in some instances, with justice—a superior state of civilization and refinement as compared with other nations; but, in this respect, our country is in the rear, not in the van, of civilization. How imperfect will be our projected improvements—our triumphal arches, pillars, statues—the enlargement and beautifying of our streets—when these are either surrounded by, or surround, such places of burial as now exist! Sums of money have been voted for the purpose of laying out parks as places of recreation for the middle and poorer classes of society; and much stress is laid upon the beneficial results looked for by allowing these classes the benefit of fresh air. I yield to no one in my anxious wish for the improvement of my fellow-countrymen; and I am quite sure that a most sincere desire exists among our legislators for the

amelioration and improvement of the public condition. If we reflect that the inhalation of fresh and comparatively pure air is barely available once a week to the majority of our population in towns —if so frequently—and that it is at once neutralised and more than neutralised by a six days' residence in a filthy, badly ventilated house, in, perhaps, a filthy locality, made still more dangerously unhealthy by the sweltering decomposition of masses of human bodies, we are at once reminded of the old proverb—"Charity begins at home;" and surely charity could not be better employed than in annihilating the sources of contagion arising from practices of which the very Goths and Vandals would have been ashamed.

I have the honour to be, sir,
Your most obedient servant,
GEORGE ALFRED WALKER.

London, Nov., 1842.

The Cabinet.

SECULAR LEARNING.—Learning, though it is useful when we know how to make a right use of it, yet, considered as in our own power, and to those who trust to it without seeking a superior guidance, it is usually the source of perplexity, strife, scepticism, and infidelity. It is indeed like a sword in a madman's hands, which gives him the more opportunity of hurting himself and others. As to what the world calls pleasure, there is so little in it, that even the philosophers of old, or many of them, though they had little of value to substitute in its room, could despise it. You will perhaps meet with some who will talk another language—who will pretend to be too wise to submit to the bible, and too happy in worldly things to expect or desire any happiness beside; but I trust you have seen enough to enable you to treat such persons with the pity, and such pretensions with the contempt, they deserve. Should we set our concerns with an eternal world aside for a moment, it would be easy to demonstrate that religion is necessary in order to make the most of this life, and to enjoy temporal good with the highest relish. In such a world as this, where we are every moment liable to so many unforeseen and unavoidable contingencies, a man without religion may be compared to a ship in a storm, without either rudder, anchor, or pilot. But, then, the religion which only deserves the name, must come from above; it must be suited to the state and wants of a sinner; it must be capable of comforting the heart; it must take away the sting and dread of death, and fix our confidence upon one who is always able to help us. Such is the religion of Jesus, such are its effects, and such are the criteria whereby we are to judge of the various forms and schemes under which it is proposed to us.—*Rev. J. Newton.*

THE WORLD.—The opinions of the world, as to virtue or vice, are not only ruinously false, but they are as changeable as false. What in one age of the world would have branded a man with infamy as long as he breathed, becomes not only pardonable, but reputable, in another. The customs of the world, and the fashionable crimes of society, are shifting from age to age. For one instance out of a hundred: some time ago there existed a nation where theft was honoured, as a proof of skill and dexterity; while in that very same nation, drunkenness and debauchery—intemperance of any kind—would have ruined a man's reputation for ever. Now look at the change! In our days, the one is stigmatized with punishment and dishonour, while men often boast of their achievements in the other. How is a man to be guided by this childish and despicable world, that has not yet learnt, in six thousand years, to guide and regulate itself?—that calls a thing virtue at one time, and vice at another; that calls evil good, and good evil; that puts bitter for sweet, and sweet for bitter? Let him put it aside from him with contempt, and let him "remember his Creator." He will not shift and change with times and seasons. The fashions and opinions of the world may turn round and round with the world itself; but the law of God stands unchanged and unchangeable as the God that endureth for ever and ever.—*Rev. C. Wolfe.*

Poetry.

LONG AGO.

LONG ago! like music's strain,
Though each trembling note depart,
Leaves an echo to remain
Ever faithful in the heart.

So these words can re-awaken
Thoughts of moments that have been,
Ere those fairy hopes were shaken
That once lighted every scene.

Long ago! O what a tale
Of many a long-departed hour!—
Of joys as fair and still more frail
Than the opening summer-flower.

Long ago!—those days are over;
Days as those can never last:
Now like shadows round us hover
Recollections of the past.

Long ago!—these words, they seem
To bring me back to other years;
And like a vague yet lovely dream
The faded morn of life appears.

Yes, methinks the world was brighter;
Sunset had a richer glow,
And the heart within was lighter—
All was happier long ago.

Hast thou ne'er seen at even
The clouds in bright array,
Careering o'er the heaven,
Wax dim and fade away?

And has not then a feeling,
All vague and undefined,
Come o'er thy spirit stealing,
Like twilight on the mind?

And O, when summer's hours
And blossoms pass away—
While nature's waning bowers
Are drooping in decay—

Ah! has not then a sadness
Thy musing heart o'ercast,
At thoughts of former gladness,
That like the summer passed?

And yet why should we mourn
The flowret's wither'd stem?
Will fleeted joys return
Because we weep for them?

Pray rather in thy sorrow
To him whose life was given,
That an eternal morrow
May end thy grief in heaven.

L. L.

Miscellaneous.

THE "BLACKBIRD'S GRAVE."—This is a celebrated point on the Missouri, and a sort of telegraphic place, which all the travellers in these realms, both white and red, are in the habit of visiting; the one to pay respect to the bones of one of their distinguished leaders; and the others to indulge their eyes on the lovely landscape that spreads out to an almost illimitable extent in every direction about it. This elevated bluff, which may be distinguished for several leagues in distance, has received the name of the "Blackbird's Grave," from the fact that a famous chief of the O-ma-haws, by the name of the Blackbird, was buried on its top, at his own peculiar request, over whose grave a cedar post was erected by his tribe some thirty years ago, which is still standing. The O-ma-haw village was about sixty miles above this place; and this very noted chief, who had been on a visit to Washington city in company with the Indian agent, died of the small-pox near this spot on his return home; and, whilst dying, enjoined on his warriors who were about him this singular request, which was literally complied with. He requested them to take his body down the river to this his favourite haunt, and on the pinnacle of this towering bluff to bury him on the back of his favourite war-horse, which was to be buried alive under him, from whence he could see, as he said, "the Frenchmen passing up and down the river in their boats." He owned, amongst many horses, a noble white steed that was led to the top of the grass-covered hill, and, with great pomp and ceremony, in presence of the whole nation, and several of the fur traders and the Indian agent, he was placed astride of his horse's back, with his bow in his hand, and his shield and quiver slung, with his pipe and his medicine bag, with his supply of dried meat, and his tobacco-pouch replenished to last him through his journey to the "beautiful hunting grounds of the shades of his fathers," with his flint and steel, and his tinder to light his pipes by the way. The scalps that he had taken from his enemies' heads could be trophies for nobody else, and were hung to the bridle of his horse: he was in full dress and fully equipped; and on his head waved, to the last moment, his beautiful head-dress of the war-eagle's plumes. In this plight, and the last funeral honours having been performed by the medicine-men, every warrior of his band painted the palm and fingers of his right hand with vermilion, which was stamped, and perfectly impressed on the milk-white sides of his devoted horse. This all done, turfs were brought and placed around the feet and legs of the horse, and gradually laid up to its sides, and at last over the back and head of the unsuspecting animal; and last of all, over the head and even the eagle plumes of its valiant rider, where all together have smouldered and remained undisturbed to the present day. This mound, which is covered with a green turf, and spotted with wild flowers, with its cedar post in its centre, can easily be seen at the distance of fifteen miles by the *voyageur*, and forms for him a familar and useful land-mark*."—*Catlin's Manners of North American Indians.*

SOUTH SEA ISLANDS.—The New Hebrides, including the islands discovered by Captain Bligh in 1789, are situated between lat. 13° 15′ and 20° 5′ S., and long. 166° 40′ and 170° E. The largest of the whole is Tierra del Espiritu Santo, which was first made known by Quiros in the year 1606. It extends more than seventy miles from north-west to south-east, with an average breadth of twenty-five. Farther south is Mallicollo, which is more than sixty miles long, and about twenty-eight broad, having a good harbour, called port Sandwich, near its southern extremity. Erromango is fully eighty miles in circumference, and Tanna, which lies at no great distance, is computed to be at least twenty in length. In the latter a volcano exists in a state of great activity; and indeed most of the cluster appear to have had their origin in the action of subterraneous fire. Hence the peculiar form of the islands, which rise into lofty hills, and even mountains of great elevation. The valleys and level tracts along the coast are extremely fertile, displaying an immense profusion of vegetable riches. It is said that more than forty different kinds of trees and plants are cultivated. The banana, sugar-cane, yam, arum, batata, and curcuma, are grown with great care in fields regularly divided. The cocoa-nut, bread-fruit, the cabbage-tree, figs, almonds, and oranges, are common. Bamboos, pepper, and mastic, are abundant, and the nutmeg-tree also frequently occurs. The usual domestic animals are reared, especially the pig, hogs, and a variety of fowls. The inhabitants belong to the race of Australian negroes, who also occupy part of the Fijee islands; but, judging by their agriculture, it must be admitted that they have made farther advances in civilisation than any other of the kindred tribes.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

* It is to this custom that the following allusion is made by Mr. Lauman, in his elegant litle work, "Essays for Summer Hours." London: Wiley. "They buried the dark warrior, and beside his grave they loosed his noble steed, and swiftly an arrow cleaved its way to his stern heart. One bound, one piercing neigh, and on a prairie in the spirit-land
'The rider grasps his steed again.' • • •"
—ED.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE MONTHS OF THE YEAR.

No. II.—FEBRUARY.

DIFFERENT grounds have been assigned by different authors for the name of February, as given to the second month of the year—a month added together with January to the Roman calendar. The generally received opinion, however, is that it was so called because the people were then purified (februabatur, *i.e.*, purgabatur or lustrabatur) by an expiatory sacrifice (Februalia) from the sins of the whole year—this month having been originally the last of the year. Our Saxon forefathers called February Sprout-Kale, because the young cabbages or colewort began to sprout about this time. Afterwards they changed the name to Sol-Monath, because the warmth of the sun beginning to return produces a visible effect upon the vegetable world.

A common emblematic representation of February is a man in dark clothing, carrying in his hand the astronomical sign of *Pisces*, the Fishes. This month is also delineated as a man in white with a wreath of snowdrops about his head, and a burning candle in his hand; and again, especially in ancient pictures, as a vinedresser pruning his trees. Each of these is sufficiently significant of the season.

The extreme cold of winter is now somewhat abated. The mean temperature is on an average 38°; the highest 53°; the lowest 21°. West and south-west winds still prevail.

	Days.		Days.
N.	1½	S.	2½
N. E.	4¾	S. W.	5
E.	2½	W.	5½
S. E.	2¾	N. W.	3¾

The mean quantity of rain is 0.746 inches, the mean of evaporation 0.73.

The average number of frosty nights in February is about 11. But thaw is, rather than frost, a characteristic of the month. Frequently a south-west wind, accompanied by rain, will dissolve the snow. Torrents of water then descend the hills: the brooks swell to wide and boiling rivers; and the appellation frequently given to this month in rural districts, "February Fill-dike," is appropriately earned.

"Muttering, the winds at eve, with blunted point,
Blow hollow-blustering from the south. Subdued,
The frost resolves into a trickling thaw.
Spotted, the mountains shine: loose sleet descends,
And floods the country round. Sudden from the hills,
O'er rocks and woods, in broad brown cataracts,
A thousand snow-fed torrents shoot at once;
And, where they rush, the wide resounding plain
Is left one slimy waste."

THOMSON.

The farmer begins his work in the fields as soon as the ground is sufficiently thawed. He ploughs up the fallows, drains his wet land, repairs his hedges, lops trees, and plants those which thrive in a moist situation, as willows and poplars. He also sows spring-wheat, rye, peas, and beans, and sets early potatoes. A very significant lesson as to the culture of spiritual things is thus inculcated. For he that ploughs must plough in hope; and long patience must the husbandman have for the precious fruit of the earth. Let then the humble servant of the Lord labour in faith and hope. Let him be patient and stablish his heart, "for the coming of the Lord draweth nigh" (James v. 7, 8).

Symptoms of returning spring are daily now more evident. The mole prepares its nest of moss under the hillocks which it throws up as soon as the earth is softened. The bat revives from torpidity. The wren, the

tom-tit, the chaffinch, and others, come into fuller song, in consequence of the more genial weather and the greater abundance of food. Several of the feathered tribe, as the rook, the goose, the partridge, the sparrow, the kingfisher, begin to pair and seek for suitable nestling places. The dace now spawns, and the salmon descends rivers to the sea. Plants too are seen to advance. The young leaves are budding on the gooseberry and currant trees. But the flower of the month is the snowdrop, which is, says the author of the "Journal of a Naturalist," "a melancholy flower. The season in which the 'fair maids of February' come out, is the most dreary and desolate of our year: they peep through the snow that often surrounds them, shivering and cheerless: they convey no idea of reviving nature, and are scarcely the harbingers of milder days, but rather the emblem of sleety storms and icy gales (snowdrop weather), and wrap their petals round the infant germ, fearing to admit the very air that blows; and, when found beyond the verge of cultivation, they most generally remind us of some deserted dwelling, a family gone, a hearth that smokes no more. A lover of cold, it maintains the beautiful ovate form of its flower only in a low temperature; warmth expanding the petals, vitiating its grace, and destroying its character. It seems to preserve its native purity free from every contamination: it will become double, but never wanders into varieties, is never streaked or tinged with the hues of other flowers."

February 2nd is the feast of the Purification of the Virgin. In Roman catholic countries this feast is celebrated by torch-light processions, and by the performance of mass in the churches with a vast number of candles; hence the common appellation of Candlemas-day. The law of Moses (Levit. xii.) prescribed that, on the fortieth day after the birth of a male child, the mother should make an offering to the Lord according to her circumstances, that an atonement might be made for her, and she might be cleansed. The offering of the Virgin—a pair of turtle-doves—marks the meanness of her condition, inasmuch as she was not able to purchase a lamb. It was on this day that the infant Saviour then was brought into the temple, and that the holy Simeon, taking him in his arms, uttered over him the inspired song—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The 3rd is marked in the calendar with the name of Blase. He was bishop of Sebastia, in Armenia, and suffered martyrdom under Diocletian in 289. His help used to be invoked for the ague. He is also said to have invented the art of combing wool; on which account the wool-combers have sometimes a procession on this day. One of them personates the bishop with a pair of combs in his hands. In Norwich, Leeds, and other places where the trade prevails, this procession excites much interest. The 14th is dedicated to Valentine, who was martyred about the year 270. The customs observed on this day are well known.

It may be added that February is the shortest of the months. In ordinary years it contains 28 days: in leap year a 29th is appended. C.

THE GIPSY'S GRAVE.

No. II.

THERE is something remarkably sacred and religious-looking in the interior of these old English churches. Familiar as we may become with their venerable features, that salutary impression never wears off with time or with repeated inspection; but rather increases, as their architectural beauty and solemn design manifests itself to the eye, and what is still better—to the heart.

Stranger as I am in this land, I have never entered one of these ancient edifices without quickened emotion, not only from participating in the spiritual sublimity of the liturgy, the prayer of lowliness, and the song of praise and thanksgiving, but from holding, as it were, mental converse with the renowned dead.

This was a week-day, it is true, but the edifice seemed no less consecrated to holy thoughts than if it were Sunday; indeed that mind must be indifferently regulated into which no serious reflection ever enters or abides save on the first day. The monuments of the dead were around me; their ashes garnered beneath my feet: the walls of this ancient fane were encrusted with mural decorations inside, as well as without. Many of them were quaint and singular, some sadly defaced by time, desecration, or unknown accident. And could the eye rest upon such suggestive, though silent mementos, unmoved? Did its week-day stillness produce no awe or solemnity, no hallowing impressions worthy of remembrance? Were all those pieces of quaint sculpture—some in the attitude of prayer—escutcheons, emblems, and texts of holy writ, displayed in vain? Or were they not strong aids and stimulants to draw the thoughts of the beholder toward profitable themes?

I could not but think that there had been impressions frequently made upon the visitor during a week-day visit to a country church, which were not only devotional, but lasting; and that many an involuntary aspiration had proceeded from the heart with hallowed earnestness, caused solely by the pervading silence of the sanctuary. Yes, even at an every-day moment like this, although there might be no audible or delegated voice—save that which God has implanted within the quickened bosom—heard above the echoing aisles, tranquillity would at least arise from a meditative spirit, and thoughts replete with religious emotions steal on the quiet mind.

The old sexton had left me to wander and ruminate as I listed within this ancient temple, after he had recounted all he knew of its founders, and the historic annals connected with its antique monuments; and I had fallen into a momentary abstraction, produced by the religious sanctity of the building, which might have lasted some time had not the light footsteps of the sexton's granddaughter reminded me that the quick was near as well as the dead. She came to ask whether I would like to view the gipsy's grave.

Now this was the very motive which had induced me to visit this country churchyard, for the story of its sleeping inhabitants had been related to me with so much pathos, that it seemed truly an object of interest to a traveller. I readily accepted the services of this prepossessing little guide, and we left the church together.

I have already noticed some of the rural features of this burial-place, but there is one which I have neglected to mention, which struck me very forcibly during our ramble: it was the ancient English custom of giving the villager the right of passing at all times through a path in the churchyard. This practice, from time immemorial, had been sacredly preserved here. And, as I paced along this devious avenue, I thought that in olden times there was doubtless good intended to the living by appropriating these solemn lanes to week-day meditation—although it might be perhaps but for a passing moment. For I fancied it was originally proposed to exhibit a moral lesson to the rustic; that, in his daily path across the churchyard, he might be reminded by the mouldering relic of friend or kindred slumbering quietly in their "narrow cell," of his own frail mortality, and that the same inevitable destiny awaited his perishing body. And thus he might be led to consider the simple yet important fact, that, although sweet spring had put on its refreshing garb of loveliness and verdure—the orchis and the daisy fringing once more the border of field and meadow with tints of beauty, the song of thrush and nightingale floating as it was wont upon his ear—yet the pleasant voices of his kindred and friends would never again be heard upon earth. The majestic elm in the grave-yard might spread its broad and luxuriant canopy of leaves towards the bright blue sky, but the arms of those whom he had so tenderly loved—now cold and dead—would never again be stretched out to meet his warm and affectionate embrace. If this was the moral and significant aim of the village patriarchs of old, in making paths through their church-yards serve as an admonition to the living—by causing the simple rustic to look with the eyes of faith for a re-union with his kindred in heaven—it was doing them a kind service by making their daily path literally a path of instruction.

We had now arrived at the termination of our walk: here was the gipsy's grave, pointed out by my little guide, who stooped down at the same time to clear away some weeds which were encroaching upon the flowers that covered its surface. There was not a grave in the yard upon which more attention had been bestowed seemingly than this* in the selection of funereal plant and flower; yet it was but a poor gipsy's sepulchre—the quiet bed of a young mother and her child. I could not help being struck by this circumstance, as well as the unusual pains taken by my guide in weeding out every stray blade of grass from amongst the flowers, and I inquired if she was the one who had kept this small plot in such order. She replied in the affirmative.

"And who pays you for your trouble?"

"O, the gipsies always make grandfather a present every Christmas and Easter, and he puts it by for me. They think a great deal of grandfather."

"And why do they think so much of your grandfather?"

"Because he has been kind to them. Our curate says they are a great deal better than they used to be when he first came into the parish he goes among them very often whenever they are here for any considerable time; but there has not been one near the village since Easter."

"Did you ever see the gipsy woman who is buried here?"

"O yes, very often: she was called handsome Ruth."

Here my dialogue with this intelligen tlittle girl was broken off by the appearance of a messenger from her grandfather, with the keys of the church, who directed her to return home with them, as he had to attend a summons at the parsonage instantly. She had, however, in these few words, given a correct statement relating to the gipsies, for it was the curate of this rural district who had been successful in reforming many amongst them; the most conspicuous one of whom was—as she termed her—"handsome Ruth."

The following brief recital will develop some of the leading circumstances connected with the subject:—There never was a quiet village more annoyed by a gipsy crew than this one was before the present curate came into it. He immediately interested himself in the forlorn condition of these wanderers; but he talked, prayed, and reasoned on religious subjects in vain: he could make no permanent impression upon them, yet he did not despair of rendering them less troublesome to the neighbourhood than they had hitherto been. And, whereas some had been lawless and revengeful from the harsh treatment they had received, they soon became peaceable neighbours, if not the most desirable ones. An amicable understanding had thus grown up and been established between these belligerent parties, through the influence of this good and considerate man. The poor gipsies recognized friends in the vicar and curate, who allowed them to hold their Christmas festival in the old churchyard, as their tribe had been wont to do time out of mind, until the unhappy difference between them and the villagers had debarred them of that privilege for a season. All these desirable results had been brought about by the agency of the curate, and he considered it no insignificant matter even to be a peace-maker, if he could not be a reformer.

Thus had matters been adjusted between the gipsies and villagers. They would now willingly assist the neighbouring farmers to gather in their crops at harvest time, whilst they also refrained from committing any more overt acts that could be called criminal or construed into a breach of covenant now tacitly entered into between the respective parties.

The curate was meditating on this pleasant

* This is no extraordinary instance of the kind. Crabb, in his "Gipsies' Advocate," records the following fact:—"A female gipsy has just sent 7s. 6d. a distance of 75 miles to pay the sexton for repairing the graves of three of her children."

theme during his evening walk amongst the winding lanes that skirted the corn fields in which a party of gipsies were mingled with other village gleaners, all working together in perfect harmony gathering in the harvest grain. He recognized all the principal gipsy characters, male and female, but one: she was absent, and being the most noted individual amongst them, he was induced to inquire into the cause of Ruth's absence from the gleaners' festival. For no voice rang so loud with song and merriment in binding up the sheaves as Ruth's; no one seemed so light-hearted or gay at these annual field revels—for they partook more of that character than sober toil—as gipsy Ruth. He now learnt that her child was dying, having been sick but a very short time.

As soon as he was informed of this circumstance, he set off for the gipsy encampment, which was not far distant. As he approached the little wood in which they nestled, he was met by the husband, whose look indicated more sorrow than is commonly seen in a gipsy countenance: it bespoke deep grief—his child was dead! He turned back with the good curate and conducted him into his rude dwelling—simply a canvas tent—that he might witness and alleviate if he could the anguish of a bereaved mother. Lowly indeed in the scale of humanity were these people—outcast gipsies whom the world scorned and sneered at. Degraded and reckless they might be, but heartless they were not; nor did affection seem less interesting or intense because it had only lighted the wandering pathway of those who are commonly considered callous to the ordinary impulses of virtue or religion.

The curate stood within the tent with all the warm sympathies of his benevolent heart awakened at the scene before him. There lay the dead child with a smile upon its beautiful countenance, just as if the little thing had dropped into a quiet slumber, pleased with the last present it had received in its tiny hand; for a child somewhat older than Ruth's had been in the tent a short time previous, and brought a few flowers to divert a dying playmate. How gently must death have stolen upon this youthful victim, to have left so sweet an expression! Yet there was an awe—the mysterious awe of death—flung round the presence even of that miniature resemblance of breathing life; for death had entered the gipsy's tent and made it mournful and solemn.

How few, it may be said, take the pains or trouble to understand their fellow creatures! How few know or can truly estimate the grief which sometimes annihilates, almost in a moment, all joy in the human heart, leaving the canker sorrow in its place, and making life "as tedious as a twice-told tale."

Few would believe such an impression could be made upon a gipsy woman at the loss of her child; yet when the curate looked at the now desolate Ruth, kneeling in despair beside her beautiful child, he saw there was no mistaking her grief for the very deepest kind that had ever fallen within his observation. True it arose from a rare trait perhaps in an humble person like her, but it was the same, and as strong a feeling as that which dwelt in the queenly Constance* for her pretty Arthur, whose anguish at his death absorbs and merges every precious sense into profound grief. It was a peculiar passion in Ruth, for it sprang in a great measure from pride—a feeling not confined to any class in life however: it may be observed in the poor, as well as among the rich. It was pride even in this poor gipsy woman, because she had concentrated all her perceptions, all her thoughts in the beauty of her child, now lying dead at her side, and looking like a piece of sculptured marble. In her anguish she saw nothing, thought of nothing but this inanimate form, upon whom she lavished every endearing epithet, as if that availed anything to the "dull cold ear of death."

* Shakspeare's King John.

The curate read this page of human nature, however, in a moment. There was something remarkably affecting in the deep maternal grief of this woman—misery so deep and poignant. It is sometimes, however, amid the heart's desolation that the small still voice of religion will be heard—times of anguish when even the most insensible will listen—times when they will not turn away from the friend who addresses them upon a solemn theme. So it was even now with Ruth. She refused not to listen to the words that fell from the curate's lips, as he prayed for her over the ashes of her child. Although the lofty and sublime language of revelation fell upon her ear almost like an unknown tongue—although when he told her "that the dead shall rise, and they shall be changed," her untutored and benighted mind failed to comprehend or grasp the subject instantly, it was not lost upon her. No, from that hour Ruth was quite a different person: the words of holy writ had not been spoken entirely in vain, for the tears of affliction had softened her froward heart, and the seeds of heaven supplanted those of cumulative ignorance.

Within a year after the death of her child, the gipsy mother was sleeping by its side in the church-yard; but one very Sunday previous to her death, until prevented by sickness from attending, the curate never missed her from the sanctuary. Although this may perhaps be considered a remarkable circumstance in gipsy annals, yet well authenticated statements clearly prove that it is not a solitary instance of the kind. There was also an interesting fact connected with the subject. At the usual annual meeting of the gipsies held in the church-yard after the death of Ruth, there was observed to be a marked improvement in their conduct. When they had collected here in former years, they made it a kind of social assembly, and it frequently degenerated into a noisy, festive meeting. Now they were perfectly orderly and decorous whilst they gathered round her grave. They brought with them choice and beautiful flowers, as well as wreaths of evergreen—for it was Christmas eve—and scattered them upon her grave. They also decorated, in a very tasteful manner, the grave of a benevolent lady who had often befriended them, and who was thus yearly remembered. Having performed this self-imposed duty, they commenced singing the burden of a wild yet solemn strain of music, somewhat similar to the rude melody of the waits at Christmas time, and, moving slowly to the irregular harmony of their voices, they departed peaceably out of the church-yard.

It was the foregoing simple traits and incidents of gipsy character and conduct that caused me to view them in another light than the mere embellishment of a rural landscape; for they are the representatives of a remarkable and curious race,

who connect the past with the present in a most singular manner; and cut off, as they seem to be in a great measure, from the sympathies of the world around them— through viciousness and degradation—it is interesting to mark the existence of sentiments and feelings that illustrate tenderness and affection so vividly. These refined funereal observances—poetical as well as pathetic—it may be said, are only imitated by gipsies through vanity, and are productive of no direct moral tendency. They should not be condemned, however, upon these uncharitable suppositions; for they would not perhaps appear isolated, or marked exceptions, if the charge of vanity were preferred against others beyond the pale of their fraternity. The simple fact alone of a poor gipsy mother sending a sum of money seventy-five miles, to pay the sexton for repairing the graves of her children, is of itself a fair illustration of maternal affection, and ought to palliate any accusation of vanity which may be coupled with acts of a kindred nature amongst them. And this humble grave, in which sleeps a gipsy mother and her child, garnished as it is with sweet summer flowers which have never been permitted to languish for want of attention, is to my mind rather a strong evidence of stedfast remembrance than the ebullition of wild fancy and idle show—not the display of inane custom, but the genuine exhibition of impulsive attachment.

A holy creed
It is, and most delightful unto all
Who feel how deeply human sympathies
Blend with our hopes of heaven, which holds that death
Divideth not, as by a roaring sea,
Departed spirits from this lower sphere*.

So at least I felt inclined to interpret the language of these funereal flowers, which seemed to speak eloquently for the sleeping dust beneath; nay, more impressively than any laboured epitaph. They were only frail memorials—nature's perishing remembrances—it is true; yet nevertheless they did emphatically proclaim that there could be serious and holy feelings connected even with a gipsy's grave. D.

RAILWAY LABOURERS.

TRAVELLER! when at the call of business, pleasure, or affection, you enter the commodious carriage of a well-appointed train, and, with a motion swift yet almost imperceptible, are whirled onwards towards your destined home—listen to the monitor who whispers in your ear, "a word for the poor labourers on the railroad."

Rejoicing in your own facilities of journeying, you are not perhaps aware of the price which has been paid for your convenience. Those vast embankments, those lengthened tunnels, have not been completed but by the protracted labours of congregated masses of your countrymen; and it is a mournful fact, too notorious for denial, that, wherever they have laboured, they have demoralized. Many an abiding root of bitterness is planted in villages and neighbourhoods through which a line of railroad has passed; here, a parent mourns a child lost to virtue; there, a deserted husband, and worse than motherless little ones, look in vain for her who should have "done them good and not evil, all the days of her life." Our agricultural labourers, tempted by the hope of higher wages, are sometimes induced to seek employment on the line; but of such it may almost invariably be said—"the last state of that man is worse than the first." Village boys, who had previously borne a fair moral character, speedily become corrupted, while every serious impression made in our schools is soon obliterated. To those thus removed from the restraints of home, withdrawn from the regular influence of the parochial clergy, with neither the fear of God nor of man before their eyes, the mischief of associating with the navigators is incalculably great. The position of this class of men is peculiar, and their spiritual wants cannot be met in the ordinary way. Employed upon works continually progressing, they are speedily carried beyond the reach of friendly visits or pastoral exhortations from the local clergy. No church could accommodate their numbers in addition to its own parishioners, even were desires after better things awakened in their minds. No clergyman, without neglecting his more especial charge, can devote his energies to the instruction of these benighted wanderers.

Our object, then, is the employment of clergymen of our national church, who shall devote themselves exclusively to the religious instruction of these men. Neglected, they are moral pests wherever they go; while, cared for and instructed, they may be restrained from desolating our quiet villages with licentious habits, and eventually become themselves subjects of the grace of God. The attempt has been already made. Chaplains have been found willing to labour in this uninviting sphere, and navigators have lent a ready ear to their exhortations. Nos. 5, 6, and 7, of the Church Pastoral-Aid Society's "Occasional Papers" furnish deeply-interesting details of the success attending the labours of chaplains salaried by that society on different railways. Funds, funds alone are wanting. Shall we, urgent as are the calls upon that admirable society from so many parts of our land, impose on it the additional burden of maintaining railway chaplains? Christian traveller! a sum amply sufficient to maintain as many curates as are needed for the especial care of railroad men might be raised, if all to whom this appeal may come would consent to give sixpence every time they travel by railway, and would endeavour to prevail upon their friends to do the same.

Who grudges a sixpence? Who will miss a sixpence? Who will not rather rejoice to contribute this trifling sum towards relieving the urgent spiritual wants of a large body of men whose profligate habits now contaminate every parish into which they come?

You, who feel it a blessed privilege to support Christian missions in foreign lands, will you not feel doubly bound to pity and to care for those who are perishing before your eyes? You, whose hearts are not yet touched by the wants of the heathen, will you not at once be roused to feel for your own countrymen? You, who tremble at the "perils by the way," can you refuse so humble a thank-offering to him whose tender care has "kept all your bones, so that not one of them was broken?" You, who desire to fulfil the sacred command, "Owe no man anything, but to love one another," will you not consider yourselves in debt here, and hasten to pay willingly, nay, joyfully, this self-imposed tax, dating it from the very day on which the suggestion falls into your

* Professor Wilson.

hands? Are there not some, whose hearts, glowing with Christian love, readily respond to this call, but who rarely if ever adopt this mode of conveyance? Would you gladly offer your mite towards bringing to a knowledge of the truth those for whom a merciful Saviour is yet waiting to be gracious, but who, in a Christian land, are perishing for lack of knowledge? Think not yourselves excluded, but come and render your aid in the form of a trifling annual subscription, a plan which might also be preferred in some cases by the Christian traveller. You may also effectually and easily promote this interesting object, by circulating this or any suitable appeal, and by offering to receive the contributions of the many who may be willing to give without liking the trouble of collecting. It is for us to use the means, humbly relying upon the divine assistance for a blessing.

"With good
Still overcoming evil, and by small
Accomplishing great things."

The Church Pastoral-Aid Society has consented to undertake the management of "The Railway Chaplains' Fund."

"What, if the little rain should plead,
So small a drop as I
Can ne'er refresh the thirsty mead,
I'll tarry in the sky?
What, if the shining beam of noon,
Should in its fountain stay,
Because its feeble light alone
Can not create a day?
Does not each rain-drop help to form
The cool refreshing shower?
And every ray of light to warm
And beautify the flower?"

CHARTISM*.

I CAUTION, therefore, you, the industrious and laborious class, to listen only to those respectable and responsible members of society, in whose welfare you are as much interested in your proportion as the parties themselves; for, what would you gain by the ruin of your masters and employers? Who is to raise the capital to build your factories, or to set you to work in the mining and other extensive operations? You have tried the scheme of "labour exchanges" in several most favourable localities; but has there ever been one which was found practically to succeed?

O that our poor deluded brethren would have the candour and the common-sense to consider these facts! The homeliest mother-wit is adequate to the task of seeing and reaching the conclusion that, of the late schemes for ameliorating your condition and raising you above your appointed sphere, only one verdict can be returned—"miserable comforters are they all."

In what have your rash efforts terminated but in transportation, imprisonment, and disgrace; while your leaders, by a previously concerted and pusillanimous *alibi* (see the trials *passim*), have for the most part escaped, or, by a traverse to the next assizes, provided themselves with the best facilities for evading even the minor indictments on which they are arraigned? Even your redoubtable Feargus, at the first practical operation of his counsels—in the shape of a dangerous riot—fled from the scene of contest; uttering, in effect, the magnanimous order of the Italian general to his troops, to "fight on—never mind his running away!"

The simple fact is, my friends, you have been sailing under false colours, and have been detected; you have been lectured, harangued, and provoked on wrong principles, and their wretched error has been fatally exposed. You have been taught that all men are on a political level; but the highest authority in matters of law—even the law of God—declares that there are "higher powers;" and, if there are higher powers, there must be "lower orders." You are, moreover, taught that "all power is from the people." The same high authority declares, on the contrary, that "the powers that be are ordained of God:" You are taught, further, that "the charter" is to banish all distinctions between rich and poor, and to render such a condition as poverty impossible. Again, the law of God predicts that "the poor shall never cease out of the land;" and if you object to this as an Old Testament prophecy—and I know you have been led to despise every thing old, the Old Testament not excepted—then turn to the New, and hear your compassionate Redeemer stating—"The poor ye have always with you;" and, therefore, the contemptible fallacies, that seduce you to think that your interests would be promoted by a national equality and brigand-like division of the spoil of property, are as profane as they are false.

If the trade of one individual could not be carried on without capital or credit, could the business of a great nation be transacted without either, or with insolvency for its resources and knavery for its agents? Perhaps your hired lecturers—and, remember, you hire them yourselves; you fee your corrupters to befool you—perhaps they will say—"These are not our projects: we want to put the people into power." If the people are in power, who are to be out of power? If by "the people" they mean themselves, I can understand their policy; but how the people could prefer trusting such a set, who have always deceived and betrayed them, and revelled in their ill-gotten subsidies, is a political riddle, only to be solved by referring to that greater riddle—the caprice of a mob; that aggregate demonstration of the possible

* From an excellent address in one of the late numbers of that increasingly useful paper, "The Midland Monitor."

folly and guilt of the unenlightened human heart. But into what power would they put the people? or rather, I should ask, into whose power? And, judging from past events, and looking at the notorious characteristics of the parties, I should unhesitatingly answer—their own power; and once let them get you into their power, and the Dantons, Marats, and Robespierres—the statesmen of all revolutions—would fearfully expound to you what they really meant, and what is always meant by the sanguinary and ferocious outlaws who prate about "the power of the people." It would resolve the nation into a mere imperial banditti, consigning every miserable province to the despotism of its district marauder-in-chief. That such are and inevitably would be the results of the charter is evident from the fact, that it is declared to be but "a means to an end;" and what that "end" may be is not disclosed; and, if they were not ashamed of it, why conceal it? If we were to judge by the only specimens of the working of charter principles already, perhaps prematurely, discovered, and find that they comprise the destruction of machinery and workshops, the coercion of the artisans and labourers, the murder of the police, the burning of the houses of the magistracy and clergy—as if neither God nor man should have a law among them—the interruption of trade and commerce, and even attacks upon the modes of public conveyance—it is an effrontery, of which none but a chartist leader is capable, to deny that the ulterior objects of the charter are of the most infamous and revolting character.

Then, I say, let every man that has any thing to lose, and every man that has any thing really to gain, treat the proposals of the charter as a covert injury to his possessions or his prospects; a deliberate conspiracy against his rights as the highest or the humblest Englishman; an intolerable insult to his common sense and integrity; a cruel mockery of his difficulties and hardships, if he is called upon to endure any; a treacherous attempt to involve him in the guilt and peril of a hopeless contest with the law; implicating his loyalty towards his sovereign, his duty to his country, and his submission to the will of God. And, if any of our readers should have been led astray by the false reasoning and unfounded statements and absurd speculations of the chartists, let me conjure them—by the decent gravity of an English citizen—by the love of our common fatherland—by the patriotic spirit of our illustrious sovereign lady the queen—by the glory of our national arts and arms—by the tenderness and virtue of our wives and daughters—by a father's agony, that bleeds over his unhappy felon son, on the eve of chartist transportation—and by a mother's tears, that weep for him that shall return no more to heal a broken heart—and, above all, by the dread vengeance of an almighty God, whose canon is fixed against rebellion—by all these sanctions I conjure you to turn a deaf ear to the voice of dangerous, self-seeking demagogues. Be warned, by the late disastrous failure of the charter, of what you are to expect from it.

"Seize wisdom ere it is a torment to be wise;
That is, seize wisdom ere it seizes *thee*."

AN ASHANTEE DINNER.

The king gives a public dinner.—28th. About seven A.M. the king sent us all an invitation to dine with him to-day; and requested me to send my cook to assist in preparing the dinner. About a quarter before three we were ushered into a large, open, oblong square yard, about eighty feet by forty-five (the same place in which the king was seated to receive the presents); where, under the shade of several large umbrellas, a long table was placed before us. Our dinner consisted of soup, fish, roast mutton, roast fowls, boiled yams, boiled plantains, kidney beans, &c., all very nicely served up in European style. At the end of our table were placed two other tables, with very short legs (about twelve or fourteen inches long), on which were placed plates and dishes for the king and the principal members of the royal family; and on one of these tables were displayed several pieces of silver plate of Portuguese manufacture. Before we sat down, we informed the king that all these good things were the gifts of God, and that we always felt it our duty to ask his blessing in the use of them, to which he very readily consented; and my interpreter asked a blessing aloud in the vernacular tongue of Ashanti. We then took our seats. I was requested to take the head of the table; and the princes, William Quantamissa and John Ansah, supported me on my right hand and left. The other guests at our table were Mr. Smith, the rev. Mr. Brooking, M. Huydecoper (the Dutch agent), and my interpreter. At the head of the low table, directly opposite to me, sat the king, in an European dress. His coat was of brown velvet, covered with silver lace, such as might have been fashionable in England in the latter end of the reign of George III. His trousers were white satin, his shirt white linen, his hat (which he took off when we sat down) black beaver, with three bands of silver lace round it, and the under side of the brim covered with silver lace. His sandals were highly ornamented with gold and silver. He also wore a spotted silk muslin sash. A pair of golden knives, with mother-of-pearl handles, in golden sheaths, suspended from the neck by a gold chain, and an immense gold chain coiled six or eight times round his neck, and hanging loosely down the breast nearly to the waist, completed the dress of the monarch of Ashanti. On his left hand, a short distance from the table, sat Osai Kujoh, the successor to the throne, in a fantastic military dress of red velvet with yellow stripes, and a square-cornered cap, with tassels of the same description.

let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith." Now these words suggest to us two particulars, viz., first, that we cast aside whatever impedes our progress; and, secondly, that we fix our eyes on Christ.

1. We must cast away whatever impedes our progress. St. Paul here alludes to the custom which obtained in the ancient foot-race. In order to fit the candidates for the contest, they underwent a long course of training and discipline; and they freed themselves from every thing which could possibly retard them.

In like manner we, brethren, must lay aside every thing that would encumber us in our way. We must not only avoid being over-burthened with the cares of this life, but also turn from every evil way, and forsake all sinful tempers and practices, however pleasing they may be to our natural inclinations, however inviting, however urgently they may press upon us for compliance with them. And we must follow the apostle's example as well as his directions—"I keep under my body," he says, in one of the verses following the text, "and bring it into subjection"—into such a degree of servitude as the superior interests of the soul require; "lest that by any means, after having preached," or having served as a herald, "to others," and made proclamation of the glorious rewards to be attained, and having endeavoured to animate their zeal in the pursuit of them, "I myself should be a castaway"—should be disapproved by the great Judge, and finally declared unworthy of a share in those rewards. If such was St. Paul's apprehension, how ought we to be stimulated by it to follow the directions he has given us for the Christian race, and to fear lest, a promise being left us of gaining the prize, any of us should finally miss it.

2. Further: while we thus lay aside whatever would impede us in our course, we must "look unto Jesus, the author and finisher of our faith." There is a peculiarity in this direction which we must by no means pass over. As the candidates in the ancient foot-race, during their arduous contest, had full in their view the illustrious and venerable persons, who were at once the witnesses of their conduct and the judges who were to bestow the prize on the victor, and as, during their course, they ran right onwards, looking neither to the right nor to the left, so the apostle, referring to this usage, tells us not merely to look unto Jesus Christ, but to look off from every thing else. We are too apt to regard our own weakness, or the length and difficulties of the way, or the strength and number of those who are endeavouring to turn us aside, or any thing which tends to discourage us; but we should look off from all these, and keep our eyes steadily fixed on Jesus, both as our example and also as our judge.

(1.) We must look to Jesus as our example. The course which he had to run was more arduous and difficult than was ever appointed to any other person. Nor could any other have successfully persevered in it. "What," indeed, "are the troubles to which we may be exposed, compared with the agonies of the cross? What is the contempt of those who call themselves the world, compared with the disgrace of hanging as a malefactor before a multitude, who reviled him as an impostor? Nothing, apparently, was so full of disgrace as the character of Jesus Christ at his passion. Yet all this contempt and disgrace he patiently endured for the joy that was set before him." How then ought we to be encouraged by contemplating Jesus as our successful pattern, who hath suffered for us, leaving us an example, that we should follow his steps.

(2.) We must also look to Jesus as our judge, who has marked out our course, and who will award the palm to the successful competitors in the Christian course; and likewise as our support, as the author of all the strength we need in our arduous conflict, and who is able to succour them that are tempted in that he himself also hath suffered, being tempted.

III. Such is the manner in which we are to "run, so that we may obtain." It only remains that we consider, in the last place, the powerful motives and encouragements which we have to commence and to continue the Christian course or race, and which are either expressed or implied in the words of the text; and these are—the multitude of spectators who are observing our conduct; the absolute necessity of perseverance; and the certainty of the prize which is offered to us.

1. Observe the multitude of spectators who are attentively watching our conduct. The Isthmian games, you will recollect, were celebrated at Corinth every fifth year, in the presence of an immense concourse of spectators, whose eyes were intently fixed upon the competitors for the prize—so far at least as the rapidity of the course would allow them. In like manner we also are surrounded by a cloud of witnesses.

On earth, we have many eyes upon us. We are surrounded by spectators who narrowly observe every part of our conduct. Your parents, my young hearers, your friends, relatives, or guardians, are anxiously observing the course you are taking. Nor are these the only witnesses. "The holy

angels, who are sent forth, ministering spirits, to minister to the heirs of salvation—they are looking upon us with a friendly concern; and, as they rejoice at the repentance of a sinner, so we may reasonably infer that all our deviations from the path of life are sorrowfully remarked by them. On the other hand, the malignant powers of darkness, which constantly 'go about, seeking whom they may devour,' are no less attentive to our conduct. They, too, mark our steps, not to help us, but to ensnare us." Moreover, the glorious company of patriarchs, prophets, apostles, and martyrs, yea, all the saints who have gone before us, having finished their course and kept the faith; these are represented by St. Paul in his epistle to the Hebrews, as being spectators of our conflict, and witnesses to us that our efforts shall eventually be crowned with success.

Conceive, brethren, this cloud of witnesses to be looking upon us with eager solicitude; rejoicing when they behold us rapidly advancing, and ready to weep over us if at any time they see us halt in our course, or turn aside out of it. And surely, if ever men running a race were encouraged by the acclamations of their friends, much more shall we be encouraged by this animating thought.

2. The necessity of perseverance is another powerful motive to animate us in our Christian career. If we would attain the heavenly prize, we must run to the end of the course: the temporary profession or practice of religion will not avail us. It is only he that endureth to the end who will be saved. We expose ourselves to certain danger if we either slacken our pace or stop by the way. If any one who is about to commence a race were to load himself with a weight, or to array himself in a long flowing robe, which would every moment impede his progress, would he not act like a fool or a madman? And such is the professing Christian who should neglect, in his course, to lay aside every weight, and the sin that so easily besets him. If we stop short in our Christian course, we are in danger of becoming more and more entangled; and, if we do not hasten to recover the time and ground we have lost, we must necessarily become still more distant from the goal set before us, and consequently risk the loss of that glorious prize which the divine "author and finisher of our faith" has promised "to every one that overcometh."

3. The certainty of that prize to all who persevere in the Christian course to the end of their lives, is the last motive which we have to animate us to continue therein. This is manifestly implied in the words of the text—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Now they do it to obtain a corruptible crown"—a fading wreath composed only of the decaying leaves of the wild olive or wild parsley; "but we" to obtain "an incorruptible" crown, even heaven itself—eternal life—an exceeding great and eternal weight of glory, which mortal "eye hath not seen, nor ear heard, neither can the heart of man fully conceive."

How did the prospect of receiving this unfading crown of a blessed immortality animate the apostle Paul! Addressing the presbyters of the church at Ephesus, though he knew that nothing but bonds and afflictions awaited him: "None of these things," said he, "move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus" (Acts xx. 24). And in his second epistle to Timothy, which was written only a short time before he suffered that martyrdom for the gospel which he knew awaited him, he says, "I am now ready to be offered, and the time of my departure is at hand. I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me, and not to me only, but unto all them that love his appearing" (2 Tim. iv. 6-8.)

Can any language express more strongly the assurance of a lively hope of immortal felicity than these animating sentences? Observe, this celestial prize will be publicly and honourably bestowed, not only upon the apostle, but also "upon all them that love the appearing of the Lord Jesus Christ." In the ancient foot-race, though many ran, yet only one received the prize. Not so in the Christian course: here all are capable of obtaining the prize; all are invited to strive for it; and all who actually run conformably to the appointment of our example and our judge, shall assuredly win that prize. In this course "there is no rivalry, no competition, no jealousy; no bad passions are excited; but all the candidates for the heavenly inheritance, while they 'provoke each other to love and to good works,' still move on together in mutual harmony and the kindest fellowship." "No opposition can prevail against them; nor will the number of competitors be any diminution of the happiness of each individual. 'The inheritance of the saints in light,' like the light of the sun, is not diminished by being shared among many. Each one possesses the whole in the same perfection as he could do if there were no one to enjoy it but himself."

Such, brethren, is the Christian race, and such are the motives to induce us to enter

upon it, and to continue in the holy career. One would think that considerations like these, so important in their consequences, must make the deepest impressions upon all who profess to believe them. One would think that the declarations of scripture would inspire an ardent desire to be made partakers of such distinguished happiness; in short, would render them indifferent to every other care but that of "working out their salvation with fear and trembling." Whence comes it, then, that, without entirely neglecting the important work of running the Christian race, there are so many who make comparatively but little progress in it? It is because, under the pretext of providing for the supply of present necessities, we look more at temporal things, which are visible to us, than to the things which are not seen, but eternal. Consequently, we do not meditate sufficiently on the glorious prize which is placed full in our view.

If we would not lose the crown, we must take the same course which the apostle did to obtain it: "With the heart we must believe unto righteousness." This believing, or faith, is of the operation of God, the Holy Spirit. He convinces of sin: he leads the penitent sinner to flee for refuge to Christ Jesus, the hope set before us in the gospel. Until a conviction that "there is," indeed, "no health in us," has been fastened upon our minds by the Spirit of God, and we have been led to seek for the pardon of our sins through faith in the atoning sacrifice of Christ, we cannot have set out at all in the Christian course. If we have thus begun our race, we shall take the word of God for our directory in pursuing our heavenly journey, and shall pray for the guidance of his Holy Spirit in all our ways.

To conclude: "Let us not be weary in well-doing, but so run with patience the race that is set before us, that we may obtain." We see with what unwearied assiduity the children of this world pursue their respective objects. And does not their diligence shame us, who are so dilatory in the most important of all concerns? Let us then gird up the loins of our minds, and cast aside every weight which may impede our course. Be consistent, be watchful, be diligent; your labours will ere long terminate; your race will be run, your prize secured. Then will follow the congratulations of the heavenly host, and of the spirits of the just made perfect. But far above them all will be heard the gracious plaudit of your judge and Saviour, "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Amen.

THE EXCEEDING SINFULNESS OF SIN*.

We only assert what must be borne out by an inward witness from every one among you, when we say that men are disposed to underrate sin, and to measure the offences of man against God by the same standards as the offences of man against man. Just because there may be all possible degrees of criminality in the wrong-doing of beings of the same race, the one towards the other, it is inferred that sin, emphatically so called—the wrong-doing of man towards his Maker—may admit every variety of guiltiness, from the enormous, which could scarce be overpunished, to the insignificant, which scarce deserves punishment at all. And it is no part of our business to disprove there being degrees of guiltiness in sin, as though all sins were on a par, and there were no power in one man of being more wicked than another. We readily admit that sins may be compared in regard of criminality, and that, if you think merely of the proportion which one bears to another, you may justly speak of the great and the small, or arrange a catalogue of what deserves much, and what deserves little.

But, along with this admission, and in thorough consistency with it, we would urge that there cannot be a small sin—a sin whose guilt is inconsiderable, or which may be regarded as exposing its perpetrator to none but an insignificant punishment. We argue that, whilst one sin may differ from another by very large measures, every sin is necessarily great, and deserving great punishment; so that what you count the least, may indeed be far less heinous than some others with which you institute comparison, but must, notwithstanding, be of infinite guilt, and expose those who work it to an infinite retribution.

And it is because sin is an offence against God, that we assert the impossibility of its ever being trivial or inconsiderable in itself. The Creator, at whose word we rose out of nothing, and might again disappear from the universe, has imposed a law on his rational creatures, having either graven it on their consciences, or traced it in external revelation. There cannot be imagined a more thorough dependence than that in which we stand with regard to this Creator, nor a stricter claim than that which he has on our allegiance. And hence his every precept comes to us with a sanction, and invested with a majesty, which make it impossible that we should be guilty of a slight offence against God. For, wheresoever there is sin, there must be infringement of divine law; and this law, whether you think of the awful dignities of the Being from whom it proceeds, or ponder the relation in which we stand to that Being, is so august, so imperative, so terrible, that to break it in the least point must be to array ourselves against Omnipotence, and therefore Omnipotence against ourselves. It cannot be a small thing to disobey God, though it may be a small thing in which I disobey him. The guilt of the disobedience should be estimated by the greatness of the Being whom I disobey, rather than by that of the particular in which I disobey. Indeed, I might almost venture to say, that God cannot require a small thing—cannot forbid a small thing. So soon as required, or forbidden, the small becomes great; law gives to it something of the greatness of the lawgiver;

* From "Rev. H. Melvill's Sermons before the University of Cambridge." 1839.

the word, which spake every thing out of nothing, magnifies in uttering; and, where a divine command lights, a vast duty rises.

There is one thing, therefore, to which we may defy a sinner—we may defy him to commit a small sin, a sin that can be punished in less than an eternity, or pardoned through less than Christ's death. Is it sin? then it is not also small. It is not sin unless it be a transgression of God's law; but being this, the law must be insignificant, the lawgiver must be insignificant, ere sin can be insignificant. A thought, a word—can these break the divine law? It is admitted that they can: the law itself, as interpreted by its author, declares that they can. And what is it to break the divine law? I incur its penalties; and these penalties, what are they but divine attributes pledged to their own vindication? Then, had there not been made a propitiation for the sins of human-kind, it would avail nothing that I could prove myself innocent in all but a single particular—nothing that this particular, if compared with those in which others had offended, seemed as the "light dust of the balance" to the "everlasting hills." I have rebelled against God; and rebellion against God will be a thing to be overlooked, or recompensed lightly, when man shall cease to be a creature, and God to be Creator. And so long as it is God in whom "we live and move and have our being"—so long as, by the rights of creation, and yet more of redemption, he shall have claim to the consecration of every power, and the employment of every moment, so long will it be possible indeed to forget God, to displease God, to resist God, but impossible to sin a small sin. The eternal majesties of Deity rise up as the measures of sin; his necessary attributes represent its heinousness; his own immensity spreads itself forth as that against which, at every point, every evil action strikes.

BRITAIN'S RESPONSIBILITY FOR MISSIONARY EXERTION*.

All are bound to communicate of that spiritual store which they have received without any desert of their own, to those who, without any peculiar fault of theirs, are destitute of it. All are bound to let that light which has fallen upon themselves from on high shine before men, especially where darkness covers the earth, and gross darkness the people. But there are some obligations in this respect which are peculiar to our own country, and to the age we live in. How marvellous is the dominion which this country possesses over so large a part of the surface of the globe; over regions separated from it by such vast distances; over so many millions of men utterly foreign to ourselves in blood, language, manners, and religion! What an immense power, for good or evil, is hereby given to us! Let us only cast a glance at a map of the world, and consider for a moment the countries comprised within the dependencies of the British empire. In one hemisphere the vast territories which stretch to the shores of the Arctic sea; in the other the great continent of Australia, only separated by the waters of the southern ocean from the opposite pole; and again, on one side India, with its millions of idolaters, and on the other the western islands, peopled chiefly by our enfranchised slaves. Such an empire as this was never before given to any nation since the world began. And this empire has been assigned by Providence to a nation which professes the name of Christ, which has been indebted to his religion, not only for higher blessings, but for the moral strength which enabled it to achieve such mighty conquests. And can we think that there was no special design in such a dispensation of Providence? or that we shall not be called to account for the use we have made, nationally and individually, of these extraordinary means? Must we not fear that if they are suffered to lie idle in our hands for the highest interests of mankind; if they are only applied to the gratification of our pride, or avarice, or luxury, the day may come when judgment shall go forth upon our land, and its sentence shall be written in characters of flame: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting?"

And then, again, let us consider the age in which we live. What is it that distinguishes this age from every former period in the history of the world? It is, more than anything else, the prodigious progress that has been made in the establishment of a rapid and easy communication between distant parts of the globe. The inventions of modern times have in a manner brought the opposite extremities of the earth nearer to one another, by shortening, to an extent which would once have seemed incredible, the time that is necessary for passing from one to the other. And here again let us observe, that in these inventions, and in the constant application and improvement of them, this Christian nation has borne the foremost part. What is the tendency of the great changes wrought by these discoveries—changes to which, surprising as they already are, we can fix no limit? It is to promote the mutual intercourse of all the inhabitants of the earth, to bring them all more and more into the condition of one great family, to enlarge and strengthen the influence which the more civilized and enlightened have over those who most need education and instruction, while they give increased facility for the dispensing of these blessings. And with these wonderful engines at our command shall we effect, shall we at least attempt, nothing for the cause of Christ? Shall every valley be exalted, and every mountain and hill be made low, and the crooked be made straight, and the rough places plain? and shall we, notwithstanding, fail to prepare the way of the Lord, to make straight in the desert a highway for our God?

But while the duty—which it is impossible to deny—may be acknowledged in the abstract, as belonging in a general sense to the church of Christ, an objection may be raised to the application which I have been making of it to ourselves. It may be asked whether we ourselves, or the church in our own land, is in so luminous a state as to be fitted to impart light to others. The Lord has indeed arisen upon us, and his glory has in a measure been seen upon us; but has it spread far enough among our own dwellings? Has it not suffered a partial eclipse? Are there not many dark corners, and even large and populous tracts,

* From a sermon preached at St. Mary's church, Haverfordwest, on Wednesday, October 12th, 1842, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, by Connop, lord bishop of St. David's. Haverfordwest: W. Perkins. London: Rivingtons; Seeleys; Simpkin & Co. Published by request in aid of the funds of the society.

to which it has not penetrated? Are there not, among our own countrymen, thousands, and tens of thousands, sitting in the darkness of ignorance and unbelief, and in the shadow of death—the gross darkness of trespasses and sins, whom the dayspring from on high has not yet visited? Is not the duty which we owe to them the most pressing, the most sacred of all? Is it not the first in importance, and therefore entitled both to our most earnest and our earliest attention? Is there not a want of churches and schools, of pastors and teachers, at home? and, until this want is supplied, are we justified in applying any portion of our means to relieve cases of spiritual destitution not more urgent in themselves, and in which we at least are not equally concerned?

I have endeavoured to state this objection fairly and in its full force, and I am far from considering it as an empty cavil. It is one sufficiently specious to strike many minds well disposed towards the cause of religion as a very serious difficulty, to make them hesitate about lending their sanction to missionary enterprises, and to induce them to dole out their contributions toward them with an unsteady and parsimonious hand. Yet it is an objection to which scripture, reason, and experience furnish an abundance of satisfactory answers. I have already mentioned the declared will of God, the express command of our Lord. If this command does not apply to us, what nation on the face of the earth ever was, or ever can be, bound by it? If we are not content with the limits of our own shores; if emigration, conquest, and commerce have planted a part of our people in foreign lands, how can we pretend that their inhabitants, though connected with us closely enough to be subservient to our interest, to minister to our wants, our avarice, or our ambition, though entitled to protection and to friendly treatment from us, are yet, so far as religion is concerned, utterly strangers to us, and have no claim either on our justice or our benevolence?

If the first heralds of the gospel—if those who received the commission to make disciples of all nations, or those whom they first converted to the faith of Christ, had acted upon the principle which is thus pleaded as a bar to missionary exertions; if they had waited until the heavenly truth which they laboured to propagate, had thoroughly penetrated, leavened, and sanctified that portion of the Gentile world into which it was first introduced before they attempted to diffuse it more widely, what would have been our condition now? Should we have been deliberating whether it is our duty to let our light shine upon others? Would a single ray have fallen upon ourselves? Should we not all at this moment be covered with darkness as gross as that in which the most flourishing, powerful, and civilised nations of the heathen world, were once given up to, the devices and desires of their foolish hearts and reprobate minds? But it was not so that the primitive evangelists prosecuted their work and executed their divine commission. They went forth to sow the gospel seed, and they scattered it far and wide, not stopping to see what harvest it would yield in the soil where it first fell. They passed onward from city to city with their message of salvation, leaving many behind them in every place who had not heard the word, or had not received it, or had not experienced its power, or in whom it had been choked again with cares, and riches, and pleasures of this life, and had brought no fruit to perfection. That was the way, happily for us, that they understood their Master's parting injunction. Let us be content to follow their example, without aspiring to be wiser or more faithful than they. Well will it be for us, if we are able to give as good an account of our stewardship, and so employ the talents entrusted to us, that we may be judged worthy to have authority over many cities.

We ought not to need any stronger motives to stimulate our efforts in the missionary cause; nor have we any right to expect clearer directions for our guidance. But still it must be satisfactory and cheering to believe that whatever is done for the propagation of the gospel abroad has a tendency to promote its success at home; and this is a truth which, though at first sight, as I have already observed, it may seem difficult to comprehend—so that this difficulty forms the substance of the objection I am now combating—will, on a nearer view of the subject, force itself irresistibly on our minds. Our Lord's promise, that he would be with those who should teach and baptize in his name always, even unto the end of the world, is a sufficient assurance of the fact; for in every age those who adhere to his instructions, and walk in the steps of his apostles, must be entitled to a share of the promised blessing. And, whatever may be the force of the promise in other respects, it must be especially applicable to his own cause as a ground for believing that he will not suffer what is done for it in one quarter to injure it in another. And when we remember that whoever may plant, and whoever may water, it is he alone who giveth the increase, we may very safely and cheerfully leave the matter in his hands. But in this case we are not confined to a difficult exercise of faith as the sole foundation of our hopes. We are permitted to see something of the manner in which the promise is fulfilled—of the form in which the blessing descends; we are enabled in some degree to perceive that it is not an altogether miraculous incident depending on an immediate divine interposition, but rather a dispensation of Providence, falling within the sphere and order of natural causes and effects. It is evident that in whatever cause men are engaged, whatever strengthens their attachment to it, and their confidence in its success, must in the same degree tend to promote it. And, whatever part of Christ's church be the scene of our labours, we cannot but be encouraged and animated to redoubled efforts in its behalf, by every new impression we receive of the excellence of his religion, by every additional proof of its power, by every fresh assurance of its ultimate triumph. But the light in which we have been long walking attracts but little of our attention. The blessings with which we are surrounded, and have become familiar, but slightly affect our feelings. It is the temporary privation that most endears them to us: it is in their absence that we form the truest estimate of their value. This is what renders it so important that we should often carry our thoughts back to the first introduction of Christianity, and to the changes which it wrought in the heathen world. This it is that should lead us to prize every opportunity afforded to us by the modern history of missionary enterprizes, of observing the contrast between the light of the gospel and the darkness which still covers so many parts of the earth. Now it is true that, even in our own land, that light is not so universally dif-

fused as to have reached every corner. There are, even among us, many "dark places full of the habitations of cruelty;" dwellings in which the sound of prayer is never heard, in which the book of God's word is never opened, into which the spirit of Christian faith and love has never found entrance, and which are the haunts of all impure, malignant, and ungodly passions and tempers. But still, happily for us, it is impossible that in this Christian country we should ever have the means of contemplating the contrast between gospel light and heathen darkness as it is exhibited in lands on which, after a long night of ignorance and superstition, the beams of divine truth are now for the first time beginning to fall. With us, if the light is chequered, the darkness also is broken, and is nowhere so gross and entire as in regions on which the glory of the Lord has not yet risen at all. Even here the depravity of the human heart sometimes breaks out into foul and hideous excesses. But still it is always in some degree restrained by the influence of institutions, laws, usages, and public opinion, which are more or less moulded and animated by the spirit of Christianity. We do not see it in its native deformity and its full energy, as it shows itself where it is neither softened by religion nor controlled by fear or shame; where, on the contrary, some of its worst enormities are sanctioned and legalised by the state, and hallowed by a licentious superstition. It is only where this is the case that we can witness a repetition of the great moral miracles of the gospel, such as changed the face of the world and the character of society in the first ages of Christianity.

And, if any doubt were left in our minds as to the connexion between the success of the gospel abroad and at home, we might safely appeal to experience for the decision of the question. If we inquire who the persons are that display the most lively interest in its propagation among the heathen, they will certainly be found the same as those who make the most active exertions to speed its course and increase its efficacy in their own country and neighbourhood. Or, if we ask at what times the church shows the greatest degree of zeal and alacrity for missionary enterprises, they will prove to be the periods in which she is most vigorously prosecuting her work within her domestic pale. Such is the character of our own day in this respect. Never was our church more awake to a sense of her duty as the teacher of the nations; never did she make more strenuous efforts to discharge it; and at no other period of her history has she ever been more earnestly intent on the nurture of her own family, or more diligently and successfully employed in providing for their spiritual wants. It was indeed the activity excited by her growing consciousness of this responsibility that afforded an occasion and an incentive to the great undertaking by which she is now endeavouring to extend the advantages of her government and discipline, together with her doctrine and ritual, to her colonial churches.

Poetry.

THE CONTRAST:—EARTH AND HEAVEN.

LONGING FOR HEAVEN.

(For the Church of England Magazine.)

O HAPPY, yea, thrice happy scene;
No veil the beauteous light to screen;
No evil passions to allay;
The pure, the bright, the heavenly day.

Darkness and clouds here intervene;
'Twixt friend and friend what bars between!
Envy or falsehood poison soon;
The stream, once pure, is dried at noon.

Thus mutable the heart is strung,
And sighs and tears are daily wrung:
We look and long for that blest hour
Where change and evil have no power.

Friendship in that bright world above
Shall ever wear the robe of love.
Did we this mantle wear below,
O'er others' faults we should it throw.

My Saviour, by thy grace prepare
My wearied soul this joy to share;
O, then, these sighs shall ever cease,
These tears be dried, and all be peace.

R. H. SHEPHERD.

"WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER."

BY THE REV. R. B. FISHER, M.A.,

Vicar of Basildon, Berks.

(For the Church of England Magazine.)

O'ER his pale brow a kindling radiance plays,
And glory bright illumes his mystic ways;
But not the radiance human beauties shed
Profusely rich around the youthful head,
Nor glory such as lures ambition's power
To bold endeavour in the dangerous hour.
No mortal pomp is his—no warrior pride
Chains the stern captive to the chariot's side,
'Mid patriot shouts that riv'lling bands sustain—
The prize of valour on the tented plain.
No high distinctions wondering crowds among—
The statesman's wisdom, or the poet's song—
Awaken loud applause. O'er splendid vest
No courtly honours glitter on his breast.
But still anon there flashes glory bright,
As passing vapours on the darksome night
Cast their quick-darting rays. It chains the eye,
Allured in more than mortal ecstacy.
"Glad let us here our tabernacles make,
And drink the pleasures of the heavenly state
With him who God enthron'd on Sinai saw,
And from his hands received the fiery law;
And him who, not inferior, dared restore
That law with sanctions unrevealed before."
'Tis past—the brightness of his visage fair;
The heavenly voice dissolves in liquid air.
Distress and anguish re-assume their sway,
And sorrow waits him on his tedious way.

Yet, oft astonished, would his followers scan
The unknown bearings of the wond'rous man;
Till trembling awe through all their bosom stole,
And held in mute suspense the wavering soul.

When the checked winds, obedient, ceased to roar,
And waves, restrained, subsiding kiss'd the shore;
When spirits tamed, amid their furious strife,
Restored the maniac to the joys of life,
His glory shone. And then, amidst the scorn
Of foes exulting o'er "the Man" forlorn,
The sun proclaimed it, when in mid-day course
Its refluent beams sought their primeval source.
The trembling earth, responsive, plaudits gave,
And the shrill echoes pierced the silent grave.
But who is he in this mysterious form—
His aspect weak, while power nerves his arm?
Nature's stern laws at his command are stayed,
Yet its resources come not to his aid;
Despised and honoured, mean and dignified,
A man of sorrows, yet to heaven allied.
We know thee now, and well thy name can tell;
O, rich in mercy—great Emmanuel.

Miscellaneous.

LITERATURE IN NAPLES.—Naples contains one hundred and fifty booksellers—a goodly number for a town in which neither authors nor readers can be said to abound; but of these one hundred and fifty the greater part are mere venders of invalided volumes, or speculators who buy learning by the pound, and dispose of it at a moderate advance to certain consumers who apply books to purposes more useful than intellectual. Printers, stationers, and bookbinders, are likewise included in the list; and a shop with a tolerable assortment of books does not exist in the whole city. Publishers there are none. Authors, ambitious to see themselves in print, and willing to be at the expense, must be their own publishers, and sell their publications in the best way they can. More copies are generally given away than sold; and a stranger desirous of buying a new work may often inquire for it in vain of every bookseller in Naples, unless the author has taken the precaution of leaving a few copies here and there on sale or return. The truth is, that a rigid censorship, entirely in clerical hands, and a heavy duty on all foreign books, are serious impediments in the way of literature. Every octavo volume pays an importation duty of three carlini (rather more than a shilling sterling), every quarto volume pays six carlini, and every folio ten. Thus, while the absence of all protection to literary property prevents booksellers from publishing the works of native authors, the priestly censorship lays its veto on the importation of every work of questionable orthodoxy, either theological or political; and the few flimsy productions of the day that are allowed to creep in, are subjected to a duty much too high to allow a bookseller to import them as a matter of speculation. Such is the consequent mental stagnation at Naples, that even works of a religious and perfectly orthodox character have ceased to appear there; and the pious, who desire to possess themselves of the edifying literature of the day, have to order their *trattati* and *discorsi* from Florence and Milan. "The catholic church in Naples," observes Dr. Mayer, "sleeps a sound sleep, and her priests hold watch that none may wake her."—*Foreign Quarterly Review.*

QUALIFICATIONS OF A MISSIONARY TO THE SOUTH SEA ISLANDERS.—The object of missionary exertion in Polynesia is unquestionably important, and no means, separated from religion, seem adequate to the accomplishment of it. Simple instruction in letters and the arts will not suffice. The mind must be roused and alarmed by revelations which respect the eternal state of man; the savage must be made to feel that the eye of heaven is upon him, and that there is a powerful hand ever stretched out to punish or to protect. To effect these ends, the learned and refined are not the best qualified; for there is a delicacy of feeling induced by literary habits, which sinks from the familiar descriptions and bold remonstrances indispensable to the success of the missionary. An illiterate artisan, if animated with zeal, and not ignorant of the first truths of his religion, is, for breaking up the ground of pagan superstition, an instrument better suited than the brightest ornament of a university, or the most eloquent expounder of doctrine in the city pulpit. Such men as went forth in the Duff act as pioneers; they prepare the way for the advance of a more regular force; they cut out a path in the wild thicket or morass by which their successors may proceed to complete the work begun with so much labour; they sow the seed with an unskilful hand perhaps, and on ground little cultivated, but whence, at no distant day, a crop will spring to enrich and beautify the whole land. The missionary in due time is followed by the churchman, who systematises the elements which the other has created. Like a wise master-builder, the latter polishes the materials, already in some degree prepared to his hand, and erects with them an orderly edifice, complete in all its parts, and having for its foundation the lively stones of an apostolical priesthood, qualified to offer the oblation of a spiritual sacrifice. We must look to the next generation for the full effects of the exertions made in the present. The warmest advocates of South Sea missions are most ready to acknowledge that the work is still imperfect, that much evil is yet to be corrected, and all that is good still needs improvement. But it must not thence be denied that a great benefit has been conferred, in which the Christian and philanthropist may rejoice. The leaven of the gospel, indeed, has not hitherto leavened the whole population; so that many are still found who profess not to believe in it, and amongst those who do numbers are Christians only in name, and by their conduct frequently dishonour their calling. Who that is at all acquainted with the progress of our holy faith in past ages could expect it to be otherwise? The directors of missions are not such enthusiasts as to look for miracles.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Rievaulx Abbey.)

THE NOTES OF A TOURIST.

No. II.

THE ABBEYS OF EASBY AND RIEVAULX, YORKSHIRE.

THE county of York abounds with so many splendid memorials of the days of other years, that the tourist, anxious to give an account of his observations, might extend them to a wearisome length. At the present I shall only bring before the notice of the reader two other specimens of the ruins with which this county abounds; purposing, if in my power in the course of this series, again to revert to them. But I think it will be more interesting to my readers to have their attention directed to a wider range than the limits of one county, however large.

EASBY ABBEY, YORKSHIRE.

Easby abbey, in the village of Easby, Yorkshire, is situated on the banks of the river Swale—noted for its picturesque and enchanting scenery—about two miles to the south-east of Richmond; and is supposed to have been founded by Roffald, constable of Richmond, about A.D. 1152.

The parish church of Easby, dedicated to St. Agatha, stands at a considerable distance from the village, and appears to have existed previous to the foundation of the abbey—also dedicated to the same supposed saint—which, though not pre-eminently remarkable for any historical circumstances, must yet prove to the tourist an object of great interest, and well deserves a few hours to be spent in viewing the remnants of its former grandeur.

The Swale is, in my opinion, one of the sweetest of the Yorkshire rivers. It rises in the north riding; passing by Richmond and Catterick, it enters the vale of York, and flows on till, a little below Topcliff, it receives the waters of the Wiske. It joins the Ure at Myton, a few miles below Boroughbridge. The valley of the Swale, or Swaledale, is as romantic as can be conceived.

The manor on which Easby abbey stands was sold, in the reign of Edward III., to the Scropes, lords of Bolton, who, from the revenues with which they endowed it, were regarded as the founders. In the 16th Richard II. "Richard le Scrope, of Bolton, meditated a magnificent donation to this house, for which he obtained a license, namely, a rent-charge of £150 on certain manors of Brignale, Caldwell, Clyff-upon-Tees, Thornton, Seward, Middleton, Quernow, &c., for the support of ten additional canons and two secular chaplains, to pray for the good estate of the founder and his heirs while living, and for their

souls when deceased, as well as those of their ancestors; this on the condition, however, that the abbey and convent should sustain twenty-two poor persons within the abbey for the good of the same souls. Thirteen years before, the same patron had bestowed upon the establishment the manor of Brompton-upon-Swale, valued at £10 3s. 4d. yearly"*.

The abbey, dedicated to St. Agatha, was founded for Premonstratensian canons, who lived according to the rule of St. Austin, as reformed by St. Norbert, a German nobleman, afterwards bishop of Magdebourg; who established the society, about the year 1120, at Premonstratum, or Premonstre, in the diocese of Laon, in Picardy; and who, to quote Mosheim, "employed his most zealous efforts to renew, in its primitive severity, the discipline of the regular canons; which was extremely relaxed in some places, and totally abolished in others." They were also called "white canons" from their habit, which was a white cassock, with a white rochet over it, a long white cloak, and white cap. They were brought into this country shortly after A.D. 1140, and settled first at Newhouse, in Lincolnshire. They had in England a conservator of their privileges, but were often visited by their superiors at Premonstre; under whose jurisdiction they continued till A.D. 1512, when they were exempted from it by the bull of Pope Julius II., confirmed by Henry VIII.; and the superiority of all the houses of this order in England and Wales was given to the abbot of Welbeck, in Nottinghamshire; an abbey for Premonstratensian canons, in honour of St. James, founded A.D. 1153, by Thomas le Flemargh. There were about thirty-five Premonstratensian houses in England.

In the 26th Henry VIII. the annual revenues of the abbey amounted to £188 16s. 2d. The site was granted, in the 4th and 5th of Philip and Mary, to Ralph Gower, and, in the 14th Elizabeth, to John Stanhope.

"By the landscape-painter and the man of taste, the ruins of this house, combined with the scene around them, have never been contemplated without delight. But admiration and rapture are very unobserving qualities; and it has never hitherto been attended to, that this house, though its several parts are elaborate and ornamental, has been planned with a neglect of symmetry and proportion which might have become an architect of Laputa. Of the refectory—a noble room, nearly 100 feet long, with a groined apartment below—every angle is either greater or less than a right angle. Of the cloister-court, contrary to every other example, there have been only two entire sides, each of which has an obtuse angle. From these again the entire outline of the church reels to the west; and, though the chapter-house is a rectangle, the vestry is a trapezium (or four-sided figure, the sides of which are neither equal in length nor parallel). Once more: of the terminations of the north and south aisles eastward, one has extended several yards beyond the other; the choir also is elongated out of all proportion. The abbot's lodgings, instead of occupying their usual situation—to the south-east of the choir—and of being connected with the east end of the cloister-court, are here most injudiciously placed to the north of the church; and therefore deprived, by the great elevation of the latter, of warmth and sunshine. The abbot's private entrance into the church was by a doorway, yet remaining, into the north aisle of the nave. To compensate, however, for the darkness of his lodgings, he had a pleasant garden open to the morning sun, with a beautiful solarium (or summer-house) highly adorned with Gothic groinings at the north-east angle.

"But, to atone for all these deformities in architecture, many of the decorations of this house are extremely elegant. Among these, the first place is due to the great window of the refectory, of which the beauties are better described by the pencil than the pen. This, with the groined vault beneath, appears to be of the reign of Henry III. North-west from this are several fine apartments contemporary, as appears, with the foundation; but the whole line of wall, having been placed on the shelving bank of the Swale, has long been gradually detaching itself from the adjoining parts, and threatens in no long period to destroy one of the best features of the place. On the best side of the imperfect cloister-court is a circular doorway, which displays the fantastic taste of Norman enrichments in perfection. A cluster of round columns, with variously adorned capitals, is surmounted by a double moulded arch, embossed with cats' heads hanging out their tongues, which are curled at the extremities. Above all is an elegant moulding of foliage. Not far beneath is a large picturesque tree (perhaps truly) distinguished by the name of 'The abbot's elm.' The abbey gateway, still in perfect repair, is the latest part of the whole fabric, and probably about the era of Edward III.*" This gateway has circular arches beneath the pointed ones.

It may be well, before concluding these remarks on the abbey of Easby, to advert a little more fully to the order founded by Norbert, which spread throughout Europe with amazing velocity, and the opulence of which very soon marvellously increased. At first the order was so poor that they had nothing which they could call their own except an ass, which carried the wood cut down every morning, and sent to Laon to purchase bread. By degrees, however, riches flowed in; thirty years after its foundation they possessed 100 abbeys in France and Germany: ultimately 1,000 abbeys, 300 provostships, many priories, and upwards of 500 nunneries, were attached to them. The consequence was, property proved their ruin, and the vices which, to an awful extent, disgraced the monasteries some three or four hundred years ago, revelled amongst the monks and nuns of the order of Premonstre. In visiting the ruins of those once splendid edifices —raised, as it was professed, for the glory of God —how depressing is the reflection that they were too often turned into abodes for the indulgence of the vilest passions, and the gratification of the most ungodly and unchaste desires!

* Dugdale.

RIEVAULX ABBEY, YORKSHIRE.—THE CISTERTIANS.

Rievaulx abbey, in the parish of Helmsley†, in the north riding of Yorkshire, presents to the tourist many points of intense interest. It was one of the largest monasteries in the country.

* Whitaker's "Yerkshire," vol. i. p. 113.

† Nearly the whole of the parish of Helmsley belonged to George Villiers, duke of Buckingham, who, after a life of the most profligate extravagance, died at Kirby Mooreside in 1687. The castle of Helmsley is worthy the attention of the tourist.

Situated in a valley, with only a few scattered cottages near, there is about it a solemn stillness and quietness which makes it the more attractive. It was founded in 1181, by sir Walter Espec with Adelina his wife, whose only child, a son, was killed by a fall from a horse at Kirkham; and who came to the determination, having now no heir, to devote the greater part of his possessions to the use of the church, by the advice of his uncle William, rector of Gartoux. Sir W. Espec also founded a priory at Kirkham, dedicated to the Holy Trinity, and situated in a pleasant valley, watered by the river Derwent, the fine Gothic tower of which, covered with ivy, was blown down in 1784; and also another abbey, dedicated to the virgin Mary, at Warden, in Bedfordshire. "In the reign of Henry I.," says Burton, "flourished St. Bernard, abbot of Clareval, a man full of devotion and chief of many monks; some of whom he sent into England about A.D. 1128, the twenty-eighth of Henry the first, who were honourably received by both king and kingdom, and particularly by sir Walter L'Espee, who, about A.D. 1131, allotted to some of them a solitary place in Blakemore, near Hamelac, now Helmsley, surrounded by steep hills, and covered with wood and ling, near the angles of three different vales, with each a rivulet running through them, that passing by where the abbey was built being called Rie, whence this vale took its name; and this religious house was thence called the abbey of Rieval. The descent of this valley reaches chiefly from north to south. Here William the first abbot—one of those monks sent by St. Bernard, a man of great virtue and excellent memory—began the building of the monastery, dedicating it to the virgin Mary, which the said Walter L'Espec amply endowed."

Pope Alexander the third took Rievaulx under his immediate protection by a bull dated A.D. 1160, enjoining that the Cistertian order should there continue for ever; and Alexander the fourth extended their privileges. At the suppression of the monasteries there were an abbot and twenty-three monks.

It may be interesting to the reader to give some particulars respecting the Cistertian order—a name obtained from the original convent Citeaux, near Dijon, in the diocese of Chalons; where the order was formed in 1090, by Robert, abbot of Moleme, in Burgundy. About 1199 they were possessed of 1800 rich abbeys in different countries. Before the reformation many of their abbeys had ceased to exist, and during the period of the French revolution they were reduced to a very few convents in Spain, Poland, the Austrian dominions, and the Saxon part of Upper Lusatia. The order was chiefly indebted to St. Bernard of Clairvaux for their prosperity. Descended of a noble family in Burgundy, he was born at Fountaine, a village of Burgundy, A.D. 1091—in 1113 he entered the monastery at Citeaux, and two years afterwards was made abbot of Clairvaux. He lived in an austere manner, and his eloquence was most inspiring. To him Innocent II. owed his right of investiture in Germany, and he educated Eugenius III. He refused all further promotion, his exertions being always devoted to the extension of Christian principles. Luther, in writing of him, says, "If there ever has been a pious monk who feared God, it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the globe." Mosheim speaks of him as a man "whose zeal was ardent beyond all expression, and whose influence and authority were equal to his zeal." Milner states him to have been a strong inveigher against the vices of the popes, and the various evils of their ecclesiastical administration, even while he strictly contended for the supremacy of the papal see*.

The Cistertians dedicated themselves to a contemplative life, their rules being adopted from the Benedictines. They freed themselves from the jurisdiction of the bishop, and formed a spiritual republic; the body was governed by a council, consisting of the abbot of Clairvaux as president, the abbots of La Ferte, Pontigne, and Morimond, and twenty other definitores, under the superintendence of the pope.

The Cistertians performed their devotions seven times within twenty-four hours—the nocturnal at two in the morning, matins at six, tierce at nine, the sexte at twelve, none at three, P.M., vespers at six, compline at seven; at eight they retired to rest, and slept till two. If they chose they might go to bed again after the nocturnal service; but after matins they were not allowed to do so. At the tolling of the bell for prayers, all other business was suspended. Those employed abroad on the business of the house were specially recommended to divine protection. They walked out two and two, as a guard on their conduct, to prompt them to good thoughts, and furnish them with a witness of their behaviour. Every day in lent they fasted till six, P.M.; they slackened their refreshments, allowed less time for sleep, and spent more in devotion; but they were not permitted to go into voluntary austerities without special leave from the superior. They did not converse during meals, but listened to the scriptures read at the time. The readers, waiters, cooks, &c., dined after the rest had finished. Those sent abroad and expected to return at night were forbidden to eat till they returned. The compline, solemnly sung, concluded with this verse, "Set a watch, O Lord, before my mouth, and keep the door of my lips." They slept in one large room in separate beds, consisting of a small blanket, rug, and pillow. For small faults they were excluded the public table, and for greater they were debarred religious communion and attendance at chapel. Incorrigible criminals were expelled; but a penitent was again admitted on condition of losing his seniority, and being placed the last in the convent. Every monk had two coats and two cowls, and, when they had new clothes, their old ones were given to the poor. The superior dined alone. To banish idleness the monks, in addition to prayer and the reading of religious works, instructed youth in reading, writing, and cyphering, in the doctrines of Christianity, in manual labours, including mechanics of every kind.

How different is all this from the spirit of the gospel, which, while it does not for a moment (how could it?) encourage laxness, sets forth the liberty wherewith Christ has made his people free. For ever be had in remembrance—in *revered* remembrance—the names of those who, even unto blood, sealed their testimony to the glorious doctrines of the reformation—I would rather say the doctrines of the inspired word of the Almighty.

* A lengthened account of St. Bernard will be found in Milner, cent. xii.

The church and the refectory are the principal portions remaining of Rievaulx abbey. The whole length of the building is supposed to have been about 355 feet in length; the choir being 144 feet long, and 63 wide; the transept 118 feet long, and 33 wide. The abbey has been in the possession of the Duncombe family since A.D. 1695; by one of whom a splendid terrace, overlooking the romantic ruins, has been constructed on the neighbouring hill, and whose splendid mansion near Helmsley is an object of great interest.

RELIGION IN OTHER LANDS.

No. V.

SWEDEN.—PAGANISM—INTRODUCTION AND PROGRESS OF CHRISTIANITY.

THE ancient religion of the Scandinavian nations, Sweden, Denmark, and Norway, was paganism in a most humiliating form, though their early history is wrapped up in much doubt and uncertainty. Hertha, or mother earth, however, seems to have been the chief object of their worship, whose orgies were celebrated with very dark and mysterious rites. Their temples were consecrated groves; the invisible symbol covered with a thick curtain, was adored in a sacred wood, in an island, by some supposed to have been the isle of Rugen, the inhabitants of which are represented by Mosheim as in reality no more than a band of robbers and pirates; by others Zealand, or more probably Heligoland. On high occasions the covered statue was carried about with great festivities to several districts, in a chariot drawn by cows, which the priests alone were permitted to touch. The sacred car, with its curtains, were purified in a consecrated lake; the slaves who performed the office being drowned in its waters, that they might not reveal what they had seen, and that the worshippers might be filled with greater awe from this circumstance. Human sacrifices were by no means uncommon. Prisoners taken in war were offered to Mars, whom they revered as the most powerful of the gods.

There is something so degrading in pagan worship, and so revolting to the human mind at all in an enlightened state, that it were as disgusting as needless to enter into specific details of the characters of those imaginary beings who became the object, of worship, that a specification of the deities worshipped in Scandinavia are purposely left out. No good could possibly arise from the perusal, for every one at all enabled to compare a heathen country even with a nominally Christian one, cannot for a moment doubt that his own lot has been cast in a favoured land. He may not act up to his privileges, he may neglect to improve his talents, still he must acknowledge the goodness and mercy of God in causing him to differ from millions of his race. Strange that opposition should have been made to missionary exertions, that so much unconcern and apathy, if not opposition, should have been made. If we are sitting pleasantly under our own vine and fig-tree, woe be unto us if we suffer our fellow-sinners to feed on the grapes of Sodom, or to look for the choice fruit from the blasted and barren fig-tree, from which in vain the traveller may seek for refreshment.

Ansgar, or Anscharius, a monk of Corbey, in Westphalia, accompanied by Aubert, a monk of noble birth, went to Sweden, A.D. 828, by the command of Louis-le-Debonnaire, or Ludovicus Pius, son of Charles the great, in the reign of Biorno III., where he laboured with remarkable success. A great many of the Swedish nobility were converted to Christianity: he baptized the people by hundreds; among whom were Biorno himself.

"In the passage to Sweden," says Milner, "the two missionaries were met by pirates, who took the ship and all its effects. On this occasion Anscharius lost the presents he had obtained from the emperor, and forty volumes which he had collected for the use of his ministry. But his mind was still determined; and he and his partner having with difficulty got to land, they gave themselves up to the direction of Providence, and walked on foot a long way, now and then crossing some arms of the sea in boats. Such are the triumphs of Christian faith and love. They arrived at Berca, from the ruins of which Stockholm took its rise, though built at some distance from it. The king of Sweden received them favourably, and his council unanimously agreed to their preaching the gospel."

On his return to Germany in 831 Louis conferred upon him the highest honours: he was made bishop of Hamburgh, and of the whole church in the north; in which appointment he was confirmed at Rome, by the pope. Hamburgh being destroyed (where he had resided for sixteen years) by the Normans, the church, monastery, and library burned, and having himself escaped with difficulty, he was made bishop of Bremen, where he remained eighteen years. He frequently travelled to Sweden, Denmark, and elsewhere to form new churches, and to establish more firmly the Christian faith. His whole life he devoted to this good work; darkened as his views may have been, he still testified a ready, nay, a burning zeal for the promulgation of what he conceived to be truth. He is highly spoken of by Milner, as a man of the most devoted zeal and piety, although a strong adherent to the church of Rome. He is said never to have commenced any work without commending himself to God in prayer; and as willing to lose and forsake all earthly things for the promulgation of the gospel. He died A.D. 865. He had lived six years after the union of the dioceses of Hamburg and Bremen, and was succeeded by Rembert, his confidant, who wrote his life, and himself presided over the northern church twenty-three years. A dreadful famine, however, ravaged the kingdom, and the silly people imagined it was caused by the resentment of their former deities. They, consequently, endeavoured to persuade Olaus, the governor of the kingdom, to revert to their former pagan, abominable rites; and on his refusal to do so they put him to death.

When Eric, surnamed the good, ascended the throne in 1141, Christianity had been strengthened in Sweden by the assistance of some English, who, at the request of the Swedish monarch, were sent thither by Ethelred, about the year 1001. These were Sigefrid, archdeacon of York, Eschil, Gunichild, Rudolf and Bernard. Eric is described as a wise man, and good clerk; he understood many tongues, was an exact dispenser of justice, and observer of God's law; a terror to thieves and pirates, whom he punished with cruel torments. This last statement, it must be confessed, if correct, leaves little doubt that he was not possessed of

the true spirit of the gospel. Numerous monasteries were erected. In the seventh year of his reign he resolved to make a pilgrimage to Jerusalem, notwithstanding the expostulations of his subjects. At the gates of the cities through which he passed he was met by processions of monks, carrying relics esteemed holy, and the divine blessing was invoked on his enterprise.

In the twelfth century the Swedes were instrumental in introducing Christianity into Finland, the inhabitants of which were extremely fierce and savage, and who made constant inroads into Sweden until, after many battles, they were, totally defeated by Eric IX., and were consequently reduced under the Swedish power. The Finlanders, much against their will, embraced the Christian religion. "The founder and ruler of this new church," says Mosheim, "was Henry, archbishop of Upsal, who accompanied the victorious monarch in that bloody campaign. This prelate, whose zeal was not sufficiently tempered with the mild and gentle spirit of the religion he taught, treated the new converts with great severity, and was assassinated at last in a cruel manner, on account of the heavy penance he imposed upon a person of great authority, who had been guilty of manslaughter. This melancholy event procured Henry the honours of saintship and martyrdom, which were solemnly conferred upon him by pope Adrian IV."

AMERICAN EPISCOPACY*.

By Bishop Doane,

Of New Jersey.

I am happy in being able to state that I am relieved from my apprehensions lest, after all his zealous devotion to the interests of the church in this region, the rev. Mr. Croes might feel himself obliged to leave it. The probability now is, that we shall retain his valuable services there. How the neglect to provide for the comfort of the clergy, which prevails so much throughout the land, can be reconciled even with the outward profession of Christianity, I cannot understand. A religion not from God could never be sustained through one generation by such indifference. Indeed, the priests of no idol system that I have ever heard of have had experience of such parsimony as they who minister at his altars, whose we all are, and to whom the silver and the gold belong. God forbid that there should ever be among us the temptation, much more the disposition, to "feed the flock of God" "for filthy lucre." But let piety, let charity, let common decency forbid that the shepherd be compelled to starve while the flock "fare sumptuously every day." There are faithful ministers of Jesus Christ among us, who give their time and strength, their "soul and body, with all their powers and faculties," having first qualified themselves for the work of the ministry by an expensive education, for a less compensation than the labourer in the field receives; who, when their strength shall be worn out with toil, anxiety, and sorrow, must leave their children to inherit the poverty which they could but share with them in life. I do not mean to say that the lot of the clergy in this diocese is harder than the common fortune of their order; but I do mean to say that it is every where a beggarly inheritance—cruel to them as it is dishonourable to him who sends them. I do mean to say that common justice would require this day that the compensation of every parish minister in our whole church should be doubled at the least; and, until some better provision shall be made for those who spend and are spent in the care of souls, I will not cease, while I remain in this tabernacle, to raise my earnest and indignant protestation. I take this occasion to say publicly, what I have always held in conversations with my respected brethren of the laity, that wherever it is possible —and to a strong will there are few things that are impossible—it is on every account better that the salary of the clergy should be raised by rents assessed upon the pews than by annual subscriptions*. The money is procured more easily; the amount can be better ascertained beforehand; it has less the aspect of a personal favour. The system of subscriptions is most effectual in harassing the clergy with uncertainty, and in subjecting them to an undue dependence. Put the case to yourselves, my beloved brethren of the laity, that your recompense as physicians, or as lawyers, or as merchants, or as farmers, or as mechanics, were so paid; and think how you would bear it.

Make your minister comfortable; make him feel that he is independent. Never tempt him to withhold the truth, lest his children starve by it. Never tempt him to discourage among you every application for that charity which is "twice blessed," lest his own living be so much diminished. Love him as a brother or a father; and so minister to his necessities, and them that are with him. Honour him as the messenger of God; and so dignify yourselves, and glorify our common Lord. * * *

But there are two other things which we must also do: we must attend more diligently to the religious education of our children, and we must provide more liberally for the maintenance of the ministry. The former duty is incumbent chiefly on Christian parents; the Christian ministry aiding, encouraging, and directing their exertions. The latter rests with the beloved laity in general.

Let the ministry of reconciliation be duly regarded as God's ordinance for the saving of souls; let children be instructed, from the very first, to look to its life of toil and self-denial as the most acceptable service which man can yield to God; let Christian parents recognise the gift of God, as holy Hannah did, by lending of their children to the Lord; let no child be sent to any school which is not, to all intents and purposes, a seminary of the church, in which sound learning and good manners, based on the word of God, are crowned and sanctified by piety and prayer; let the pastors of the flock retain their hold upon the lambs, feeding them with food convenient for them, and gently guiding them, by precept, influence, and example, to the green pastures and still waters of a holy life—and there will be no want among us of Samuels and Timothys. We may rely with perfect certainty on the sure word of promise—"They that seek me early shall find me." The tender vine that is trailed to the pillars of the sanctuary, and has learned to twine itself about the holy altar of our God, will not turn lightly from the

* From the "Journal of the Fifty-sixth Annual Convention, 1839."

* Those who are raising a crusade among us against pews should read and consider this.—Ed.

peacefulness of its still shelter to the rough winds and stormy weather of the world.

It cannot be doubted that, to discharge our duty to the world and God, a ministry increased ten-fold, an hundred-fold, a thousand-fold, is needed. The church cannot too soon contemplate her great duty, nor too zealously prepare for it. When the hearts of our young men, through the blessing of God upon domestic piety and the fidelity of pastors, shall be turned to the Lord, and prompt to answer the prophetic question, "Whom shall we send, and who will go for us?" "Here are we, send us"—there must be large provision for their preparation for the ministry. The priests' lips are to keep knowledge; but it must be first acquired. Instead of two or three starveling schools of the prophets, we need one at least in every diocese; and one, larger than all the rest, to train up missionaries for the world.

Nor is the church's duty done when men are educated for the ministry. Flesh and blood, though it be the preacher of the everlasting gospel, must still be clothed and fed. The labourer is not only worthy of his hire, but—now that miracles are ceased—must be dependent on it for his "daily bread." The "gospel of the kingdom" must be sent to men; not wait till men send for it. Who sent for Jesus Christ from heaven? What human message called the apostle into Macedonia? How long before Athenian wisdom, or Corinthian fashion, or Ephesian wealth would have sent after Paul and Barnabas? The application to the gospel of the rule of political economy, which makes the demand and the supply reciprocal and equal, is most unphilosophical. Men do not want the gospel; they do not want its strict morality; they do not want its penetrating holiness; they do not want its free salvation. They think that they are rich and increased with goods, and have need of nothing; and do not know that they are wretched, and miserable, and poor, and blind, and naked. Before men know that they have need of Christ, he must be preached to them. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Our supply must precede and create the demand. The church, whose privilege it is to "preach the gospel to every creature," has also the privilege to "be at charges" for it. And it is a privilege: "It is more blessed to give than to receive." The highest happiness and most transcendent glory is his, who openeth his hand and filleth all things living with plenteousness. Next to his will be the happiness and glory of his spouse, the church; when, roused to the dignity of her high calling, and supplied with riches as from a river, she too can open her hand, and satisfy the longings of every living soul.

The offerings of the church for the current year have amounted to 1,717 dollars. I am sincerely thankful for thus much; but the diocese needs more. If you could know the difficulty which I experience in providing, from this scanty pittance, for the wants of feeble parishes and suffering clergymen, I am persuaded you would set about the remedy in earnest. The largest amount received in any year has been about 1,800 dollars. Let it be observed and remembered, 700 persons, paying 5 cents every week, would have contributed in one year a larger sum. Is this the rank and file of churchmen in New Jersey? Is this the maximum of individual contributions? Is it only after this measure that the Lord hath prospered you? Are you contented that, for the next year, he measure his blessings by the standard of your practice?

Brethren, you are my constituents. You set me here to watch for souls. I am but your almoner; I can but apply your alms. You are my estate; I can draw only upon you. Shall I not draw, or will you permit my draught to be dishonoured? We need—imperiously need—in addition to all that is now called for in aid of feeble parishes, the entire support of at least two missionaries to travel through the diocese. There are places in abundance that desire our ministry; there are clergymen in abundance that desire to come among us. Tell me, brethren, I beseech you, tell me what I am to do.

MINISTERIAL ENCOURAGEMENT.

DURING the middle, and towards the close of the last century, Mr. Burnett, a clergyman, officiated at the church of Elland, a small town in a very populous district in Yorkshire. He was a man of considerable erudition, of great natural abilities, and of the most eminent and exemplary piety. His eloquence was distinguished rather by strength and point, than by copiousness or polish, but his lucid illustrations of the truth, his extensive and accurate knowledge of the gospel, his earnestness of appeal, and the energy with which he applied his subjects to the consciences of his hearers, rendered him pre-eminent among the preachers of his vicinity. Added to all this, his blameless life, his uncompromising integrity, his unwearied diligence, and his unhesitating attention to every call of duty and benevolence, secured for him the respect and affection of the inhabitants of the town and the surrounding country.

With these qualifications, and thus held in universal esteem, it was no wonder that his church should be constantly crowded with hearers, and that many of the neighbouring families, distinguished by their respectability and influence, should attend upon his ministry. Of several remarkable instances of usefulness which occurred during the life of this eminent and excellent man, the following is worthy of preservation.

The concourse of persons who resorted to Elland church during Mr. Burnett's residence there, naturally excited the curiosity of the frivolous and the idle, vast numbers of whom were accustomed on the sabbath-day to throng the yard surrounding the edifice, for the purpose of gazing upon the people entering and returning from the church; and it was usually the case with the profligate youth of the neighbourhood, after making their remarks upon the congregation, to conclude the day in the wretched haunts of vulgar merriment and debauchery. There was a young man residing about two miles from Elland in comparatively humble life, whose vigour and vivacity had obtained for him some distinction among his companions, who were at the same time corrupted by his detestable and dangerous example. This young man had contracted a virulent animosity against Mr. Burnett, whom he was accustomed to abuse

on every occasion, and whose sacred character did not always preserve him from the direct and personal insults of his ignorant and malicious enemy, who frequently endeavoured to incommode him by vexatious annoyances.

One sabbath morning a number of young men, among whom the individual just mentioned was one, assembled for the purpose of spending the day together in amusement and intemperance. They spent a considerable part of the day according to their intention, and sauntered in a body into Elland church-yard, just as the afternoon service was commencing. Their merriment was so excited by their impertinent animadversions upon the persons who were entering the church, that they determined to remain to have the same gratification when the congregation was dismissed. Some of them proposed to the young man just mentioned, to go into the church. He refused with a profane exclamation of contempt. Strolling, however, round the church, fatigued by the previous exertion of the morning, and the extreme heat of the weather, he threw himself upon an elevated tombstone, which he was not aware was immediately beneath an open casement. Through this window, he heard Mr. Burnett's voice, and every word distinctly fell upon his ear. He heard of the awful sentence of the law pronounced upon the transgressor, and of the unhappy and destitute condition of the sinner who was guilty of rejecting the Son of God. First he became interested, then attentive, then alarmed, and finally convinced of his lost and undone condition. He stole secretly away from his companions, and finding a place to which it was unlikely any intruder could approach, he began for the first time to ponder upon the question, "What must I do to be saved!" Oppressed with uncontrollable anxieties and fears, he yet had no one to whom he could open his mind, or from whom he could obtain the information he desired. He procured, however, a bible, and by its diligent perusal, and constant attendance upon the ministry of Mr. Burnett, he soon was led to cast his everlasting all upon the salvation and atonement of Christ. The clergyman soon perceived that the person who had formerly grieved and insulted him, was now continually sitting at his feet, and eagerly receiving his instructions. He soon obtained an interview; the ingenuousness, the natural disposition and talents of the young man, secured his warmest affection, which he continued to display to the day of his death. The young man himself became an eminent Christian; his attainments in the knowledge of the scriptures were almost unparalleled. When he had arrived at years of maturity, he became most useful by his advice and direction to young persons, who were entering upon the path which he had trod; he was valiant for the truth, and active in its service; and when his work was done, at the advanced age of between eighty and ninety years, he was suddenly removed when in the attitude of prayer, without a sigh or a struggle, to unite with those who had gone before him to the world of everlasting rest.

REASONS FOR JOINING THE ESTABLISHED CHURCH*.

It is known to you, my readers, that I was not educated in the peculiar principles of the established church. When any one changes his opinions in religion, it is apt to produce different impressions on those who know of the occurrence. Some will suppose him to have been actuated by worldly and interested motives; others will consider it a proof of an unsettled state of mind; others, again, who may have reposed confidence in him—more especially if he have been a public teacher of religion—may be grieved, and their faith in the truths of religion shaken; imagining that, if such change their minds on so important a subject, religion must be a subject of uncertainty, and the bible cannot be that divinely inspired volume we have been taught to believe. I have therefore thought it necessary to submit to you, on this occasion, some of the reasons which have induced me to embrace the principles of the church of England.

I trust, then, I have complied in some measure with the injunction contained in the first part of the text, by proving, to my own satisfaction at least, the truth of the principles I have embraced; and it is my earnest desire to practise the remainder by holding those principles fast, and recommending them to others as "worthy of all acceptation." I dare not hope, however, that all who hear me will view the subject precisely in the light that I do; or that arguments, which appear to me convincing, will be equally so to all. If I can succeed in impressing upon them the conscientiousness of my own belief, one object at any rate will be gained—I shall be justified in my profession, and they will be more open to my arguments on other occasions and upon other subjects.

I by no means think it desirable for men to be lightly given to change in things pertaining to religion, but we should not press our censures too far upon this point. Our opinions on this subject are generally formed at an early period of our lives, by the circumstances in which we are placed, and when our judgment is immature; and if, in an after period of life—by reading, reflection, and observation—we are led to believe that our first formed notions were erroneous, candour requires we should pronounce those hard words—"I was mistaken." I may add here, that, in the change which has taken place in my sentiments, there is nothing affecting the great fundamental truths of divine revelation; on the contrary, advancing years have only confirmed my conviction of the truth and importance of the religion of the bible, and of the insufficiency of all other means to make us truly happy either in time or eternity. I would also observe further, that I do not state my reasons for preferring the church of England in a spirit of hostility to any other denomination of Christians: I trust I can cordially say—"Grace be with all them who love the Lord Jesus Christ in sincerity," by what name soever they may be distinguished, or in what country soever they may be placed. But, believing

* From "The claims of the Established Church of England to the favourable consideration and affectionate support of British Christians;" a sermon preached at Sydney Mines, Cape Breton, by the rev. William Elder.

the prevalence of truth to be conducive to the best interests of religion, I will endeavour to set it before you in love.

It will be unnecessary for me to say much respecting the circumstances which led to my embracing my present sentiments. Though educated in the principles of dissent, and not without the usual prejudices against the establishment I was early led to form a very favourable opinion of many of her divines. I remember particularly reading, when young, a portion of the works of the rev. James Hervey, of Weston Favel, and being much struck with the piety, benevolence, and elegant style of this good man. Advancing in life, and becoming, I trust, more decidedly under the influence of religion, I became gradually acquainted with the characters and part of the writings of archbishops Usher, Tillotson, and Leighton, as well as those of bishops Hall, Beveridge, Burnet, Wilson, and Horne, together with those of other divines of the church of England. Being much instructed and edified by their writings, I could not but entertain a favourable opinion of the church to which they belonged. So, upon examining the book of common prayer, although in a cursory manner, I failed not to perceive how greatly it was in accordance with scripture, and how well calculated for edification. When I further understood there were above ten thousand parish churches in England, wherein these evangelical services were performed every sabbath, besides those in the colonies, I could not but feel a persuasion that the established church was eminently useful in promoting the temporal and spiritual welfare of the people.

I had at this time imbibed the idea that no very determinate plan of church polity and government had been laid down in the New Testament; and I consequently believed the church of England to be a awfully constituted church of Christ, without investigating or even knowing the peculiar claims she puts forth to that effect. I may here observe, that a gradual change had for some years been taking place in my mind, in some measure unknown to myself. I had at an early period of life been an advocate of popular church government, believing every member to have a right to a voice in the election of officers, and the management of church affairs. Subsequent experience led me greatly to doubt the propriety of these sentiments, and to believe that what is generally termed "the voluntary system" in religion is of a very unstable and fluctuating nature.

Under the influence of these doubts, I was led to examine more closely the peculiar claims of the established church; and, having procured books upon the subject, I proceeded, with prayer offered up to the Father of Lights for divine illumination and guidance, to read them with candour, and diligently to compare them with scripture. As the result of this careful examination, I came to the conclusion that the church of England approaches nearer to the standard of the primitive church, as exhibited in the New Testament and in the writings of those who flourished in the first centuries after the introduction of Christianity, than any other denomination with which I am acquainted. My investigations also further proved to my own satisfaction, that her book of common prayer is in entire accordance with the bible, most happily calculated to prove a bond of union among those who use it, and a valuable means of promoting their spiritual advancement and welfare. I would wish to record my deliberate opinion that the sincere use of this excellent liturgy by every person throughout the British dominions would most essentially contribute to the best interests of Christianity.

THE DELUGE:

A Sermon,

(For Sexagesima Sunday),

By the Rev. H. A. Herbert, B.A.,

Curate of Elderefield, Worcestershire.

2 Pet. ii. 4, 5, 9.

"For if God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;" "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

According to the wise appointment of our church, the first blessing and the first curse pronounced by the Almighty upon man was read in your ears last Sunday morning; but, inasmuch as their full accomplishment did not forthwith take place, the Saviour promised in the blessing not having bruised the serpent's head until many ages after the expulsion of the guilty pair from paradise, when they only partially underwent the curse; and since the denunciation referred to by the woman in her conversation with the serpent—"in the day that thou eatest thereof thou shalt surely die"—seems nullified by the extreme length of her husband's life, extending to nine hundred and thirty years; for these reasons it comes to pass that the above "sure word of prophecy" meets with too many inattentive hearers. I appeal to some of you, my brethren, whether, if it has not seemed an idle tale, you have not nevertheless considered it as a subject you had no concern in, and of interest exclusively to those to whom it was in the first place delivered? This disinclination to a personal application of this or that passage in holy writ, I beseech you to check as much as possible, as you would avoid imbibing the spirit and incurring the charge of infidelity. Rest assured that you will soon be led to view the whole of scripture in the light of an "old almanack"—perhaps of service when originally composed, but now for a long time out of date, and therefore to be laid aside unopened—if in its very introduction you find some things undeserving your attention. And how can we suppose you will lend an ear to its other promises and threatenings, when you disclaim all part and lot in a prediction

confessedly involving the most important consequences to the human race? Sensible how prone her members are to fall into the above mistake, the church loses not a moment in forearming them against it, but takes the earliest opportunity of presenting to their notice a special case of a promise and a threatening fulfilled; I allude to the contents of the two first lessons respectively appointed for last Sunday evening's and this morning's services. In the former, they read how God, provoked by the wickedness of mankind, expresses his determination to destroy them by a flood—Noah and his family excepted, and whatever individuals (for this likewise appears implied) should meanwhile repent, and seek admission into the ark with them. The latter lesson discovers them restored to dry land in safety, having given heed to the divine warning, which their ungodly contemporaries despising, were all to a man drowned. From hence it stands confessed, how secure amidst surrounding perils those remain whom the Almighty has pledged his word to save; while the mournful truth is equally evident that his threatenings, however ridiculed and slighted, will meet with as certain a fulfilment as his promises. This twofold observation will form a suitable groundwork for a discourse, especially since the inspired apostle Peter has turned the above examples of God's mercy and vengeance into a subject for encouragement and admonition. "For if God"—I carry on these words from the preceding verse—"spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." This instance (in common with some others adduced in the context) of the righteous rescued by divine interposition from the destruction judiciously inflicted on the wicked, the apostle proposes as a specimen of God's general dealings with his creatures, in order that they may act accordingly. Meanwhile a cursory review of so memorable a transaction, interspersed with a few explanatory observations, may through his blessing serve more effectually to prepare you for the instruction which the subject is so well calculated to yield.

The sixth chapter in Genesis opens with informing us of this lamentable fact, that, as mankind multiplied upon the earth, their sins multiplied in proportion. The infection was so general that they, who in comparison might be called the sons of God—probably the descendants of righteous Seth and the inheritors of his righteousness—were enticed to connect themselves with the daughters of men, or the irreligious posterity of Cain. From this intercourse sprang a race called giants, persons of extraordinary strength and stature, which enabled them to exercise all sorts of violence and oppression. In process of time the influence of their enormous wickedness took such deep root, and so extensively prevailed, that, every good principle being hereby eradicated from the heart of man, "its thoughts and imaginations were only evil continually." In vain did the Lord hold out the threat that his Spirit would not always strive with man, but that, provoked by their obstinate resistance to his outward admonitions, and to their inward checks of conscience, he would leave them finally to be hardened in sin, and ripened for destruction. In vain did he allow them a long reprieve of one hundred and twenty years, in order that not one might plead ignorance, and complain that he perished for want of warning. Judgments and mercies were both thrown away; so that, his patience wearied out, God resolved on letting the whole weight of his indignation, long suspended, fall at length on their devoted heads. "It repented the Lord that he had man"—he (so to say) felt as one of us would feel who purposed to undo what he had done before; "and it grieved him at his heart" that he had bestowed so much upon him. Accordingly he determined on the total destruction of almost every living thing that he had made, the prevailing wickedness being too inveterate to yield to any milder remedy. "And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." The event showed his threat was far from an empty word: "Hath he said, and did he not do it? or hath he spoken, and did he not make it good?" With infinite ease he brought "a flood of waters upon the earth, to destroy all flesh wherein was the breath of life from under heaven;" so that "every thing that was in the earth should die," but by a process to which Omnipotence was alone equal. "The fountains of the great deep were broken up, and the windows of heaven were opened;" that is, the waters rushed out from the hidden caverns in the bowels of the earth, and the clouds poured down their rain incessantly in cataracts or spouts for the space of forty days and forty nights; nay, for one hundred and fifty days the flood more and more increased, until it rose full eight yards higher than the summits of the loftiest mountains.

Should this account of what in the present day we can have no experience appear startling

to any person here, let it be remembered there is nothing too hard for God; and that to harbour doubts respecting the fact of the universal deluge, because seemingly impossible, savours of their presumption who inquired, "How are the dead raised up, and with what body do they come?" It is no more incredible that God should drown the world than that he should raise the dead, or that by his almighty power he should cause the waters above the firmament and the waters under the firmament to meet together, than that he should have ever separated them; of which nevertheless the first chapter in Genesis assures us. But, not contented with thus partially disposing of the difficulty, I shall proceed to satisfy your minds more fully, and show that, independently of scripture evidence, the reality of this awful catastrophe rests on indisputable testimony.

In the first place, it is confirmed by the traditions of it which have universally prevailed. If such an event had ever happened, it is natural to expect some traces would be found in the records of pagan nations, as well as in those of revelation. We discover this to be the case: a tradition of the deluge, in many respects accurately agreeing with the Mosaic account, has been preserved with few exceptions among the heathen. It is indeed a very remarkable fact that the memory of almost all of them reaches unto, and ends in, the history of this event, even of those nations which were unknown until discovered by enterprising voyagers and travellers, and that traditions of it were kept up in all the rites and ceremonies of the fertile world. Besides, these evidences are derived to us from people who were of different ages and countries, and in consequence widely separated from each other, and, what deserves especial notice, who did not know in many instances the meaning or the importance of the intelligence they transmitted.

Take but a few of these traditions by way of specimen, for to enumerate them all would take up a small sized volume. One of the wise men of ancient Greece mentions the great deluge in which the cities were destroyed, and useful arts were lost, and suggests that this took place before the particular inundations celebrated by the Grecians. He plainly thought there had been several deluges, but one greater than the rest. Among the many Roman witnesses to this point, I would especially single out one, since he observes that a dove was sent out of the ark, which, entering into it again, was a sign of the continuance of the flood, but afterwards flying away was a sign of serene weather. We also find accounts of the above catastrophe among the Egyptians, Indians, and Chinese, and, as may naturally be expected, more fresh and full in countries near the scene where the history of it was written. But what is most extraordinary, traditions of this nature are in the mouths of the Americans and South Sea islanders; one of whom is stated to have said that their supreme God, a long time ago, being angry, dragged the earth through the sea, and their island being broken off, was preserved. Their distance from the old world precludes the possibility of these people receiving their information thence; so that it must needs have been derived from the actual fact of their forefathers having perished in the universal deluge.

But why resort for evidence on this point to distorted statements and faint allusions, when ample proof meets our eye, nay, forces itself on our observation? Though above four thousand years have elapsed since the destruction of the antediluvian race, the earth on which we tread produces everywhere decisive marks of having been at one time overspread with water. What moderately informed person knows not that in Italy, France, Switzerland, Germany, England, and other countries far distant from the east, even in western Africa, and America, yea, on the tops of the highest mountains more than sixteen thousand feet above the level of the sea, there are found whole trees sunk under ground, together with shells, skeletons of fishes, and marine animals of every kind? What observant traveller has not remarked the northern part of this world of ours, from the extreme east to west, strewed on its hills and dales with blocks of granite and other rocks of enormous magnitude, which have drifted (mostly in a direction from north to south) a distance sometimes of many hundred miles from their native beds, across mountains and vallies, lakes and seas, by a force of water of such rapidity as no stream in the actual state of the globe can equal? How possibly could such changes have taken place, save by a universal deluge? Nor is there the least difficulty to find a sufficiency of water to cover the earth to the above-mentioned height. What with that now sunk in recesses towards its centre, or wafted through the air under the form of clouds and vapour, it has been experimentally proved that the present quantity is amply abundant for the purpose.

But before a Christian congregation such reasonings are unnecessary and uncalled for. It is enough to us that earth, winds, and sea obey the Almighty, and do his pleasure; enough to us that such a remarkable event has taken place, without mooting the infidel objection—how? The very stones beneath our feet would cry out against us, did we refuse ascribing the shells and fossils we often

view imbedded in them to the real cause. Far more becoming will it be to adopt the sentiments and language of one* in whom the love of science was ever subservient to regard to revelation. "I conclude," says he, "that, if there be any fact well established in geology, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated further back than five or six thousand years. This revolution has on the one hand engulfed and caused to disappear the countries formerly inhabited by men, and the animal species at present least known; and on the other has laid bare the bottom of the vast ocean, thus converting its channel into the now habitable globe." I trust, my brethren, the tendency of this digression will be to build you up more stedfastly in your most holy faith, and so to secure, if possible, your more marked attention to the remainder of my discourse.

The effects of the inundation just spoken of and dwelt on, were truly terrible. It swept away the whole existing race of men, one family alone excepted. "They did eat, they drank, they married wives, they were given in marriage, until the flood came, and destroyed them all." Thus they encouraged one another in contemptuous disobedience; and, if any were at all disposed to pay regard to the divine warning, they either procrastinated or were afraid of being singular.

But what must have been their feelings when, at the appointed time, it began to rain in so extraordinary a manner, and continued to do so from week to week incessantly, the waters still rising, and following them to the eminences on which they ascended? "The bolder part," in the words of bishop Hall, "hoped to overrun the judgment, and, climbing up to the high mountains, look down upon the waters with more hope than fear. And now, when they see their hills become islands, they climb up into the tallest trees; there with paleness and horror at once look for death, and study to avoid it, whom the waves overtake at last, half dead with famine, and half with fear." What expressions of self-condemnation must they then have mingled with their expiring groans! How must they have cursed their own folly in despising the Almighty's admonitions and the preaching of Noah, jointly calling them to repentance! And, however they may have laughed him to scorn while building the ark, what an envious eye must they have cast at it, bearing himself and his over the angry billows that were ingulfing them! Could they have stifled the sad reflection that exclusion from this happy party was owing entirely to their own fault, the very contrast between their respective states would have been sufficient to enhance the sufferings and deepen the groans of the drowning wretches. But when to this were added the prospect of being thrust out of God's heavenly kingdom, into which the lodgers in the ark would to all appearance one day enter, and the conviction of having none save themselves to blame for this sad destruction, surely the weeping and wailing of condemned sinners in the place of torment would come the nearest to the bodily and mental agonies experienced by men thus circumstanced.

The mention of the above small remnant rescued from the general destruction, reminds me of the seasonableness of saying a few words in turn on them. These were Noah and his family, the former of whom is introduced to our notice by this complimentary testimony to his character—"Noah was a just man and perfect in his generation." "Perfect," to quote the words of bishop Horne, "not as the holy Jesus was perfect, or as the spirits of the just men are to be made perfect in heaven, but with such perfection as man can attain to in this state of pilgrimage, not by sinless obedience, but by repentance and faith, by pardon and grace, and by a service acceptable to God in Jesus Christ. Thus was Noah perfect in his generation, or in the age in which he lived, persevering in his integrity, when all around him was infidelity and idolatry, intemperance and debauchery, riot, violence, and confusion." He moreover, as the text styles him, was "a preacher of righteousness." "Not content to save himself from that untoward generation, he strove continually to save others also, by declaring to them their sin and danger;" and his pious efforts were not wholly thrown away. His family seem to have benefited by his precepts and example, by being made partakers of the same method of preservation as that vouchsafed himself. This was, as you must already be aware, the ark which God directed him to build—a wooden vessel made with three decks, and divided into many little cabins; it was pitched within and without to keep it tight and sweet, and lighted from the upper part, probably by one window reaching from end to end. Its magnitude was immense, being about a hundred and sixty yards in length, twenty-seven in breadth, and sixteen in height. Thus it was vastly larger than our greatest ships; and learned men have shown that these dimensions were far more than necessary to contain all the animals to be preserved, and sufficient provision for them. There were some of every sort of bird, beast, and creeping thing, and, since it would have exceeded human means to collect this vast variety together, God informed

* Cuvier.

Noah that they of their own accord should come unto him to be kept alive. The patriarch instantly obeyed the divine command. "By faith," says the apostle, "Noe being warned of God of things not seen as yet, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Faith, you see, was the principle that moved him to the task; and O, what need was there for it, when we consider the powerful opposition he had to encounter and overcome! "The difficulty of procuring a sufficient number of oceans for the purpose of deluging the earth, would immediately occur. The seeming impossibility of constructing a vessel within the given dimensions, which should be capable of containing the creatures destined for the preservation of their respective species, together with the various provisions necessary for their support, would be another formidable objection. The care, the labour, the time, and the expence requisite to go through a work of that kind, would afford no very agreeable prospect; and then the circumstance of being shut up in such a place with such company could not but be terrifying. But, above all, it must have been a very severe trial to withstand the incessant scoffs and insults of the antediluvian freethinkers, who, without a doubt, would be frequently assembling to see how the work went on; expressing, perhaps, how very ambitious they were to be present when the lions and tigers should be hunted into the ark, and minutely inquisitive as to the precise method in which it was proposed to navigate the vessel, thus filled, over hills and mountains. In some such manner as this, it is highly probable, that modern test and touchstone of all truth, ridicule, was applied to Noah and his undertaking*." But nothing moved the righteous patriarch. "According to all that God commanded him, so did he." Being once well assured, upon sufficient evidence, what the will of God was, he suffered no appearances of things or opinions of men to discourage him from accomplishing it. Resting on God's word and promise, he built the ark, and thus condemned the unbelieving world by the undertaking; inasmuch as being a public testimony of his faith, it will at the last day rise up in judgment against their infidelity, and prevent them putting in the plea of ignorance. He fearlessly entered into his house of refuge, and, amidst the unavailing shrieks of drowning millions, sat composedly in its dry cabin until the same hand that shut him in, opened the door and led him forth.

In applying my text to the interesting history thus explained, I would, in the first place, make the many in the days of Noah the subject of a practical address. What a warning lesson does their fate hold out! Still does this globe of ours bear witness to God's vengeance on them. Above, the hills formed by the subsiding of the waters wherein thousands perished; beneath, the valleys hollowed out by their overwhelming rush; around, the relics of animals involved in the like calamity—are imperishable memorials of divine retribution, and solemn calls to unrighteous men "reserved," if so continuing, "unto the day of judgment to be punished." For, though God's temporal judgments do not always keep pace with men's iniquities, this, so far from emboldening us in presumptuous confidence, should lead our minds to the prospect of that awful day when he will assuredly "render to every man according to his works." However the wrath of heaven may at present seem to slumber, the time is irrevocably determined in the counsels of eternity, which will consign over all the workers of iniquity to their deserved punishment. Compared with the fire that then, kindled with the breath of the Lord, like a stream of brimstone, shall burn up the universe, the devastation of the deluge sinks into nothing. "The earth shall be utterly broken down, the earth shall be clean dissolved, the earth shall be moved exceedingly, the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." The sufferers in this fiery visitation will envy even the victims of the flood of waters; for this only swept away men's lives from earth, but that will sweep their souls into eternal torment. If then the Almighty "knows how to reserve the unjust unto the day of judgment to be punished," how necessary is it to live in a spiritual frame of mind, lest the hand of death surprise us while immersed in business or pleasure, even as a thief in the night, so that we find ourselves overwhelmed with irretrievable destruction, while we cry "peace and safety!" Know ye not that your last week, last day, last hour will soon come upon you unawares, if you be not always watching, and with no less terrible accompaniments and fatal consequences than those of the deluge in the time of Noah? Know ye not that, though, "the Lord is slow to anger and of great kindness," yet his Spirit will not always strive with men; and that when they persist in sin, in defiance of his word and the convictions of their own consciences, he will at length totally withdraw from them, and permit them to be hardened to their ruin? Know ye not that every preacher of righteousness, like Noah,

* Bp. Horne's Life of Noah.

slighted, every pious example disregarded, every word of admonition thrown away, will condemn the unbelieving world, and increase their load of judgment? Dare then to be singular, like him. Let his conduct benefit you under the heads of instruction and encouragement, as that of his irreligious contemporaries have, I firmly trust, served by way of warning. "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world."

The more effectually to preserve this consistent course, or the more readily to acquire it, if hitherto unstable and double-minded, pause well, and meditate on those inlets of corruption, those impure sources which gave rise to "the overflowings of ungodliness" in the antediluvian race. The first was the total defection of the heart from God. "Every imagination of the thoughts of man's heart was only evil continually." Though that proneness to, and love of, evil which naturally is engendered of all Adam's offspring, may be here alluded to, yet these words, I conceive, are chiefly meant to teach us to what a mass of corruption the heart may be reduced by want of timely discipline, and that to this neglect may be traced that numerous train of moral evils by which human nature is debased and human society distracted. For hereto scripture accords throughout, and especially in two very striking passages. We are told of persons plunged so deep into immorality and disbelief, that "even their mind and conscience is defiled." Our Saviour has declared that out of the heart proceed the vilest passions and most revolting practices. Seeing, then, how far beneath his fallen self a man may sink by omitting to turn his mind's eye within, and what mischievous consequences must ensue to himself and others, I would earnestly entreat you to apply to yourselves the prophet's expostulation—"Wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee?" On this side the grave there exists a never-ending conflict between the flesh and the Spirit; and therefore a total expulsion of irregular desires cannot be expected. But be assured of this that, while one sinful imagination is willingly entertained, one unlawful passion permanently indulged, you can have no lot or inheritance in the kingdom of God. Thus persuaded, inspect constantly the purity of your motives, the singleness of the ends you have in view, and adopt the sentiments of the psalmist—"I hate vain thoughts"—as the criterion of your sincerity in the task. And O, perform it under the full conviction that you are peculiarly under the inspection of Jehovah; and when tempted to relax your vigilance, because no eye sees you, ask yourselves—"Doth not he that pondereth the heart consider it? and he that keepeth the soul, doth he not know it?" Meanwhile, not contented with banishing evil affections thence, pursue every practicable means of pre-occupying their place with good. Apply diligently to some lawful calling, which will allow you neither time nor inclination to listen to Satan's overtures or suggestions. Study and meditate on the holy scriptures, which possess a sovereign charm against the intrusion of improper thoughts. "Thy words have I hid in my heart, that I might not sin against thee." Above all, cultivate a devotional frame of mind, and unceasingly beseech God's Holy Spirit to assist and direct aright your self examination. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

But, besides keeping your heart within, you must be upon your guard against baneful influence from without, as you would escape the sentence threatened in the text. This lesson, likewise, is inculcated by the flood brought in upon the world of the ungodly. What family in the present day can pretend to a higher character for piety than that which the children of Seth could at one time boast of, distinguished as they were by the honourable title of "The sons of God?" What family could we have expected would have held a more consistent course through life, have opposed a firmer barrier against surrounding immorality and profaneness, and have transmitted a brighter example for the benefit of future generations? Alas! what a different character and condition of this seemingly hopeful race do we learn from the records of inspiration! The professed worshippers of Jehovah were induced to form unhallowed alliances with their irreligious neighbours, which, making way for a rapid increase of wickedness, drew down a dreadful visitation from a patient and merciful God, and hurried millions to the pit of eternal night. Can any fact more awfully represent the heinous guilt and pernicious results of all improper associations? for I would not limit its application to the case of intermarriages, but make it bear on companionship in general, since the sons of God would doubtless not have taken wives of the daughters of men unless a close intimacy had previously subsisted between the parties.

From their imprudence learn caution in the connections which you form and the friendships which you contract. "Enter not into the path of the wicked, and go not

in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." "My son, if sinners entice thee, consent thou not." "My son, walk not thou in the way with them, refrain thy foot from their paths." "Touch not the unclean thing." "Follow not a multitude to do evil." Despise their sneer; brave their ridicule. To such a course can you want motives, while a most affecting one is suggested by the bright side of this eventful history? Behold Noah and his family dwelling secure and happy amidst the judgments that were desolating all mankind besides. They had come out from among the unbelieving world, and kept separate therefrom by a holy singularity, of which now they reap the fruits and enjoy the benefits. In spite of the floodgates of heaven opening from above, and the fountains of the great deep bursting from beneath, and a boundless ocean raging on every side, their vessel rides uninjured, constructed after the design and upheld by the hand of God. Amidst the gross darkness of forty days and forty nights together, he steers it with a pilot's skill through intricate straits, and over the tops of rocky mountains. Meanwhile he restrains the natural ferocity of the animals pent up within; lions and tigers, lambs and doves, and the human inmates, dwelt together for above twelvemonths in perfect peace and harmony. At length the hour of deliverance arrives: they are restored from their temporary prison to the cheerful light of heaven, and are privileged to become recipients of still richer promises and more ample blessings. And ye, my brethren, living "pure and undefiled" in the midst of a crooked generation, shall be rescued by the Saviour's mercy in a far higher and more important sense. The storms and tempests, the corrections and judgments God at times inflicts upon his enemies, shall either not come nigh you, or he will specially interpose in your behalf, and bring you "to the desired haven." While the worldling, disappointed or robbed of his heart's desire, gropes in darkness and desolation, "seeking rest and finding none," you, favoured with the light of God's holy word, and the communion of his Spirit, will bear patiently troubles and bereavements, yea, feel thankful for them; for all things will he make to work together for your good, and the wicked, "snared in the work of his own hands," shall behold with unavailing anguish the most improbable events and persons combining for your welfare, and eventually your complete deliverance will be accomplished. Out of the "waves of this troublesome world" you will be transported to Zion's shore, where the Saviour in whose merits you trusted, and whose commandments you obeyed, and who "knoweth how to deliver the godly out of temptations," will make yourselves, and Noah, and the spirits of just men made perfect, joint partakers of eternal bliss, and recompense the sufferings undergone for his sake on earth with "a crown of glory that fadeth not away."

ABYSSINIA.

We learn that letters have been received from Dr. Beke, dated Dima, 15th Dec. last, from which it appears that Dr. Beke quitted Angolálla on the 19th of October, for Angórcha, in the country of Abba Moalle, a powerful Galla chieftain, whose possessions extend nearly, if not quite, to Abai, where he was to remain until the return of this chieftain from accompanying the negus (the king) on an expedition, after which he was to provide for the traveller's crossing the Abai in safety. He describes the country as level and rocky in the immediate vicinity of the river Chácha, but as afterwards becoming gently undulating and beautifully fertile. This country was formerly conquered by the tribe of Abichu Gallas, who still continue to occupy it, but are now the peaceable subjects of the negus, and profess Christianity. Proceeding nearly in the same direction, he next reached the Amba or Hill-fort of Dey, the residence of Aito Bisáner, the governor of the province of Mórath, at an elevation of 7,887 feet above the sea, being from 600 to 700 feet lower than Angolálla; it is a fort of much importance, being situate at the junction of the Adabai and Bérsena, and is the key to the high plain country to the west, at the same time that it commands the mountain country below it in the opposite direction. From this station the road descends by a chasm in the rock to the town of Debra Beserát, belonging to the monastery of Siena Markos, a celebrated Abyssinian saint, which is situated at the east end of the village. At Wúla, Dr. Beke was treated with great civility by the wife of the governor, he himself being absent. Although she was not visible, her servants, who were in attendance at all hours, reported to her his slightest wants, which were immediately satisfied. From this place he directed his course to Angórcha, situated on the summit of a ridge of mountains, so narrow that a view is obtained at the same time on both sides—up the valley of the Ziéga Wodiam to the left, and the Sáfa on the right.

Continuing his progress through a generally well-cultivated country, and passing many populous towns and villages, in which he almost always met with a kind reception, Dr. Beke reached the banks of the river Abai on the 24th of November, about 3,000 feet above the level of the sea, which gives a fall of little more than a foot per mile during the remainder of its course to the Mediterranean. In crossing this river, he met with considerable difficulty and some danger, and lost part of his baggage, which he was obliged to unpack and put into bags consisting of entire sheep-skins, which were made water-tight. His wish had been to have constructed a raft; but this was positively resisted by the people who were sent as a convoy with him. They said that they and their river

knew nothing of such things; the baggage was therefore all turned out on the beach, and crammed into the skins; on which Dr. Beke and his servants undressed, and binding the bags in front of them, entered the river. A man with gourds lashed to his back was placed on each side of the several travellers to support them during the passage across. From this process, and from the necessity of leaving some portion of his baggage on the bank to be sent after him, Dr. Beke's loss was considerable. On reaching the Godjam side of the river, he pursued a northerly course. After some days' journey, he observes, "This country, I already find is very different from Shoa; there we cannot move without the negus's knowledge and permission; and, the latter being obtained, every assistance is afforded: here every one appears to be at liberty to go where he pleases; and, no permission being required of the authorities, no facilities are afforded by them."

Dima, Dr. Beke describes as a large town apparently of recent construction, divided into quarters, which are surrounded with stone walls, and having many houses constructed of the same material. The church of St. George is as large, or larger, than any of the kind in Abyssinia; and internally the walls are adorned with paintings much in the style of those of the middle ages in Europe. Some political disturbances which had taken place about the period of Dr. Beke's arrival at Dima, rendered it improbable that his progress would be immediately resumed.—*Friend of Africa.*

The Cabinet.

SAVING FAITH.—The faith which simply believes theoretically is not the faith which justifies; and consequently cannot be the faith which saves. The faith which we are to preach, and by which alone our hearers can be eventually benefited, is the faith which will combine all the powers of the understanding and all the affections of the heart, and concentrate them in a feeling of firm, confidential, and exclusive reliance upon Christ as the only Saviour; and where it has thus grasped him as the only object of dependance, and as the sole medium of peace and acceptance with God, it will re-act upon the character and conduct with a purifying, sanctifying, and transforming energy, which will actuate every faculty, and give a new colouring and complexion to the whole aspect of life.—*Rev. J. Davies, rector of Gateshead.*

GRATITUDE.—The famous oriental philosopher Lockman, while a ave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.—*Bishop Horne.*

TRUE CONSOLATION.—All religious consolation is founded on faith in God, and that on a knowledge of the scripture. There can be no religious consolation without repentance, the first motion towards which is the grace of God producing in the heart effectual conviction of sin; the next is a perception and acknowledgment of the mercy of God in producing this conviction. Confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon, for the sake of Christ. Thus the heart is "renewed" and "created in Christ Jesus to good works," which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God.—*Bishop Burgess.*

Poetry.

A CHRISTIAN'S JOY.

(For the Church of England Magazine.)

EYE hath not seen, nor ear hath heard,
Nor heart of man hath e'er conceived,
The joys by God to be conferred
On those who have his love received.

Some pleasures here they faintly know,
Some flowers of paradise they find;
For they who like the Saviour grow,
Imbibe his holy, heavenly mind:

Like him they feel how blessed to give—
More blessed far than to receive;
How blessed for others' good to live,
And want and sorrow to relieve!

Sweet fruits are these of life divine—
Of seed the Holy Spirit sows:
Who would not say, "May these be mine;
Thus, Lord, do thou my heart dispose?"

Convinced of sin—that fell disease,
Our nature's universal taint,
Curse of each babe on mother's knees,
The dying Christian's last complaint;

By crime in some, by guilt in all—
By death's infliction witness'd too—
E'en in themselves, saints feel the fall;
They feel Christ's love triumphant too.

They feel themselves that love divine,
Surpassing knowledge, borne to men;
That love no language can define,
Which baffles inspiration's pen;

They feel it breathing peace and gladness—
A holy joy, eternal bliss,
A balm to present pain and sadness;
A guard 'gainst doing aught amiss.

Him can they grieve, who died to save them?
Him can they slight, whom they adore?
Him would they leave, who'll ne'er forsake them,
But safely keep them evermore?

Shall any pain or sorrow sever
A Christian from his Saviour's love?
Not height, or depth, or creature ever
Shall keep him from his God above.

Afflictions teach him to rejoice,
As, ripe for God, earth's blossoms wither;
They speak to him in still small voice,
"Bless'd of my Father, come up hither—

Here, where no sin or sorrow come,
  Where death is not, and pain's no more;
Where tears are dried, and joy's the sum
  Of all existence evermore;

Where God himself with men shall dwell,
  And they his people e'er shall be,
And tongues, unwearied, ceaseless tell
  The praises of the Trinity."

J. A. G.

Clevedon.

Miscellaneous.

INTRODUCTION OF CHRISTIANITY INTO OTAHEITE.—Seldom had any enterprise commenced under auspices more favourable, or that could promise more certain or speedy success to its authors, than the introduction of Christianity into Otaheite; and yet, after the labours, sacrifice, and anxiety of twelve years, it arrived at a termination alike disastrous and fruitless. The missionaries had left their native land to save the remnant of an interesting people from destruction, and to promote their temporal as well as spiritual welfare. But, notwithstanding their utmost endeavours, they had seen the process of depopulation urged on with a fearful rapidity, by causes which, though they regretted them, they could neither diminish nor control; and amidst anarchy, bloodshed, and all other the horrors of barbarian warfare, they were ultimately driven from the field where they had trusted to gain a triumph for the gospel and the benign spirit of civilisation. There were many grounds to conclude that, during the time the mission had existed in Otaheite, the experiment of raising a savage people to the rank of a Christian community had been tried and completely failed; and the result, according to the ordinary grounds of calculation, might be supposed to demonstrate the impropriety of expending more labour or money upon an object for the accomplishment of which it might be asserted that the time had not yet come. But, as the darkest hour of night is that which precedes the dawn of a new day, so the gloom now cast over the missionary cause was about to be followed by a brighter light than had yet shone upon their exertions in the South Sea. Pomare, who felt that, when the European settlers left his shores, one of the principal means of improvement had been withdrawn from his people, no sooner saw affairs in a somewhat more settled state, than in the most earnest manner he invited them to return. He was still indeed an exile in Eimeo, excluded from his paternal dominions, and consequently had less power than formerly, either to protect them from danger, or to aid their endeavours for spreading civilisation among his subjects. It is doubtful, too, whether his favourable thoughts towards the Christian brethren ought to be ascribed to his late reverses, and to an impression thereby produced in regard to the inefficacy of idol-worship for obtaining supernatural aid; or whether adversity did not lead him to reflect on the declarations he had so often heard respecting the true God, and to connect his present condition with a sinful life of which he had not yet seriously repented. But, whatever may have been the motive, there is no doubt that his fallen estate had subdued his spirit, and at the same time weakened the influence which his native superstition had till then exercised over his heart. In the autumn of 1811 the missionaries left their retreat in New Holland, and set sail for the Georgian isles, the original scene of their labours. They joined the king in Eimeo, where they now established a school, and, so far as circumstances would permit, resumed their wonted course of instruction in public and in private. It was not long before their pious efforts were rewarded by a signal triumph of the Christian faith over the absurdities of idolatry. In July, 1812, the king publicly professed his belief in Jehovah, and his desire to be baptized into the sublime doctrines and hopes revealed by the gospel.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

BARLEY.—It was the custom of the Jews to date events according to the seasons. The entrance of Holofernes with his army into Judea was in the wheat harvest. The husband of Judith is recorded to have died during the barley harvest; and the beautiful history of Ruth is dated from the beginning of the barley harvest, when she began her gleaning in the fields of Boaz, from whose marriage with her sprang the house of David. Neither the Babylonish captivity, nor the other great and strange events that befel the Jews, changed their custom as to diet. When Jesus, seeing the multitude that had followed him to listen to his doctrine, had compassion on them, for they were hungry, he asked what food his disciples had at hand to give unto the people. A few barley loaves was all the bread he found; but, on the instant, these sufficed for all. As his few, and clear, and simple precepts, truly followed, are all-sufficient for the soul, so, by his divine blessing, two small fishes and a few barley-loaves fed the people; nor were they exhausted, but a store still remained for the after-comers. How much is taught here! The poor and hungry must not be left to the temptations of such a state, lest they lose sight of the spiritual teaching they may have received; and so, in the words of the wise Agur, "steal, and take the name of the Lord in vain." Where spiritual instruction is bestowed, let it be also remembered that the body is the servant of the soul, and that unless it be well nurtured, it can render no good service. In vain will words of salvation sound in the ear, if the way to escape temptation be not opened by an education inculcating industry, good habits, and that knowledge of outward things that may preserve the poor from the evil that the wise man prayed against, because it will enable them to earn their daily bread, that is, the food convenient for them; labouring like St. Paul, and working with their hands the things that are good, even while carrying on their spiritual improvement. So shall the fragments of our barley-loaves become as precious as the bread of fine wheaten flour in the sanctuary.—*Callcott's Scripture Herbal.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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Biography.

JOHN BRAMHALL, D.D., ARCHBISHOP OF ARMAGH.

No. II.

THE visitation of the Irish church, in which Dr. Bramhall was occupied soon after his passing over to that country, was indeed strongly needed. "If all the bishoprics had been made as poor as some were," says a writer relatively to that visitation, "I am of opinion episcopacy had not been so antichristian a thing as of late years it was accounted by some. The '*sacra fames*,' having torn off the flesh, was in many places found gnawing the very bones of the church. Besides downright sacrilege—that bold and barefaced Apollyon that destroys at noonday—he saw another Abaddon, that had more the subtilty of the serpent, a pestilence that walketh in darkness—I mean simony."

While I enter most fully into the justice of the strong epithets as applied to those particular cases concerning which they are here employed, I cannot but turn to the serious responsibility which attaches to patrons of livings at every period of the church. The whole question is a difficult one; and he would be a valuable contributor to our church prosperity, who should demonstrate satisfactorily how that involved species of property might always be so administered as to secure the spiritual interests of the people, of the benefice of which the patron has the disposal. Nevertheless the solemn duty remains undiminished to every patron, not only to admit no corruption, no tampering of filthy lucre, to blind his eyes, but in every instauce to search out some clergyman, not negatively, but positively fit to occupy the ministerial post to which he has the nomination. Simony "is such a canker as eats imperceptibly into the very bowels and vitals of religion: for if, buying of offices in commonwealths be a grievance, the buying of benefices in the church is a mischief, and a ruin whereby 'thieves break through and steal.' Ignorant and vicious, sordid and heretical pastors creep into the folds and poison the fountains, out of which the flock should drink; and so those who should be the salt of the earth, to purge and to cleanse, do but corrupt the springs of Christian counsel and instruction. The church, therefore, has (not without great reason) called this wickedness by a very ill name, and provided against it by very severe sanctions. The sin of Simon was to think that the gift of God might be purchased with money; it was an undervaluing of the Holy Ghost; and the apostle St. Peter intimates the greatness of the sin not only in his warm return, 'Thy money perish with thee,' but in that cautious expression, 'Repent, pray, if perhaps the thoughts of thy heart may be forgiven thee.' No man does imagine that what the church now calls simony, is properly the sin of Simon Magnus; nor does he, that by any sordid or nefarious practice obtains a church living, purchase the Holy Ghost (for how can the clerk buy him of the patron, who has him not to sell); yet it is not improperly so called, because it has some resemblance of it. It is a buying of that which is in some sense the gift of God, and because when discovered it is punishable as that sin is; so we know many crimes are called felonies and treasons in the law which are not signified by those words in their first sense and design, but because the same punishment is provided for them as for felons and traitors. Now, as no man better apprehended the mischief that grew upon this stock, so none could with more zeal cut off such unnatural branches with ecclesiastical censure, nor whip the buyers and sellers out of the temple; not only the Gehazi that would take, but the Simon that would give or truck for spiritual commodities. Some are of opinion that if the law against simony were mitigated, and the oath against it not required, so that the clerk were under no fear of deprivation or owning himself a perjured person, and the patron only were to lose his right of presentation, it would more effectually prevent the practice of it: whereas now, the fears that both parties are in a mutual obligation, whereby each is secured against the other in bonds of the greatest secrecy, which each keeping in the deep of his heart, there is great encouragement in an evil matter; for neither of them dare bite the other's finger, because his own lip is betwixt it and his teeth. Whether such men think wisely I leave to wiser heads to examine."

In all this Bramhall was an active maintainer

of the temporalities of the church; and his memory is to be honoured for the zeal which he manifested even in this department of his duty as an overseer of the house of God. For he well knew that, if an adequate provision be not both made and upheld for the bodily wants and domestic necessities of Christ's ministers, they cannot give themselves wholly to their work; for they will have a mind ill at ease. "But he spent not his time in this peregrination only surveying of glebes and valuing of tithes to make the clergy richer, and to advance the temporal interest of the church; he was more troubled to discern some opinions, of general credit among them, that he judged very prejudicial to a good life, which yet were reverenced almost like articles of faith; and he was very desirous to abate of their value, and to reduce them to what they ought only to pass for—school opinions; that so men might have the liberty of their private reasons *salvâ fide* and *salvâ charitate*. He could not endure to see some men enslave their judgment to a person or a party, that cry up nothing more than Christian liberty. He thought that liberty was much confined by being chained to any man's chair, as if all he uttered were *ex tripode*, and to be made the standard and test of orthodoxy; that the Christian faith and liberty are most in danger when so many things are crowded into confessions, that what should be practical becomes purely a science of a rule of life, a useless speculation of a thing easy to be understood, a thing hard to be remembered; that it was the interest of the protestant church to widen her bottom, and make her articles as charitable and comprehensive as she could, that those nicer accuracies that divide the greatest wits in the world might not be made the characteristics of reformation, and give occasion to one party to excommunicate and censure another. Thus he saw the church of England constituted; both Calvinists and Arminians (as we have learned to abuse and nickname one another) subscribe the same propositions, and walk to the house of God as friends; and he from that time began to meditate how to have the same confession here which he after brought to pass, as shall be seen in due place."

The lord deputy shewed his high esteem for Dr. Bramhall by recommending him for the see of Londonderry, in the year 1634. How deep was his humility and devotion may be judged from the following circumstance related of him:—When he was on his journey to visit his new flock, in the diocese of Derry, as soon as he was informed by those who accompanied him that he was approaching the borders of the diocese, he dismounted from his horse, and "implored the assistance of the divine grace in the discharge of the duty he was called to, and which God and man expected from him in that place."

Bishop Bramhall's attention was divided between taking care for the spiritual efficiency and the revenues of the church. With regard to the former point, we read that he discouraged pluralities, and shewed "that he looked for a diligent attendance on their duty" from the clergy, "and that they must not expect their 'penny' where the people had not their 'paternoster.' He had a very tender regard for his clergy, though opinioned otherwise than himself was, if he found them otherwise deserving; 'entreating the elder as fathers, and the younger as brethren, vouchsafing to call some 'father,' that asked him his blessing." He also so much improved the revenues of his church, that he is said to have doubled the income of that see before the time came when a common calamity drove him from it. "But he was not designed for the good of his successor only; his light seemed still under a bushel when confined within the compass of any private affair, and therefore he was soon called up to Dublin to be set on a candlestick, and placed on the summit of all ecclesiastical administration in the kingdom, in such things as were not ordainable by the respective private governors of the church. The talents of the then lord primate, Usher (not more famous for his learning than his piety), were more properly employed, because more agreeably to his quiet and gentle spirit, in preaching and in writing; to which latter employment the bishop of Derry had not leisure to attend, though he frequently excelled in the former. In their several ministries they did both great service to the church, according to the grace given them, the one waiting on exhortation, and the other ruling with diligence. Usher, like St. Peter, was primate of the college, but on Bramhall, like St. Paul, 'lay the care of all the churches.'"

In the course of this same year, 1634, the bishop's efforts were put forth to introduce the English ecclesiastical canons into Ireland. He compiled a code of such rules, which passed in convocation, and received the royal confirmation. This important step, however, was not made without an outcry. "Popery" and "Arminianism" and "innovations" were said to be now being introduced into the church. "But the bishop was not of a spirit to be scared from his duty by noise and ill words: he hoped to confute their folly by experience, and to settle the protestant religion on such a basis that those very men that most exclaimed against him would most thank him for his pains. And doubtless, had a convenient time been allowed for the confirmation of the great fabric he built, he had rendered this church a great security to that of England, and both together a sanctuary for all the reformed churches abroad; which any prudent man would think they would rather reverence for their primitive simplicity and beauty, and crave protection from their strength and authority, than malign and vilify them, contrary to both their interest and duty. He expected that, being thus lifted up and supported, they would have looked to them as to the brazen serpent, when they were stung with those serpents among them, rather than to have called them 'Nehushtan.'"

Bishop Bramhall proceeded to England in the course of the year 1637, to dispose of his estate there, and to settle other family affairs. No sooner did he arrive, however, than he found that an information was laid against him in the star chamber. The accusation was as unfounded as it was malignant; but he cleared himself from it, and received marks of distinguishing favour from Charles the first, and from archbishop Laud. The spiteful feeling which had prompted this persecution arose from those who were opposed to Bramhall's efforts to produce uniformity and decency of public worship in Ireland. Their conduct was indeed most unreasonable; "but, when men are in a fever, and the fermentation is high, and the brain distempered, they often exclaim against the doctor and

the physic, when the disease is in themselves. As Lucian makes the physician argue in his own defence that his step-mother's frenzy was incurable, because she could not endure the sight of the doctor, but upon his bare appearance before her raved wildly, and fell into the highest paroxisms; this was then too much the condition of these kingdoms. *Fremuerunt gentes*, nay, the people do still imagine a vain thing; if any thing grieves them they are presently at their *delirant reges*, as if the fault were only in the governors and government."

Some years after his return from England the persecution began to wax hot against the good bishop. At Limerick he was threatened with death if he did not immediately leave the town; but at Portumnagh he enjoyed more freedom under the protection of the marquis of Clanricarde. At the revolt of Cork, Cromwell declared that he would have given a good sum of money for that "Irish Canterbury." But God, that delivered him from "the lion and the bear," delivered him from the "Philistine" also. But the most remarkable of all his escapes was that out of Ireland. The little vessel in which he was was closely pursued by two of the parliamentary frigates, and when they were come so near that all hope of the bishop's escape had vanished, he "whom the winds and the sea obey" was pleased to cause the wind to slacken into a perfect calm, and thus retarded the two pursuing vessels, while the little bark in which the bishop was by the same change of wind was carried away in the view of the persecutors. Nor was he delivered from the sea to perish in the wilderness. The sum of 700*l.*, which had been long due to him for salmon he had taken in the river Bann (and which he had sent beyond the seas), though it had been given up as lost, now fell into his lap; and furnished a most "seasonable relief not only to himself, but to many royal confessors, to whom even of his penury he distributed so liberally that the 'blessing of such as were ready to perish fell upon him.'" "But it was not upon every head so golden a shower did descend; nor could this stock last long, especially when his lordship's heart was as large as the occasion of his charity. But it becomes not a prophet of all men to be a niggard of his bread, when God makes ravens to minister to their wants: some indeed were so offended at the persecution that at this time befel the church, that they went over to Rome to fill their bellies. Hunger is a pinching argument, and a great temptation, especially if the head be as empty as the stomach; but, God be thanked, the number of the apostates was not very great. There were few that did not consider that, professing to believe in a crucified Messias, outward splendour could be no infallible mark of the true church: she is never more glorious in his eyes who sees not as man sees than when she seems nothing but darkness and obscurity in those of the world, being then in conjunction with her High Priest, who was consecrated by his sufferings. The dispensation indeed was very gloomy and uncomfortable for the present, but God was pleased even then to gild one side of the cloud in which she was wrapped, and to make it a pillar of light to the true Israelites, though some saw nothing but a dark side, and by an odd sort of logic concluded her (as Job's friends judged him) wicked and erroneous, because she was miserable and afflicted. But the bishop of Derry knew into what he was baptized, and looked on the cross which she then bore as the ensign of that truth under which he doubted not she would prove triumphant; and therefore, with Cato, he was faithful to the conquered side, and with Moses chose affliction with the people of God rather than the pleasures of sin for a season. At home he had been maligned as a papist; abroad he is persecuted because he is a protestant: this is a very hard case, and they appear unreasonable and perverse men that seek after such signs, and will be satisfied of our sincerity to the protestant religion with no cheaper a demonstration than a persecution. But some brave heroes have struggled all their lives with the like ill fate, who could never purchase the reputation of valiant men till they died in arms." From Ireland he went to Hamburg, at which place he landed the 6th of July, 1644. Thence he proceeded to Brussels, where he continued until 1648, preaching every Sunday, and administering the Lord's supper, his life being in continual danger all the time he was there.

On the restoration of the church and monarchy, bishop Bramhall returned to England, and was supposed to be designed for higher preferment in that country; but the soil on which he had been met by his troubles was to be the ground whereon he should advance to further honour. He was promoted to the archbishopric of Armagh in January, 1661. It is recorded of the primate that in the visitation which he almost immediately commenced, he treated those who presented him presbyterian letters of orders with great moderation; and when, in reply to his statement that such letters of orders did not qualify them for any preferment in the church, he was met with the question, "Are we not ministers of the gospel?" he replied that he wished not to raise that question; but that, as episcopacy was now brought into the midst of them, they should be willing to furnish themselves, through its orders, with an indisputable title. This "meekness of wisdom" characterized his whole administration, and made it plain that the hand of the Lord had placed him in the difficult post which he occupied in those troublous times. After doing much for the repair of his cathedral, archbishop Bramhall died of palsy at the end of June, 1663, being seventy years old. N.

RESTORATION OF THE CHRISTIAN RELIGION IN FRANCE BY NAPOLEON BONAPARTE*.

ALTHOUGH the institutions of religion had been abolished, its ministers scattered, and its property confiscated by the different revolutionary assemblies which had governed the country, yet a remnant of the Christian faith still lingered in many parts of the rural districts. When the horrors of Robespierre ceased, and a government comparatively lenient and regular was established under the Directory, the priests obtained leave to open their churches, provided they undertook to maintain them at their own expense, and a considerable number returned from exile, and commenced in poverty and obscurity the

* From Alison's History of the French Revolution.

reconstruction of religious observances. They were again exposed to persecution and danger after the 18th Fructidor, and, being destitute of any species of property, and entirely dependent upon the voluntary contributions of their flocks, they were totally unequal to the Herculean task of combating the irreligious spirit which had acquired such strength during a revolutionary interregnum of ten years. A remnant of the faithful, composed for the most part of old women, attended the churches on Sunday, and marked by their fidelity an institution which might otherwise have been totally forgotten; but they were hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the churches, both in the towns and country, had either been pulled down, or converted to secular purposes during the revolution; while of those which remained, a still greater number were in such a state of dilapidation, from the total absence of any funds for their support, as to threaten speedily to become unserviceable for any purpose whatever. In this general prostration of the Christian faith, the bewildered multitude had sought refuge in other and extravagant creeds; he sect of the theophilanthropists had arisen, whose ravings, amidst fruits and flowers, were listened to by a few hundreds, perhaps thousands, of the credulous or enthusiastic of Paris; while the great majority of the people, educated without any religious impressions, quietly passed by on the other side, and lived altogether without God in the world.

Although neither a fanatic nor even a believer in Christianity, Napoleon was too sagacious not to perceive that such a state of things was inconsistent with any thing like a regular government. He had early, accordingly, commenced a negociation with the pope: the head of the church, delighted at finding such a disposition in a revolutionary chief, had received the advances with the utmost cordiality. Cardinal Gonzalvi, who with singular ability directed the conclave, had, in the name of the supreme pontiff, written to general Murat, when advancing towards the Roman states, after the armistice of Treviso, to express "the lively admiration which he felt for the first consul, to whose fortunes were attached the tranquillity of religion not less than the happiness of Europe." The views of Napoleon on that matter were strongly expressed to the councillors of state with whom he conversed on the subject. "Yesterday evening," said he, "when walking alone in the woods, amidst the solitude of nature, the distant bell of the church of Ruel struck my ear. Involuntarily I felt emotion; so powerful is the influence of early habits and associations. I said to myself, if I feel thus, what must be the influence of such impressions on simple and credulous men? Let your philosophers, your *ideologues*, answer that if they can. It is absolutely indispensable to have a religion for the people; and not less so, that that religion should be directed by the government. At present, fifty bishops in the pay of England direct the French clergy; we must forthwith destroy their influence; we must declare the catholic the established religion of France, as being that of the majority of its inhabitants; we must organize its constitution. The first consul will appoint the fifty bishops; the pope will induct them. They will appoint the parish priests; the people will defray their salaries. They must all take the oath; the refractory must be transported. The pope will, in return, confirm the sale of the national domains. He will consecrate the revolution; the people will sing, God save the Gallican church. They will say I am a papist; I am no such thing. I was a Mahometan in Egypt; I will become a catholic here for the good of my people. I am no believer in particular creeds; but as to the idea of a God, look to the heavens, and say who made that."

Notwithstanding these decided opinions of the first consul, the negociations with the court of Rome were attended with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion, and, despite the opposition of a large portion of the council, and a still larger proportion of the legislature, the concordat with the pope passed into a law, and the Christian religion was re-established through the French territory.

By this memorable law the Roman catholic religion was declared that of the French people. Ten archbishops and fifty bishops were established, the former with a salary of 15,000 francs (600*l.*) a-year, the latter with one of ten thousand, or 400*l.* It was provided that there should be at least a parish priest in every district of a *juge de paix*, with as many additional ministers as might be deemed necessary; the bishops and archbishops were to be appointed by the first consul; the bishops nominated the parish priests and inferior clergy, subject to the approbation of the same authority. The salary of the priests in the larger parishes was fixed at 1,500 francs, or 60*l.* a-year; in the smaller 1,200, or 48*l.* The departmental councils were charged with procuring houses, or lodgings and gardens, for the bishops, priests, and curates. The churches which had survived the revolution were placed at the disposal of the bishops, and provision made for the repair, at the expense of the department, of such as were ruinous. Such was the establishment which, in France, emerged from the chaos of the revolution, and such the provision for the ministers of religion made by the nation which, in the outset of the convulsions, had confiscated the vast possessions of the church, on the solemn assurance contained in the decree of the constituent assembly, that "it committed the due and honourable maintenance of religion and its ministers to the honour of the French people."

Although the opposition in the legislature was not nearly so formidable to the concordat as to the legion of honour, a much stronger feeling of discontent was excited by the change in the revolutionary party and the army. "Bonaparte," said they, "is striving in vain to destroy the remains of the revolution, and to close every avenue against the anti-revolutionary party, when, by his concordat he opens to the latter an ample gateway, and with his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and unprecedented extent to which irreligion had spread under the republican government, that "two-thirds of the French people," according to the admission of their own historians, "were ignorant of the principles on which such a measure was founded, and regarded it as a

strange and dangerous innovation." The opposition which it experienced was indeed almost inconceivable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the established church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, leads to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and that the concordat was to be regarded as a solemn pledge for the speedy re-establishment of the ancient *régime*, a manifesto against all the principles of the revolution. These feelings were in an especial manner prevalent among the military and democratic parties. Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure, and declined to join the ceremony which took place in Notre Dame on the occasion of its solemn proclamation. "Never," said the soldiers, "have the republican arms been adorned by so many laurels as since they ceased to receive the benediction of the priests."

Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the consuls, and on the following day a grand religious ceremony took place, in honour of the occasion, in Notre Dame. All the great bodies in the state, all the constituted authorities attended, and proceeded in great pomp to the cathedral. On this occasion, for the first time, the servants of the first consul appeared in livery; the foreign ambassadors were invited to appear with all their attendants arrayed in the same manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their own; but so few of them were possessed of that luxury, that the equipages made a very indifferent appearance. The military, however, were obliged to attend in great numbers, and the brilliancy of their uniforms more than compensated the want of civil decoration. Such, however, was the repugnance of many of the generals to the ceremony, that it required all the authority of the first consul to make Lannes and Augereau remain in the carriage, when they perceived they were going to hear mass. It proceeded, nevertheless, with great *éclat* in the cathedral of Notre Dame, which only eight years before had been polluted by the orgies of the goddess of reason. "What thought you of the ceremony?" said Napoleon to general Delmas, who stood near him when it was concluded. "It was a fine piece of mummery," replied he. "Nothing was wanting but the million of men who have perished in order to destroy what you have now re-established." It was at first intended to have had the standards blessed by the archbishop, but the government were obliged to abandon the design, from being given to understand, that if this were done, the soldiers would trample them under their feet. So difficult is it to eradicate the passions which have been nursed up during the frenzy and convulsions of a revolution, and so obstinately do mankind, under the influence of prejudice, sometimes resist the establishment of those very institutions from which they are themselves destined to receive the most unalloyed advantages.

Immediately after this great change, the observance of Sunday was to a certain degree resumed. It was provided in the concordat that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the consuls directed that all marriages should be proclaimed on that day, and the daily service of mass began in the Tuileries. Encouraged by so many symptoms of returning favour, the clergy made the utmost efforts to induce the first consul to join publicly in the more solemn duties which the church prescribed; but to this he never could be brought to consent. "We are very well as we are," said he; "do not ask me to go farther; you will never obtain what you wish; I will not become a hypocrite; be content with what you have already gained." Mass, however, was regularly performed at the Tuileries in the morning. The first consul went to it on Sunday, and remained during the service, which seldom exceeded ten minutes, in an adjoining apartment, with the door open, looking over papers, or engaged in his usual occupations. He had considerable difficulty in preserving the balance so imperiously required in the head of the state during the first return to religious observances after the revolutionary fever, yet by great firmness he succeeded during his whole reign in maintaining a just equilibrium between the impassioned characters on both sides.

But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labours and beneficence they had gained so much in former times; and the sound of the village bells again calling the faithful to the house of God, was hailed by millions as the dove with the olive branch, which first announced peace to the "green undeluged earth." The restoration of Sunday, as a day of periodical rest, was felt as an unspeakable relief by the labouring population, who had never been able to establish the exemption from work on the tenth day, which the convention had prescribed, and were borne down by years of continued and unbroken toil. But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated, who were ignorant of the very elements of the Christian faith; the frenzy of the revolution had snapped asunder a chain which had descended unbroken from the apostolic ages. The consequences of this chasm have been to the last degree pernicious to the existing generation, and are, it is much to be feared, now irreparable. It is to this cause that we are to ascribe the spirit of irreligion which has since been so peculiarly the characteristic of the higher and urban classes of French society, and which has worked out its natural consequences throughout all the subsequent periods of the empire and the restoration. A nation, which in its influential classes at least has lost all respect for religion,

is incapable of freedom, and can be governed only by force. "Natura, tamen," says Tacitus, "infirmitatis humanæ, tardiora sunt remedia quam mala, et ut corpora, lente augescunt, cito extinguuntur, sic ingenia studiaque oppresseris facilius quam revocaveris."

To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagances of the irreligious fanaticism which had prevailed during the revolution, they deemed it the harbinger of tranquillity to its distracted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which the revolutionary government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign states. The emperor of Russia and the king of Prussia publicly expressed their satisfaction at the auspicious event; forgetting in their joy at the restoration of so important a member to the Christian family the jealousy with which a change so likely to consolidate the power of the first consul might possibly have been regarded. The emperor of Austria styled it, with great felicity of expression, "a service truly rendered to all Europe." And the thoughtful and religious everywhere justly considered the voluntary return of a great nation to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the imperial throne under the banners of Constantine.

ANTIQUITY OF STONE MONUMENTS*.

No. I.

The patriarch Jacob had made a long and dreary journey from Beersheba to Bethel, a distance probably of more than forty miles, when the hand of the Lord, which had guided him through many parts of his previous journey through life, brought him to a convenient spot where he might rest during the night. "He lighted upon a certain place," the sacred historian informs us, "and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and beheld a ladder set upon the earth; and the top of it reached unto heaven: and behold, the angels of God ascending and descending on it." The inspired writer goes on to inform us that the patriarch, desirous of preserving a memorial of the occasion, and of erecting an enduring monument of God's favour to him—because he had not time to build an altar there as Abraham did in those places where God appeared to him—"took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it;" which probably was the ceremony then used in dedicating their altars.

Now, who would have supposed that this event, so sacred, so held in reverential remembrance by the pious descendants of Jacob, should have become the innocent occasion of stone idolatrous worship? Yet it appears to have been so, and alone presents us with a satisfactory idea of the origin of those remains of stone antiquities that we learn have been connected with idolatry, and which have so much attracted the attention of the antiquary. We conceive that they took their rise from a particular circumstance mentioned in this narrative—that of Jacob's placing the stone on which he lay, and on which in his sleep he beheld the vision of the Almighty, as a sacred pillar, around which he and his household were hereafter to meet for the worship of God. And if we connect with this circumstance that when, after Jacob's return from Padan-aram, God appeared to him again, and that he "set up another pillar in the place where the Almighty thus appeared, pouring not only oil thereon but a drink-offering," the evidence will be still stronger—in connexion with that which will be hereafter adduced—that it was from this particular circumstance of the "pillar" of stone being raised as a Bethel, a house of God, that stone idolatry originated. The sacred vision and manifestation of the divine presence inspired Jacob, not less with gratitude than with holy dread; and therefore he "rose up early in the morning," it is said, "and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel," which signifies a house of God, as he afterwards explains it himself. "This stone which I have set for a pillar," says he, "shall be God's house;" that is, "here I and my household, on my return will meet together for the worship of God." And God affixed his seal to this transaction, by afterwards saying, "I am the God of Bethel, where thou anointedst the pillar."

To make it sacred, he poured oil upon the top of it, or, as the inspired historian expresses it, he "anointed the pillar." This is the first time that we read of the pouring out of oil or anointing for a sacred use; we cannot therefore explain the ceremony from any preceding part of the sacred history, but must look to some of its subsequent parts; and thence we shall find that anointing with oil, both as to persons and things, was a holy rite, frequently occurring in matters of worship. And, by the light of the New Testament, we shall discover, that it was designed to be significant of that "love of God shed abroad in the heart by the Holy Spirit," which sheds its fragrancy, as the anointing oil of the Jewish priests did throughout the temple, over all the affections of the soul, and is the life of all religious worship. Nor was this all: the ceremonial, at least on the second divine appearance, when, besides the pouring the oil, Jacob poured a drink offering on the pillar, must be significant. And, if the one was significant, so was doubtless the other; and guided by subsequent scripture, as before, we may conjecture that this was designed to signify the cheering nature of this worship. Whether, however, we are right in our explanation of the ceremonial here observed or not, the great point is certain, that the stone pillar was to be considered as marking a sacred spot, and that it was a spot dedicated for the worship of God. Accordingly, when Jacob appeared somewhat tardy about fulfilling his vow, we find sometime afterwards that God said unto Jacob, "Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto

* From "Weever's Monumenta Antiqua."

thee when thou fleddest from the face of Esau thy brother." And Jacob went with his household, or, as it is said, "all the people that were with him." And he built there an altar*, and called the place "El-beth-el," which signifies "the God of Bethel."

Now this stone that Jacob set up, say the Jews, the Phœnicians, who inhabited the adjacent country, afterwards worshipped†; and they consecrated other stones with the like unction, and called them Βαιτυλοι or Βαιτυλια, in accordance with that erected at Bethel. Other nations it seems followed their example. And here we shall take leave to adduce the testimony of bishop Lowth on the subject. "Of the worship of rude stones consecrated, there are many testimonies of the ancients. These were called Βαιτυλοι and Βαιτυλια; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it." "The practice," says bishop Lowth, "was very common in different ages and places. Arnobius lib. i. gives an account of his own practice in this respect: 'Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum; tanquam inesset vis præsens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco‡.'" Clemens Alex. Strom. lib. vii. speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And, accordingly, Theophrastus has marked this as one strong feature in the character of the superstitious man:—Και των λιπαρων λιθων των εν ταις τριοδοις παριων, εκ της ληκυθου ελαιον κατεχειν, και επι γονατα πεσων και προσκυνησας απαλλαττεθαι. "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it ou them; and having fallen on his knees, and made his adorations, he departs." Since, then, it appears that the custom obtained among the nations to anoint stones, and thus anointed, to make them objects of worship; since, also, they called them by a name so obviously derived from the word "Bethel," it is easy to conceive that the custom originated in this transaction at Bethel, especially as the Phœnicians are said by the Jews themselves to have adopted it from thence. And these Phœnicians, it must be observed, were not only a neighbouring people to the posterity of Jacob, but they had intercourse with all other nations. And, then, if we shall hereafter make it appear that these Phœnicians not only had commercial intercourse with the British isles, where these stone monuments so much abound, but that they made settlements here, the connection and origination will more fully appear.

It is not a little remarkable that this Bethel, the spot on which Jacob had raised a memorial to the true God, became at length the great seat of a most abominable idolatry. The wicked Jeroboam, king of Israel, taking advantage of the veneration in which this place was held by the children of Israel, set up one of his idolatrous calves there, to be thenceforward the object of Israel's worship. And, so infatuated at length did Israel become by this idolatry, that they were most severely reproved for it by the prophets, and at length it occasioned their ruin as a kingdom. "I will also visit the altars of Bethel, and the horns of the altar shall be cut off, and fall to the ground," says the Lord, by Amos (Amos iii. 14); and, tauntingly upbraiding them for their mad adherence to such idolatrous practices, he says, by the same prophet, "Come to Bethel and transgress: at Gilgal multiply transgression" (which conduct at Gilgal, by the way, supplies us with another instance of perversion and abuse)*, "and bring your sacrifices every morning . . . for this liketh you, O ye children of Israel, saith the Lord God." Yes, and though this Bethel was their confidence, it wofully failed them, as all idolatrous confidences of men ultimately will; for, says Jeremiah, "the house of Israel was ashamed of Bethel their confidence," (Jer. xlviii. 13) its god not helping them in the day of their trouble, when this "sinful kingdom," according to the prophecy of Amos, was "destroyed from off the face of the earth."

That the worship of stones is of very ancient date, and is traceable to the history of the patriarch, will be apparent from the remarks above made. As far back as the same period may we place the practice of setting up monuments of stone; for we are told that after Rachel's death "Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 20); and that such monuments were of a paramount character we learn from the mention of this stone memorial long after (1 Sam. x. 2), at a distance of nearly seven hundred years after Rachel's death. As boundaries, also, stones appear to have taken their rise in the time of Jacob. About twenty years after the erection of the pillar at Bethel, Jacob and Laban, on their parting, set up a pillar of stone, and gathered together a heap of stones; and, after Jacob and his brethren with Laban had "eaten there upon the heap," and had given it a name expressive of its design, "Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham and the God of Nahor, the God of their father, judge betwixt us."

Through a long series of subsequent ages the use of stones for religious purposes was most undeniable. In our own and other countries are to be seen no equivocal vestiges of this practice; while the appearance of these stones and the very lengthened period through which tradition has spoken of them as existing on that spot whereon their remains are now visible, mark them out as the production of ages far remote from our own. How distant the origin of some of the existing remains may be placed, will form a part of a future

* Worthy of remark it is, that, sacred as this place was, there must be an altar of sacrifice erected; teaching us that there is no intercourse with God but in virtue of the sacrifice of Christ. Noah, Abraham, Isaac, Jacob, Job, Moses, Israel, all first built altars.

† The tendency of the human mind thus to render sacred objects that have been merely signs of good, or instrumental for good, may be seen in the fact that the children of Israel, instructed as they were, actually burnt incense to the brazen serpent that Moses erected in the wilderness; and continued to do so for a long time. If so, need we wonder that the uninstructed Phœnicians should hold sacred the stone or pillar above-mentioned? 2 Kings, xxiii. 4. The veneration for relics arises from the same source.

‡ Lowth, on Isa. lvii. 6. But as he has not translated the Latin quotation, we will give it here:—"If at any time I beheld an anointed stone, as if there had been a power inherent in it, I made my obeisance to it. I addressed myself to it, and requested benefits of it, not at all considering it as a stock."

* Gilgal was the place where the twelve stones were pitched as a memorial of their passing through Jordan, and there Saul was inaugurated as king—but now it was an idolatrous place

inquiry; but the thoughts already thrown out lead us, with no small measured likelihood, to refer them to the religious impulse of Jacob. As rallying-places for worship, as memorials of the dead, and as the limits of possession, they are clearly found attaching to certain facts and occurrences in the life even of that patriarch. The bible is an astonishing book; not only in respect of what it communicates in a positive and direct form, and as parts of the truth which it professes to reveal, but also in what it incidentally makes known. It must afford gratification to the antiquary to be able to trace the origin of these stone monuments now existing, and to such remote antiquity too. Nor will it be less gratifying to the man who values his bible to find that that book, after all, is not only the repository, but the only repository of such information.

CHRIST THE FRIEND OF HIS PEOPLE:

A Sermon,

By the Rev. Robert B. Fisher, M.A.,

Vicar of Basildon, Berks.

John xv. 15.

"I have called you friends."

There is something cheering to the spirits in the very name of friendship, for without it the world is a solitary wilderness, and human existence an almost insupportable burden. What happiness would the greatest prosperity and affluence afford, if there was not a single fellow-creature, bound to us by more endearing ties than those of a common nature, to rejoice with us and share in our enjoyments? And how dreary would be the season of adversity, how heavy the burden of affliction, if we had not the sympathies and attentions of a friend to soothe and support us! Friendship, therefore, has ever been deemed the balm of human life, essential to the comfort of rational beings. The heart of man in restless agitation wanders to and fro over the face of the earth, like the dove sent forth by Noah from the ark, in search of an object on which to settle; and painful is the necessity, and injurious to the character are the consequences, if obliged to return and waste its energies on self-gratification. It matters not what be his station and circumstances of life—how exalted, how dignified, how independent; in this vale of tears man, conscious of his wants and weakness, as naturally seeks support, and clings to it when found, as the frail and slender vine that adorns the walls of our habitations.

Surrounded by the splendours and royalties of a court, David cherished the feelings of friendship, and selected the faithful Hushai as the companion of his retirement, and the participator of his inmost cares. Nor would Solomon have enjoyed his full share of human happiness, though distinguished by wisdom, riches, and honours, and supported by a long train of nobles and officers who advanced the dignity and prosperity of his kingdom, if one individual, the confidential Zabud, could not have been found worthy of the title of "the king's friend." Virtuous friendship, formed in early life, has often been the means of preserving the mind from the pollution of evil, and of leading to the performance of good and noble actions. How strong and tender, how excellent and ennobling were the ties that united the youthful hearts of Jonathan and David—ties which the most perplexing difficulties and sharpest trials could not relax, and the hand of death failed to sever!

But what is friendship? It is not simply love. Love is a passion frequently excited by unworthy objects, in defiance of those principles of prudence and discretion which ought at all times to direct the conduct of an accountable being. Nor, if we consider it an affection less instinctive and more in subjection to the dictates of reason, must we confound it with friendship. We may love objects entirely destitute of those dispositions and qualities which a friend must necessarily possess. We are commanded, as the followers of God, so to imitate his amiable character, and to subdue the evil dispositions of our selfish and resentful hearts, as to love our enemies. But we are not required—for the requirement would be incapable of fulfilment—to put confidence in them, and to reveal to them our inmost thoughts and secret purposes.

Friendship, again, is not natural affection. The parent may have the most disinterested regard for the welfare of his child, and under all circumstances of life with the greatest kindness may afford him protection and support; and the child may love, honour, reverence, and obey his parent; but still this union, close and intimate as it is, when it is accompanied by no other principle, is different from that of friendship. Indeed, we sometimes see natural affection manifested in its brightest character where no capability of friendship can possibly exist. The idiot child, pitiable from its very circumstances, touches in the fond heart of a mother the tender chord of sympathy, and becomes the object of her constant solicitude and care. But there can be no similarity of mind, no interchange of thoughts, no mutual confidence; in short, no deep and noble feelings of a friendly union. The distinction between the nearest relative and a friend may be inferred from the strong and almost astonishing terms in which the latter is described by Moses: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the

wife of thy bosom, or thy friend which is as thine own soul, entice thee." A brother is near and dear to you, a son or a daughter is entitled to your warmest affection, the wife of your bosom is your own flesh, the object of your tenderest sympathies; but the truly sincere and devoted friend, in the estimation of the inspired writer, in some respects surpasses them all—he is as your "own soul." Happy, indeed, are those families in which the nearest relatives are the most intimate friends; but friendship does not necessarily spring from the feelings of natural love and affection. It is different in its character: it is distinct in its operation.

In the conduct of our blessed Lord, in whom dwelt every excellence, we see an affecting illustration of both these principles, sweetly blended and in lively exercise, at the very time when, if there had been any selfish feeling in his heart, his mind would have been fully occupied with his own tremendous sufferings. He had a mother, on whom he cast his eyes from the cross, about to be left destitute and unprotected in a pitiless world, and in filial love he mourned over her forlorn condition. And he had a friend—the disciple whom he loved—faithful, though not faultless, worthy his confidence, and to whom he could without hesitation entrust his dying commands. To his mother, natural affection in its strongest workings gave the charge, "Woman, behold thy son!" while friendship, equally alive to the circumstances of the mournful occasion, said to the disciple, "Behold thy mother!"

But if genuine friendship differs from instinctive and natural love, what are its qualities? It is a noble and disinterested affection founded on an approval of a person's principles and conduct. And thus, springing from an esteem for his character, it leads to confidence, to intercourse, and to an earnest and constant desire to promote, in every possible way, his welfare and happiness. Under what circumstances may we not trust to a friend? What benefit which he can confer upon us may we not expect? But who is it that speaks in the text in such language of kindness and assurance—that declares "I have called you friends?" And of whom is this cheering declaration made? The person who speaks is the Lord Jesus Christ, the eternal Son of the eternal Father; the Creator and Preserver of all things in heaven and earth, infinite in holiness, and infinite in power. And the persons, whom this great and glorious Being condescends to receive into intimacy and friendship, are fallen and guilty sinners of the human race. But can two walk together in habits of social intercourse, unless they are agreed—unless they resemble each other in their views, feelings, and pursuits? Much, therefore, was to be done before friendship could be established between two such opposing parties. But what was necessary Christ has mercifully accomplished. We were alienated and enemies in our minds by wicked works: we had rebelled against God, provoked his justice, and incurred the sentence of everlasting death; and in consequence we felt a deep-rooted aversion to his holy character and law. But when we were enemies Christ died for us; he atoned for our sins and satisfied the claims of divine justice. Having made peace by the blood of his cross, he removed the prevailing enmity, that he might, consistently with his own character, treat us with endeared affection, and present us holy and unblameable to his heavenly Father. And O, what manner of love is this!—how dignified, how disinterested, how extensive! "Greater love hath no man than this, that a man lay down his life for his friends." But Christ laid down his life for us when we were his enemies, for the purpose of proposing terms of friendship. How must the hosts of heaven in deep astonishment have admired the condescending love of him to whom they pay their lowly adorations, and before whose throne they cast their crowns, when he took into favour frail and sinful man, who "dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth." But the thing is done. Notwithstanding his dignity and holiness—notwithstanding our sinfulness and meanness, a reconciliation has been effected: God and man are friends. And if, by divine grace, the natural enmity of our minds is removed, and we are living by faith in the promises of the gospel, we are personally brought into a covenant of friendship with him, and enjoy the privileges and blessings of this glorious relation. And how great and valuable are these privileges and blessings! For whatever such an endeared connexion may claim—whatever an almighty friend can bestow, we may fully expect.

Pointing out the first great privilege he had to confer—the high distinction they would enjoy—our blessed Lord said to his disciples, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." They were brought into a state of affectionate intimacy, and received communications of the divine will. Treated no longer as servants, who are often ignorant of the motives and purposes of their master in the very things which they are commanded to perform, it had been given to

them "to know the mysteries of the kingdom of God." Did he not reveal to them, as they were able to bear it, his purposes and intentions as to the redemption of mankind and the establishment of his church? Did he not, in some measure, acquaint them with the divine character and perfections, when ignorance of the true God generally prevailed? "I have manifested thy name, O Father, unto the men which thou gavest me out of the world." And especially, just before his departure, did he not unbosom himself unto them, and promise the Holy Spirit to guide them into the knowledge of those higher truths which at that moment they were unable to receive? And this promise still remains good to his faithful people; still "the secret of the Lord is with them that fear him, and he will shew them his covenant." Whatever is necessary for you to know to secure salvation, ye who are sensible of your own ignorance, and are looking to him for instruction, he will communicate—will communicate by the enlightening influences of his grace accompanying the reading and hearing of his holy word. Ye shall all be taught of him; and he, as the great Prophet and Instructor of his people, shall guide you by his counsel till he shall receive you to glory. For "the meek will he guide in judgment; and the meek will he teach his way."

But, besides the communications of the divine will, there are other privileges to be derived from that friendly union which subsists between Christ and his people. "A friend loveth at all times, and a brother is born for adversity." Such a friend, such a brother is Christ. At what season, then, can he be regardless of his people's interests, or unmindful of their wants? If his love never grows cold, his attentions can never fail, his readiness to hear and help can never be exhausted. And will he not suffer them at all times to come into his presence, and to open to him the inmost recesses of their hearts? Will he not allow them by prayers and supplications to make known their requests, to cast themselves on his power and mercy, and to seek his aid? Earnest and affectionate are his invitations: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Plain and positive are his promises of a gracious reception: "Him that cometh unto me, I will in no wise cast out." Has he not appointed sacred ordinances as means of communion? Has he not publicly spread his table to manifest his delight in the society of his friends? But every place consecrated by prayer he will visit. No time is unsuitable for communion with our heavenly friend. In every situation, and at all seasons, we may come boldly unto the throne of grace. No circumstances need discourage us. No fears of being unwelcome should deter us. We never can be guilty of intrusion. We never can be in danger of rejection. Our supplications will be heard. Our petitions will be granted. On all occasions we shall "obtain mercy, and find grace to help in very time of need."

The season of sorrow and suffering cannot be far distant. Scenes of happiness which may now gladden our hearts will rapidly fade away. Our earthly hopes will be blasted: our comforts will decay. The tender cords of affection which bind us to some beloved object may suddenly be burst asunder, or the friend that is as our own soul may sink into an untimely grave. Diseases, fierce and lingering, may exhaust our strength, and the dark shades of despondency may chase away from our minds the beams of heavenly consolation with which we are now cheered. But "a brother is born for adversity." He can feel—he can sympathize. And will Christ, whose love surpasses that of our most affectionate earthly relatives, forsake us in the gloomy season of sorrow and suffering? "To him that is afflicted pity should be shown from his friend." That pity, he who has condescended to become our friend, though he be the Lord of glory, will not fail to show to us. It was a heavy aggravation of his own sufferings that he experienced under them none of those soothing attentions which alleviate the severity of grief. There was no tongue to express the compassion of a friendly heart. There was no hand tenderly to wipe away the falling tear. "I looked for some," says he in the prophetic language of the psalmist, "to take pity, but there was none; and for comforters, but I found none." Influenced by fear, "all his disciples forsook him, and fled." He trod "the winepress alone; and of the people there was none" with him. But he does not treat us as he was treated. In all our afflictions he is afflicted. No circumstances can arise to abate his affection. No calamities can befal us in which he will be regardless of our feelings or unmindful of our welfare. With confidence it may be said to his faithful people, "He that toucheth you, toucheth the apple of his eye." And, amidst the afflictive changes of this passing world—in the gloomy valley of the shadow of death, and at the solemn moment of their appearance before the divine tribunal, he will prove himself "a friend that sticketh closer than a brother."

Such are some of the blessed privileges derived from Christ's friendship. And is it not of importance that we should individually inquire whether we are indeed his friends? By nature we are not, but are in a state of

enmity against him. But have we been reconciled? Feeling the misery and danger of a state of alienation from him, and anxiously desirous of partaking of the privileges and blessings of his people, have we bitterly repented of our former provocations, and sought his pardon and favour? If you do claim friendship with Christ, reflect on the duties that arise from so endearing a relation. Consider what is required on your part. If Christ be your friend, you must love him; for, though love may exist without friendship, friendship cannot possibly exist without love. The language of the church, in the song of Solomon, must be the language of your hearts: "This is my beloved, and this is my friend, O daughters of Jerusalem." And be assured that, if Christ is not your beloved, he cannot be your friend. Make it evident, then, to your own consciences, that you are connected with him by the tenderest and most endearing ties. Give him your heart. Consecrate to him its first and warmest affections. Cherish not a thought dishonourable to his character, or opposed to his will. And who is so well deserving of your love? "If we love him, it is because he first loved us." If friendship has been established between the Lord of glory and such poor sinful creatures as we are, it originated not with us, but with him. He proposed it, and enabled us by the power of his grace to comply with the proposal. Nay, more, he purchased it—purchased it with his precious blood. For, without redemption, into what covenant of friendship were we capable of entering with so glorious and holy a Being? Let us form a right estimate of our obligations, that our feelings of love and gratitude may in some measure correspond.

If Christ be your friend, put confidence in him. Trust in his word: rely on his promises. And is not this confidence essential to real friendship? Would you value the professions of a fellow-creatures who suspected your intentions, doubted your word, or discredited your promises? Treat not, then, your best friend in this disingenuous, dishonourable manner. With the unsuspecting simplicity of children receive his word. With the full assurance of faith rely on his promises. With feelings of the firmest confidence entrust your souls and all your concerns—the interests of the present life and your everlasting all—into his faithful hands. The least suspicion, doubt, or distrust of his character is a dishonour and an insult which he will not fail to resent.

If Christ be your friend, render obedience to him. This conformity of will is the test of sincere friendship: "Ye are my friends if ye do whatsoever I command you." Other marks are often fallacious, but this never can be. Obedience, therefore, is the evidence he requires—the return of friendship he insists on. And would it not be presumptuous to claim the privileges of friendship, if we allow ourselves in any one instance of disobedience? for can Christ be the friend of those who prove themselves unfriendly to him? The declaration of Solomon accords with the principles of our nature—"A man that hath friends must show himself friendly." Never, then, though it be true that friendship must begin on his part—never suppose that you are united to him by such an endearing tie, unless your conduct shows the friendly disposition of your heart. From a principle of devoted love and friendship obey his commands. Let your constant inquiry be, "Lord, what wilt thou have me to do?" Suffer neither the fear of man nor the love of the world to entice you aside from his holy ways, either to the right hand or to the left. Thus proving your sincerity, your claims of friendship will be allowed. And at that solemn season, when the last messenger shall appear from heaven to proclaim that death shall be destroyed, and time shall be no more; when the voice of the trumpet shall penetrate every grave, and the slumbering generations of mankind shall start into instant life; when thrones shall fall, and the earth shall quake before the coming fiery deluge; when the Mediator of the covenant shall be revealed to put down every foe, to lay aside the offices which he undertook for man, and to ascend his eternal throne—you, amidst these eventful scenes, shall hear your Saviour's gentle voice—"Behold my friends! behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

RELIGION IN OTHER LANDS.

No. VI.

SWEDEN—2.

REFORMATION—PRESENT STATE.

It must be borne in mind that the Christianity of Sweden, to which reference has been made, was obscured by its connection with the church of Rome; that the pope exercised supreme authority. At length, however, the period arrived when the glorious light of the reformation was to dispel the clouds of papal ignorance.

The errors of the papacy—errors which admit of no palliation—first began to be opposed by some German merchants A.D. 1525, and by some students who had been disciples of Luther at Wittenburg. Of these latter, the most eminent was Olaus Petri, a native of Nericia, who on his return from the university privately disseminated the principles of the reformation, and after-

wards preached them openly. It is needless to observe that the jealousy of the Romish priests was excited, and that the most virulent opposition was made to those new tenets, as they were termed. The king, however (Gustavus Vasa, or Ericson), supported the protestant cause. Petri was permitted to translate the scriptures into Swedish, and the primate of Upsala was ordered to prepare another version in accordance with the Romish tenets. To this the bishops reluctantly yielded their consent, with the exception of the bishop of Linkoping.

Gustavus quickly removed from Dalecarlia the priests sent to ferment disturbances in that district; public disputations were appointed, and the doctrines of the reformation were advanced by the conversion of the archbishop, who, in visiting his dioceses, protested against the corruptions of Rome.

To the mind of the king the abominable traffic in indulgences, which had at first aroused the mind of Luther, was amongst other enormities peculiarly disgusting, as was the custom of the priests enriching themselves at the expense of the laity, and others of a similar character; which, whilst they added to the wealth of the church, and the luxurious indulgence of the priesthood, had a direct tendency to lower all religious feeling*. Gustavus, accordingly, at a convocation of the states at Westeras A.D. 1527, professed himself an adherent to the principles of the reformation, and subsequently, in an assembly of the clergy at Orebro, Lutheranism was declared the established religion in Sweden. The cup of papal iniquity was indeed now at the full. In 1538, a document had been drawn by four cardinals, two archbishops, and three other leading churchmen, at the command of pope Paul III., entitled "An Admonition for the Reformation of the Church," specifying, among other abuses, "that men of no learning, mean birth, and wicked lives had been admitted to the priesthood"; that almost all the pastors had left their flocks, and left them to be governed by hirelings. The abominations of the nunneries were adverted to—"that in Rome itself persons of the most infamous description were the companions of cardinals and others." According to Mezrai, "The disorders and vices of the clergy reached the highest point, and became so public as to render them the objects of the hatred and contempt of the people." And in the hundred grievances laid before the diet of Nuremburg, in 1523, by the popish princes of Germany, the third sets forth "the intolerable burden of indulgences, which by the hireling criers and preachers are extolled as reaching not only to sins already to be committed, but to those an individual may have a mind to commit."

The Swedish church, as now constituted, has a metropolitan, the archbishop of Upsala, and eleven bishops, and about 3,500 other clergy*. The episcopal office appears, however, to be more of a state appointment than one connected with the church; it being in the option of the individual elected to undergo a second ordination, not consecration. This can scarcely come up to our notions of genuine episcopacy. It reminds us, in fact, more of the proposal to appoint bishops among the Wesleyan methodists, by whom preachers were to be ordained. It is quite clear, however, that such a mode of ordaining would entirely lose all episcopal character. The state may authorize one individual to exercise government over another, provided both are partakers of the bounty of the state; but it cannot constitute a bishop in the true legitimate sense of the word. It may secure the income and the temporal dignity, but it cannot confer the spiritual authority; as in the church of England the bishop performs certain functions connected with his order, and attached to that order alone, not because he has been nominated, or recommended to be elected bishop of the see, but because he has been solemnly consecrated to his peculiar office. This is an important distinction which ought never to be lost sight of. The revenue of the bishops is not great: that of the archbishop 800*l.* a year; the richest bishopric, that of Linkoping, is valued at 560*l.*; of Hernosand, the poorest, about 250*l.* The salaries of the clergy, averaging about 90*l.* per annum, are derived chiefly from tithes of grain and perquisites. In Stockholm they have a grant from government, to which an addition is made by the respective congregations. In some parts of Sweden, however, the provision for the clergy is much more ample.

"In each diocese the bishop, with the more dignified clergy, form a consistory. The patronage of the livings is chiefly divided between those consistories and the crown. Three clergymen are sent down by the patrons, out of which the people are allowed to select one; but the ultimate appointment rests with the patrons, although they usually respect the choice of the parishioners. In the case, however, of clergymen holding high appointments, such as court-chaplains, or those appointed to foreign embassies, the king does not usually consult the people at all. There are also a few livings in private patronage, where, of course, such consultation of the popular will is

* Within a few hours after penning the above lines, the compiler read in a newspaper of unquestionable veracity the following awful specimen of popish blasphemy, which too fully testify that the corruptions of popery are as abominable as ever:—

"The rev. Dr. Wiseman on his return from Rome was lately made the bearer of a handsome crucifix, blessed by the pope, and sent as a mark of special regard to John Hardman, esq., sen., of Handsworth. This present was accompanied with a formal document, of which we subjoin a literal translation, as it appeared in the various London papers. 'The undersigned, secretary of the holy council for the propagation of the Christian name, having, in an audience granted August 28, 1842, laid before his holiness pope Gregory XVI., the numerous and splendid benefactions with which J. Hardman, esq., has enriched the Catholic church in the central district of England, the holy father has graciously imparted to him and his relations and connections, to the third and fourth degree inclusively, a plenary indulgence at the hour of death, to be gained by devoutly invoking the most holy name of Jesus mentally, if he cannot orally. To Mr. Hardman also is imparted a plenary indulgence, as often as he shall piously and devoutly receive the sacrament of penance and the holy eucharist. His holiness has also directed that this formal document of these privileges bestowed on Mr. Hardman should be transmitted to England as a public testimonial of the peculiar good will and gratitude of the holy see towards an individual of distinguished merit.—J. A. Edessen. Given at Rome from the office of the sacred congregation of the propaganda, Aug. 31, 1842."—*The Birmingham Advertiser.*

With such a recent example of the abomination of indulgences are protestants—and never may the opponents of the bishop of Rome be ashamed of the name—to be cajoled with the assertion that the holy mother now is not what she was then at the period above referred to. Her unchangeableness is her boast—the impossibility of a change her rash assumption.

* According to Gibbon, till the end of the eleventh century a celebrated temple subsisted at Upsala. It was enriched with the gold which the Scandinavians had acquired in their piratical adventures, and sanctified by the uncouth representations of uncouth deities. * * * The only traces that now subsist of this barbaric superstition are contained in the Edda; a system of mythology, compiled in Iceland, about the thirteenth century, and studied by the learned of Denmark and Sweden, as the most valued remains of their ancient traditions.

never thought of. There is not, I believe, any synod or general assembly of the church; but the consistory of each diocese acts immediately under the royal authority; neither is there any union between the churches of Sweden and Norway, though both are under the same sovereign, and perfectly similar. They use a liturgy, of which, I believe, no translation exists in any other language, and which, from the description of my informant, I conclude to bear a very near resemblance to that of the first book of king Edward VI.; but although many of the clergy officiate in peculiar ecclesiastical vestments, similar to those of the Romish church, yet this is again quite optional; and the ordinary costume which is worn on all occasions universally by the clergy is all that is required by law. The same latitude is allowed with respect to the use of images. A crucifix is placed over the altar in some churches, whence it probably has never been removed from the time of the reformation, but its presence is entirely discretionary. They practise kneeling at the communion; and the clergy perform the most important parts of the service with their face to the altar, and their back to the people, according to the order of the first book of Edward VI. About the year 1780, confirmation, which had previously been quite neglected, was revived, and is now very generally practised, although it is by no means obligatory. The rite is administered only by the prelates of the church*."

The following somewhat ludicrous description of the cathedral and university of Upsala is from the pen of bishop Heber, who visited Sweden in 1805. "The cathedral is well proportioned, and has been of the best style of gothic in general —plain, and not very unlike Westminster abbey. The inhabitants are very proud of it, and have taken care to remove all the carved work or tracery from the windows to daub the inside with plaster, and to case the outside with the very reddest brick they could find. This, with large white Doric cornices, and two bright blue things, like pepper boxes, on the two towers, has so beautified it, that if the bishop who founded it, and the mason who built it, were to return again, they would not know their own child in its present dashing uniform. There are separate houses for the different professors and lecturers, who are numerous, but with small salaries; those who are in orders have also prebends. We were there in vacation time, and saw nothing going on, but had a good opportunity of hearing all the details, as we had a letter to the lecturer on botany, Dr. Afzelius, who was very attentive and communicative. The number of students is about one thousand; they wear their academical habits, which are black with scarlet facings, only on taking their degrees, holding acts, or the like. Anciently, the different nations, as they are called, which compose the Swedish monarchy, the Ostrogoths, Westrogoths, Swedes, Finns, and Vandals, as they call the German provinces, had all different uniforms, which were discontinued on account of the animosities to which they gave rise. They are still called colleges—have each of them separate heads and endowments, but have no separate buildings, and lodge and eat promiscuously in the town; there are also riding, fencing, and dancing schools, and French and German are taught. They have no fixed time for taking their bachelor's degree, and consequently have no privileges; their master's degree they take at the end of seven years. Dr. Afzelius has been much in England and in Oxford, of which place he complained as being less civilized than Cambridge. I wanted him to state his grounds of dislike, but could not succeed in keeping him to the point."

"Dissent is little known in Sweden; the dissenting places of worship are extremely few; Swedenborgians being the only sect which the country has produced. The Jews, who were not admitted into Sweden until about fifty years ago, have now four synagogues at Stockholm, Gottenburg, Norrkoping, and Carlscrona; and amount to a population of nearly 1,100. The catholics (papists) throughout the whole kingdom do not exceed 1,800, the greater part of whom reside in the capital, and consist wholly of foreigners. The exercise of their religion was not authorized until 1781. Her present majesty and the princess royal are of the Romish faith, and have a chapel where service is performed according to the rites of that creed. The Scandinavian clergy have as a body been always distinguished for piety and morality. In former times, they were instrumental in preserving the feeble light of knowledge and civilization from being quenched amidst the strife of intestine wars, and the ravages of contending factions*."

* See letter in "Christian Remembrancer" for Feb. 1839. The informant referred to was a Swedish clergyman.

* Edinburgh Cabinet Library, xxv., p. 319.

CHURCH MUSIC†.

In 1769 the rev. W. Madan published the Lock collection of tunes. Then followed the Magdalen and Foundling collections, and that of the amiable Dr. Miller, of Doncaster. These collections were not destitute of merit; but the first, and the next two especially, gave an unhappy impetus to that taste for ballad-like hymn tunes which has since pervaded choirs and congregations. How many selections and collections have subsequently issued from the press, the sagest chronicler could hardly tell. Any considerable editor may be allowed to say that the *majority* of these works are reprints of faultily arranged old tunes, or vehicles for circulating such new tunes as ought never to be heard within the walls of an apostolical church. In volumes edited by respectable musicians, it is provoking to see old tunes harmonised in modern style, and new tunes, of a contemptible character, patched with a touch or two of decent harmony, because they are popular.

During the last age tunes of this contemptible character chiefly sprang up in, and were extensively circulated among, dissenting congregations. Gradually they have found admission into churches and church families; and now, much to our ecclesiastical discredit, our choirs and Sunday-school children are singing tunes composed by ignorant artizans, or by better educated, though, as to music, equally unskilful, individuals. In some instances, tunes of superior composition, but of very unsuitable character, are adopted. Arrangements from songs, minuets, marches, and other secular productions of the greatest masters, are

† From Hackett's "National Psalmist;" a work we have before recommended. Nearly all the parts are now published.—Ed.

patronized. Most commonly, however, the tunes in highest repute are such as have been concocted at the last or the loom; and such as are made up of snatches of popular airs, caught from the travelling barrel-organ, and other automatous instruments, which made murder of music at markets, fairs, and other meetings. Of late years, the parlour and the drawing-room have contributed to this mischief. Gentle ears have admired a pretty ballad or simple air. Ill taste has suggested an adaptation of it to a favourite hymn. Zeal has hinted that "it is a pity the devil should have all the pretty tunes." Piety, alas! has looked on with a smile; and interest has transferred the newly-dressed melody to the clergyman or organist, who is about to publish a new collection for local or general edification!

To say nothing of compositions by those clergymen, students, and other amateurs, whose theoretical knowledge does not equal their natural taste, there are many tunes getting abroad from the pens of professional men, which are very little accordant with the genius of church psalmody. They resemble glees rather than psalm-tunes; and abound either with such melodial phrases as are fit only for secular words, or with such chromatic harmonies as puzzle plain choirs. It might appear invidious for the editor of this work to enumerate instances. It will be preferable to hold up to general view the admirable rule laid down by the first professor of the age. "Church music," says Dr. Crotch (Lectures, p. 83), "should contain nothing which recommends itself for its novelty, or reminds us of what is heard at the parade, the concert, and the theatre."

What psalm-tunes ought to be, we may learn from observing what the oldest psalm-tunes are; for the oldest are the best. They are simple in melody, equal in time, rich in harmony. Children may sing them, but it is not every man who can compose them. Their character accords with the style of church-music which Cranmer deliberately preferred, which Elizabeth regally enjoined, and which Hooker judiciously commended. From documents which are frequently quoted, it is plain that, in the judgment of these three, church music should be sober and distinct, as near as may be, *for every syllable a note*; "modest" also, "and of the best sort of melody and music that may conveniently be devised;" and "that ostentation of art, wanton, light, and unsuitable harmony, should be avoided" (Collier's Ecclesiastical History, vol. ii. p. 206; Sparrow's Collection, p. 79; Hooker's Ecclesiastical Polity, b. v. § 38).

By persons unaccustomed to the fine old melodies of the reformation, and such melodies and harmonies as correspond with their model, various opinions are entertained. When performed inadequately, and under unfitting circumstances, it can excite no wonder that they appear dull and uninteresting. But when sung with understanding, and especially by a full-voiced company, they strike feeling hearts as marvellously beautiful, and even singularly fresh and novel. So little are modern ears accustomed to the full rich harmonies of former days, that, when those harmonies are duly heard, though really old, they are thought to be very new. Well will it be if present indications of a revival of good ecclesiastical taste speedily issue in the general admiration and adoption of a class of tunes which best befit the worship of Almighty God. To forward the favourable reception of such tunes, two facts, as to their original intention, must be practically borne in mind: they were sung faster than we usually sing them, and, what is better, by a far greater number of voices. It is a great mistake to suppose that old tunes should be sung in a heavy, drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sang in a quicker and livelier manner than is commonly conjectured. The Old Hundreth tune is made a dirge in our days; but in theirs it was a joyous and an animating canticle.

> "All people that on earth do dwell,
> Sing to the Lord with *cheerful* voice."

In like manner, York tune, which is shelved among the dull and the obsolete, was, little more than a century ago, the liveliest and most popular tune of the entire kingdom. But, to hear old tunes to advantage, they must be sung in old style. Not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, "by *all* the people *together*," as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross; and "three or four thousand singing at a time in a church of this city is but a trifle," said the excellent Roger Ascham in a letter from Augsburg, dated 14th May, 1551. When psalm-tunes are sung after this fashion, an intelligent organist and a well-disciplined choir will still find enough to do. But in what they thus may find to do there will be an energy and an interest with which few are now familiar. Without long and incongruous interludes, or opera-like whinings of select voices, or conventicle vociferations of the great congregational choir, our churches, when such psalmody returns to them, will present as much of "heaven below" as our sinful state will admit.

The Cabinet.

THE AWAKENED SINNER.—A sinner by repentance is brought out of a state of insensibility into one of sensibility. No sooner is a person awaked out of sleep, but he finds himself endued with the use of all his senses, powers, and faculties. He walketh abroad, and his eyes are blessed with a sight of the whole creation risen with him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the great Ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fail not with the sprightliest notes to salute the rising sun; and his nostrils are refreshed with the grateful smell sent forth, in the hour of prime, from the ground and its productions. He is prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the sensation proper and necessary for it. Similar to this is the alteration which takes place in the soul of the humble penitent, when at the call of God he awakes,

and arises from the dead. If the light be sweet, and it be a pleasant thing to behold the sun, sweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of righteousness, who bestows by his word that divine knowledge, that heavenly wisdom, which is then what material light is to the bodily organs of vision. Hereby the penitent believer is enabled to behold the wonderful works of the Lord, the mighty things he hath done for his soul, having created all things anew in Christ Jesus, and brought the world out of darkness into his marvellous light. But above all his works, he is led to contemplate and to adore the Author of them all; to look up stedfastly, with St. Stephen, into heaven, and see Jesus enthroned on the right hand of the Majesty on high, enlightening and enlivening all things by the glory of his grace.—*Bishop Horne.*

THE SAVIOUR'S PASSION.—All creatures in heaven and earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving asunder as if they had sense and sympathy in it. Shall sinful man alone be unmoved at it?—*Bishop Andrews.*

GOD'S WRATH.—A frown from God is ten thousand times worse than a stake or a gibbet.

Poetry.

QUINQUAGESIMA SUNDAY*.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—GEN. ix. 18.

GOD'S love to man, and hate of sin,
Are writ on all we see;
Would that the truth our souls could raise
From guilt and woe to flee.

So clear the awful lesson stands,
That he who runs may read;
But, held too fast in Satan's bands,
We starve where we might feed.

Hark! how the dreadful thunder rolls;
Behold the lighting's flash;
Earth shakes from centre to her poles,
The lofty mountains crash.

The gushing rain in torrents falls,
The streams are running o'er:
The sight the husbandman appals,
Joy fills his heart no more.

But, lo! the beauteous arch appears;
Where joyful faith doth view
God's smile reflected in the tears
His early vengeance drew.

Dismay and terror are dispelled;
He owns at once the sign:
"My bounties shall not be withheld
So long as time is thine."

And dear to every Christian's heart
Is that bright bow he sees;
If sinful memory point a dart,
Thoughts rise to bring him ease.

He owns his Saviour by that bow,
Knows 'tis about his throne;
O'er angry darkness spreads its glow,
His ensign e'er is shown.

Not e'en the cross his precious Lord
Identifies more clear,
Wakes firmer trust upon his word,
Inspires a holier fear.

And, while he gazes, thoughts arise
Of that dread hour to come,
When cross and rainbow in the skies,
Shall strike the sinner dumb;

Shall smite him for the mercy scorned,
For love that knew no bound,
For light that on his darkness dawned—
The thorns his Lord that crowned;

Shall fill himself with humble trust,
With holy hopes of grace,
That he may view, among the just,
His blest Redeemer's face.

But now less bright those colours glow,
And now its hues are blent;
'Tis only for a time that bow
Can span the firmament.

Yet does he view it fade away,
And melt into the shade
Without a fear, for faith's own ray
Continual light has made.

The word, on which he firm relies,
He knows shall stand secure;
Though earth decay, and sun, and skies,
God ever shall endure.

* From "The Christian's Sunday Companion," by Mrs. J. A. Sargent. London: Smith, Elder, and Co. 1843. 8vo. p.p. 400. An excellent volume, though perhaps too *little* prose, and too *much* poetry. A very brief account is given of the Sunday service of the church.

PSALM CXXXVII.

(*For the Church of England Magazine.*)

BY Babel's streams we laid us down,
And there we wept full sore:
We thought, Jerusalem, on thee,
And then we wept the more.

Our harps, our melancholy harps,
Upon the willows hung;
Grief had untun'd each warbling string,
And silenc'd ev'ry tongue.

The mournful captive heeds no song,
Nor the harp's warbling string;
Yet Babel's stern unfeeling sons
Commanded us to sing.

In this strange land what mirth or joy
In melody can be?
Hangs not each thought, each fondest thought,
Jerusalem, on thee?

If I forego, dear native land,
The thought of thee or thine,
May my right hand her cunning lose,
And all her pow'rs resign!

The mother sooner shall estrange
The darling at her breast,
Than I, Jerusalem, forget
Thy seats of hallow'd rest.

O Babel! Babel! thou accurst!
Thrice happy he shalt be,
Who, as thyself hast done to us,
Shall do the like to thee.

Thy daughters in the dust shall mourn
The terrors of thy fall;
And blessed be the hands which dash
Thy babes against the wall.

J. LAWRENCE.

Miscellaneous.

THE DUTY OF THE STATE AND OF INDIVIDUALS IN RESPECT OF CHURCH EXTENSION.—It is, in the first place, the duty of every Christian government to preserve and extend the Christianity of the country, and to take care that there shall not be one person without the opportunity and means of hearing the gospel, it being their unalienable birthright. If it is the duty of the government to punish crime, it is a still higher duty to prevent it; and how is that to be done but by the co-operation of persons, and by modes which Christianity alone can teach? And how can it teach but by the church founded by our Saviour? It is not reasonable to expect that a church equal to a population of 6,000,000, can be sufficient to supply the spiritual necessities of 15,000,000. Surely the government ought long ago to have enabled the church to perform her salutary functions as the appointed guide of the people. From the neglect of the state in this respect, we are now gathering the bitter fruits of indifference and infidelity amongst a large mass of the people, leading them into violence, rapine, and bloodshed—evils arising from the want of the church's care; and we may now especially pray to the Lord to deliver us "from all sedition, heresy, and schism, and from hardness of heart and contempt of his word and commandment." But it is also the duty of each particular Christian to set forward the same good work: and the duty is larger and more binding on them by reason of the state's neglect. It is the duty of all according to the talents and opportunities of every member of the church.—*Bishop of London at the consecration of Writtle Church.*

PRESENT STATE OF THE NAVIGATORS' ISLANDS.—In the year 1830, when the missionaries Williams and Barff first landed at Savaii, one of the Navigators' islands, a dreadful contest was about to take place owing to the murder of Taimafainga, a powerful ruler. By the interposition of these benevolent men, the period of hostility was shortened, and a better spirit infused into the minds of the leaders. The happy change confirmed the influence of the new faith, and led to the desire for new teachers; which was gratified, to a certain extent at least, in 1836, when several from England arrived on their shores. At a meeting of the chiefs, among whom was Malietoa, these servants of Christ entreated that the war should not be renewed. They were assured that it should not, and moreover that if any quarrels arose among the leaders, a reference would be made to them as umpires. The author of a letter from Upalu, dated two years later, calculates that the number of Christians there is about twenty thousand; that in Savaii there are between twelve and thirteen thousand, in Tutuila about six thousand, and in Manono all the people, amounting to not less than one thousand, have openly professed the faith of the Redeemer. In one of the districts of Anna was held, in 1837, the first missionary meeting in the Navigators' islands. It was attended by two thousand five hundred persons; the conquerors and the conquered mingling together. Chiefs of each party delivered speeches on the occasion, in which, while they did not forget the main object of the assembly, they severally made touching allusions to their former contests, contrasting with those sanguinary scenes their present delightful harmony. On the very spot where the last destructive war was waged, a number of flourishing villages now stand, each of which has one or more schools, and divine worship is regularly performed on Sunday, Wednesday, and Friday. Even in their unconverted state, as already noticed, the manners of the Samoans, and their skill in the construction and management of canoes, were greatly superior to those of the Marquesan and the Society islanders. Now there is farther observed a considerable degree of dignity in their behaviour towards visitors and strangers. The common dress of the men was formerly very slight, consisting of nothing more than a girdle of leaves, while the women satisfied themselves with a shaggy mat, on which they displayed all the ingenuity peculiar to the sex in matters of dress. At present the greater number wear decent wrappers of calico, with shirts and gowns; and, when they cannot afford these, they appear in garments of a coarse though not unseemly cloth, manufactured from the bark of trees. Formerly when vessels arrived, muskets and beads were the articles most in demand; but now the principal inquiry is made for wearing apparel, slates, pencils, and writing-paper. The master of a whale ship recently confessed that he had carried to the Navigators' group forty muskets for barter, and had only sold two. In a word, the history of modern missions does not supply a more powerful inducement to Christian zeal, or a more gratifying reward to the intrepidity with which their great objects have been pursued. A few years ago, the European who casually landed on those islands, saw every where prevailing rapine, murder, cannibalism, and other crimes at which his heart sickened; at present he may contemplate, at least in the Christianized districts, morals comparatively pure, the exercise of a rational worship, peace, confidence, and brotherly kindness, all heightened by the assured intercourse of social enjoyment.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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Biography.

SIR HENRY WOTTON.

No. II.

ght years after sir Henry Wotton's going ily, he stood fair and highly valued in the opinion; but at last became much clouded ccident, which I shall proceed to relate.

is first going ambassador into Italy, as he hrough Germany, he stayed some days at a, where having been in his former travels own by many of the best note for learning eniousness with whom he passing an even- nerriments, was requested by Christopher nore to write some sentence in his albo of white paper, which for that purpose f the German gentry usually carry about and sir Henry Wotton, consenting to the took an occasion, from some accidental e of the present company, to write a t definition of an ambassador in these

est vir bonus peregre missus ad mentiendum reipub- causâ."

sir Henry Wotton could have been con- uld have been thus Englished—

assador is an honest man sent to *lie* abroad for the of his country."

word for *lie* (being the hinge upon which ceit was to turn) was not so expressed in s would admit (in the hands of an enemy ly) so fair a construction as sir Henry t in English. Yet as it was, it slept quietly other sentences in this albo almost eight till by accident it fell into the hands of Scioppius, a Romanist, a man of a restless id a malicious pen, who, with books against mes, prints this as a principle of that re- rofessed by the king, and his ambassador, ry Wotton, then at Venice; and in Venice resently after written in several glass win- nd spitefully declared to be sir Henry 's.

coming to the knowledge of king James, ehended it to be such an oversight, such ness, or worse, in sir Henry Wotton, as caused the king to express much wrath against him: and this caused sir Henry Wotton to write two apologies—one to Velserus (one of the chiefs of Augusta) in Latin, which he caused to be printed, and given and scattered in the most remarkable places both of Germany and Italy, as an antidote against the venemous books of Scioppius; and another apology to king James; which were both so ingenious, so clear, and so choicely eloquent, that his majesty (who was a pure judge of it) could not forbear, at the receipt thereof, to declare publicly "that sir Henry Wotton had commuted sufficiently for a greater offence."

And now, as broken bones well set become stronger, so sir Henry Wotton did not only recover, but was much more confirmed in his majesty's estimation and favour than formerly he had been. Besides several other foreign employments, sir Henry Wotton was sent thrice ambassador to the republic of Venice. And, at his last going thither, he was employed ambassador to several of the German princes, and more particularly to the emperor Ferdinando the second; and his employment to him and those princes was to incline them to equitable conditions for the restoration of the queen of Bohemia and her descendants to their patrimonial inheritance of the palatinate.

This was, by his eight months' constant endeavours and attendance upon the emperor, his court, and council, brought to a probability of a successful conclusion, without bloodshed. But there were at that time two opposite armies in the field; and, as they were treating, there was a battle fought, in the managery whereof there were so many miserable errors on the one side (so sir Henry Wotton expresses it in a despatch to the king), and so advantageous events to the emperor, as put an end to all present hopes of a successful treaty; so that sir Henry, seeing the face of peace altered by that victory, prepared for a removal from that court; and at his departure from the emperor was so bold as to remember him, "that the events of every battle move on the unseen wheels of fortune, which are this moment up, and down the next; and therefore humbly advised him to use his victory so soberly as still to put on thoughts of peace." Which advice,

though it seemed to be spoken with some passion (his dear mistress, the queen of Bohemia, being concerned in it), was yet taken in good part by the emperor; who replied, "That he would consider his advice. And, though he looked on the king his master as an abettor of his enemy, the Palsgrave, yet for sir Henry himself, his behaviour had been such during the manage of the treaty, that he took him to be a person of much honour and merit, and did therefore desire him to accept of that jewel, as a testimony of his good opinion of him;" which was a jewel of diamonds of more value than a thousand pounds.

This jewel was received with all outward circumstances and terms of honour by sir Henry Wotton; but the next morning at his departing from Vienna, he, at his taking leave of the countess of Sabrina (an Italian lady, in whose house the emperor had appointed him to be lodged and honourably entertained), "acknowledged her merits, and besought her to accept of that jewel as a testimony of his gratitude for her civilities;" presenting her with the same that was given him by the emperor: which, being suddenly discovered and told to the emperor, was by him taken for a high affront, and sir Henry Wotton told so by a messenger. To which he replied, "That though he received it with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an enemy to his royal mistress the queen of Bohemia;" for so she was pleased he should always call her.

To London he came the year before king James died; who had, for the reward of his foreign service, promised him the reversion of an office which was fit to be turned into present money, which he wanted for a supply of his present necessities; and also granted him the reversion of the master of the Rolls' place, if he outlived charitable sir Julius Cæsar, who then possessed it, and was then grown so old that he was said to be kept alive beyond nature's course by the prayers of those many poor which he daily relieved.

It pleased the God of providence that in this juncture of time the provostship of his majesty's college of Eton became void by the death of Mr. Thomas Murray, for which there were (as the place deserved) many earnest and powerful suitors to the king. And sir Henry, who had for many years rolled the restless stone of a state-employment, knowing experimentally that the great blessing of sweet content was not to be found in multitudes of men or business, and that a college was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his age (being now almost threescore years) seemed to require, did therefore use his own and the interest of all his friends, to procure that place. By which means, and quitting the king of his promised reversionary offices, and a piece of honest policy (which I have not time to relate), he got a grant of it from his majesty.

And this was a fair satisfaction to him, the college being to his mind as a quiet harbour to a seafaring man after a tempestuous voyage; where, by the bounty of the pious founder, his very food and raiment were plentifully provided for him in kind, and more money than enough; where he was freed from all corroding cares, and seated on such a rock as the waves of want could not probably shake; where he might sit in a calm, and, looking down, behold the busy multitude turmoiled and tossed in a tempestuous sea of trouble and dangers; and (as sir William Davenant has happily expressed the like of another person)

> "Laugh at the graver business of the state,
> Which speaks men rather wise than fortunate."

Being thus settled according to the desires of his heart, his first study was the statutes of the college; by which he conceived himself bound to enter into holy orders, which he did, being made deacon with all convenient speed. Shortly after which time, as he came in his surplice from the church-service, an old friend, a person of quality, met him so attired, and joyed him of his new habit. To whom sir Henry Wotton replied, "I thank God and the king, by whose goodness I am now in this condition—a condition which that emperor, Charles the fifth, seemed to approve; who, after so many remarkable victories, when his glory was great in the eyes of all men, freely gave up his crown, and the many cares that attended it, to Philip his son, making a holy retreat to a cloisteral life, where he might, by devout meditations, consult with God," which the rich or busy men seldom do; "and have leisure both to examine the errors of his life past, and prepare for that great day wherein all flesh must make an account of their actions: and after a kind of tempestuous life, I now have the like advantage from him that makes the outgoings of the morning to praise him; even from my God, whom I daily magnify for this particular mercy of an exemption from business, a quiet mind, and a liberal maintenance, even in this part of my life, when my age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation, in which I have ever taken the greatest felicity."

And now to speak a little of the employment of his time in the college. After his customary public devotions, his use was to retire into his study, and there to spend some hours in reading the bible, and authors in divinity, closing up his meditations with private prayer. This was, for the most part, his employment in the forenoon. But when he was once sat to dinner, then nothing but cheerful thoughts possessed his mind, and those still increased by constant company at his table of such persons as brought thither additions both of learning and pleasure: but some part of most days was usually spent in philosophical conclusions. Nor did he forget his innate pleasure of angling, which he would usually call "his idle time not idly spent;" saying often, he would rather live five May months than forty Decembers. He was a great lover of his neighbours, and a bountiful entertainer of them very often at his table, where his meat was choice and his discourse better. He was a constant cherisher of all those youths in that school in whom he found either a constant diligence or a genius that prompted them to learning; for whose encouragement he was (beside many other things of necessity and beauty) at the charge of setting up in it two rows of pillars, on which he caused to be choicely drawn the pictures of divers of the most famous Greek and Latin historians, poets, and orators; persuading them not to neglect rhetoric, because Almighty God has left mankind affections to be wrought upon: and he would often say, "that none despised eloquence but such

dull souls as were not capable of it." He would also often make choice of some observations out of those historians and poets; and would never leave the school without dropping some choice Greek or Latin apophthegm or sentence, that might be worthy of a room in the memory of a growing scholar. He was pleased constantly to breed up one or more hopeful youths, which he picked out of the school, and took into his own domestic care, and to attend him at his meals; out of whose discourse and behaviour he gathered observations for the better completing of his intended work of education: of which, by his still striving to make the whole better, he lived to leave but part to posterity. He was a great enemy to wrangling disputes of religion; concerning which I shall say a little, both to testify that, and to shew the readiness of his wit.

Having at his being in Rome made acquaintance with a pleasant priest, who invited him one evening to hear their vesper-music at church, the priest, seeing sir Henry stand obscurely in a corner, sends to him by a boy of the choir this question, writ on a small piece of paper: "Where was your religion to be found before Luther?" To which question sir Henry presently underwrit, "My religion was to be found then, where yours is not to be found now, in the written word of God." The next vesper, sir Henry went purposely to the same church, and sent one of the choir-boys with this question to his honest pleasant friend the priest: "Do you believe all those many thousands of poor Christians were damned that were excommunicated because the pope and the duke of Venice could not agree about their temporal power—even those poor Christians that knew not why they quarrelled? Speak your conscience." To which he underwrit in French, "Monsieur, excusez-moi." To one that asked him, "Whether a papist may be saved?" he replied, "You may be saved without knowing that. Look to yourself." To another, whose earnestness exceeded his knowledge, and was still railing against the papists, he gave this advice: "Pray, sir, forbear till you have studied the points better; for the wise Italians have this proverb: "He that understands amiss concludes worse. And take heed of thinking, the farther you go from the church of Rome the nearer you are to God."

Sir Henry went usually once a year, if not oftener, to his beloved Bocton hall, where he could say, "he found a cure for all cares by the cheerful company," which he called "the living furniture of that place;" and "a restoration of his strength by the connaturalness of" that which he called "his genial air."

He yearly went also to Oxford. But the summer before his death he changed that for a journey to Winchester college, to which school he was first removed from Bocton; and, as he returned from Winchester towards Eton college, said to a friend, his companion in that journey: "How useful was that advice of a holy monk, who persuaded his friend to perform his customary devotions in a constant place, because in that place we usually meet with those very thoughts which possessed us at our last being there! And I find it thus far experimentally true, that my now being in that school, and seeing that very place where I sat when I was a boy, occasioned me to remember those very thoughts of my youth which then possessed me; sweet thoughts indeed, that promised my growing years numerous pleasures, without mixture of cares, and those to be enjoyed when time (which I therefore thought slow-paced) had changed my youth into manhood. But age and experience have taught me that those were but empty hopes: for I have always found it true, as my Saviour did foretell, 'sufficient for the day is the evil thereof. Nevertheless, I saw there a succession of boys using the same recreations, and questionless possessed with the same thoughts that then possessed me. Thus one generation succeeds another, both in their lives, recreations, hopes, fears, and death."

After his return from Winchester to Eton, which was about five months before his death, he became much more retired and contemplative; in which time he was often visited by the learned Mr. John Hales, then a fellow of that college, to whom upon an occasion he spake to this purpose: "I have, in my passage to my grave, met with most of those joys with which a discursive soul is capable, and been entertained with more inferior pleasures than the sons of men are usually made partakers of: nevertheless, in this voyage I have not always floated on the calm sea of content, but have often met with cross winds and storms, and with many troubles of mind and temptations to evil. And yet, though I have been and am a man compassed about with human frailties, Almighty God hath by his grace prevented me from making shipwreck of faith and a good conscience, the thought of which is now the joy of my heart, and I most humbly praise him for it: and I humbly acknowledge that it was not myself, but he that hath kept me to this great age; and let him take the glory of his great mercy. And, my dear friend, I now see that I draw near my harbour of death—that harbour that will secure me from all the future storms and waves of this restless world; and I praise God I am willing to leave it, and expect a better—that world wherein dwelleth righteousness: and I long for it."

These, and the like expressions, were then uttered by him at the beginning of a feverish distemper, at which time he was also troubled with an asthma, or short spitting; but after less than twenty fits, by the help of familiar physic and a spare diet, this fever abated, yet so as to leave him much weaker than it found him; and his asthma seemed also to be overcome in a good degree by his forbearing tobacco, which, as many thoughtful men do, he also had taken somewhat immoderately. This was his then present condition; and thus he continued till about the end of October 1639, which was about a month before his death; at which time he again fell into a fever, which though he seemed to recover, yet these still left him so weak, that they and those other common infirmities that accompany age, which were wont to visit him like civil friends, and after some short time to leave him, came now both oftener and with more violence, and at last took up their constant habitation with him, still weakening his body and abating his cheerfulness; of both which he grew more sensible, and did the oftener retire into his study, and there made many papers, that had passed his pen both in the days of his youth and in the busy part of his life, useless, by a fire made there to that purpose. These, and several

unusual expressions to his servants and friends, seemed to foretell that the day of his death drew near; for which he seemed to those many friends that observed him to be well prepared, and to be both patient and free from all fear, as several of his letters, writ on this his last sick-bed, may testify. And thus he continued till about the beginning of December following, at which time he was seized more violently with a quotidian fever, in the tenth fit of which fever his better part—that part of sir Henry Wotton which could not die—put off mortality with as much content and cheerfulness as human frailty is capable of, being then in great tranquillity of mind, and in perfect peace with God and man.

And thus the circle of sir Henry Wotton's life—that circle which began at Bocton, and in the circumference thereof did first touch at Winchester school, then at Oxford, and after upon so many remarkable parts and passages in Christendom—that circle of his life was by death thus closed up and completed, in the seventy-second year of his age, at Eton college, where, according to his will, he now lies buried, with his motto on a plain gravestone over him; dying worthy of his name and family, worthy of the love and favour of so many princes and persons of eminent wisdom and learning, worthy of the trust committed unto him for the service of his prince and country.

THE PARKER SOCIETY AND JOHN FOX.

THE Parker Society have just put forth a very interesting volume. It is entitled "The Zurich Letters." A large number of epistolary communications it was well known passed betwixt our reformers and their foreign friends; and that much of this correspondence was preserved at Zurich was also known. Small portions of it were printed by Burnet and Strype; but it has been reserved for our own day to see the whole given to the public. One hundred and thirty-five letters are contained in the volume before us, from English divines, together with an appendix of a few from foreigners. A second volume is also, we learn, in due time to appear from the same mine.

The following note will be read with interest. It is No. x., and from the pen of Fox, the martyrologist.

"JOHN FOX TO HENRY BULLINGER.

"Much health, most learned and my dear friend in Christ our Lord. Master Abel, an English merchant, has within these few days written to me from Strasburgh; in which letter of his were inclosed some from England, written to yourself, and masters Simler, Gualter, and Gesner. Should they reach you, I wish my letter, in which they were inclosed, to be forwarded to me at this place. Should they not reach you, I would not have you ignorant of the fact of their existence; for I have been informed of it by another letter of Abel, written to myself. These letters, as far as I can learn, were dispatched to you from England in the month of March, and sent here in April, and now, in the month of May, I understand they have not yet been delivered. I had moreover written to Frensham, who is with you, on the 23rd of April, and do not yet know whether my letter has been received. I am exceedingly anxious to learn the state of his health. Your excellence will condescend to advise him in this respect, and at the same time to afford him, in case of necessity, any assistance in your power.

"I am here harassed to the utmost of my strength, and almost beyond my strength, in collecting the histories of the martyrs. Should you be in any way able to help me in this matter, I shall be glad of your assistance. And this you may do, if you will, obtain from master Bernardine and the other Italians resident in your city, a short statement of such occurrences of this kind as may have taken place in Italy, and also if you will put down in a few words whatever your memory may retain respecting events which have happened in your own neighbourhood, noting at least the names of the individuals, and the places. For, although I am more immediately concerned with British history, yet I shall not pass over the sacred history of other nations, should it come in my way.

"May the Lord Jesus direct your health, studies, and labours for his glory.

"Yours in Christ,
"JOHN FOX.

"Basle, the day before the feast of Pentecost, 1559."

The public, there is little doubt, will be glad to learn that a new edition is likely to appear of "Fox's Acts and Monuments." This important work was expressly excluded from the Parker Society catalogue of publications. Good reasons induced the originators of that society to adopt this course. Mr. Cattley's unfortunate edition had been just before put forth; and, if another reprint had been proposed, a crowd of objections would have been immediately raised—by a few perhaps who would have considered the society a rival effort, by the multitude, who would have identified it with Mr. Cattley and his friends, and have in consequence stood aloof. So strong indeed was the horror in the public mind of that unhappy attempt to edit the martyrologist, that the officers of the Parker Society received at its outset letters from every quarter earnestly deprecating their following such an example.

But what the society declined, a few individuals who have been employed by it intend to do. It is announced that four gentlemen—the rev. J. Ayre, M.A., late secretary of the Parker Society and editor of its Sandys; the rev. H. Christmas, M.A., F.S.A., librarian of Sion college, and editor of Ridley; the rev. J. E. Cox, M.A., preparing to edit Cranmer; and the rev. R. Eden, M.A., editor of Philpot—purpose, provided sufficient encouragement be afforded, to edit Fox upon a similar plan. The subscription will be 1*l.* a-year, for which three or four volumes, according to the number of subscribers, will be returned. The whole plan is soon to be laid before the public; but already names are being received by Mr. Christmas, Sion college, London Wall*. It is very desirable that this should be clearly understood, as attempts are making to represent Mr. Cattley's Fox, *with the stereotype plates corrected*, as a new and desirable edition. No mending could render that tolerable.

* We think our readers cannot do better than immediately forward their names.—ED.

THE PASTORAL CHARACTER AS DEVELOPED BY THE LIFE OF ARCHBISHOP LEIGHTON.

By the Rev. G. W. Lewis, M.A.,

Minister of St. Peter's, Southwark.

Few things perhaps are less easy than faithfully and fully to pourtray the character of others; and the difficulty is increased in proportion to the celebrity, whether in good or evil, of him whose moral and intellectual features are delineated. So large a portion of common feeling and conventional sentiment sways every writer, that probably no one, however uniform his pursuit and love of truth, can always send forth his sketch untinctured by some prevailing colour in his own trains of thought. It is indeed the course of a healthful understanding first to fix on a sound code in morals, and then to form its estimate of individuals, as of communities and nations, according to the precision with which their known character quadrates with that code. But that very pre-occupation of mind unfits, in a certain degree, even the most cautious enquirer to mark, in all their bearings, the qualities which distinguish any given person amongst the mass of his fellow-men; not that in the strict sense of the term such an observer can be charged with prejudice, or that he draws his outline with any disingenuous purpose, either excessively to praise or undeservedly to criminate. His end is very different from this, it being obvious that he designs only to commend what is allowed to be excellent, and to censure what is proved to be blame-worthy. Yet so many and fine are the shades of character at that point, where, according to the ordinary standard of human judgment, actions are deemed prominent neither in good nor evil, that in their description the most tried rectitude will sometimes be insufficient to prevent the intrusion of an author's partiality in one case, or his antipathy in another. The biography of persons but recently departed appears the most open to this objection. When a writer has known by personal observation the deeds, the genius or the accomplishments of some illustrious ornament of our race, there it is all but certain some good qualities will be extolled, and some bad ones softened down in a manner and to an extent which popular enthusiasm may palliate but cannot justify. Biography is indeed no more than history in miniature, yet is it often of the very highest value, and a reverence for a future age and its unborn millions should lead him who compiles it to be specially careful not to transmit the legacy in a coin adulterated by any counterfeit ingredients.

Sensible of this duty, the author of the following pages commences them with no small fear of incurring a charge of inconsistency. He has to present to view an individual who, if contemporary records have brought down his fame, and learning, and graces truly, was so nearly faultless as to prevent reviewers from speaking in any but a laudatory tone of the whole character of his mind and life. The rigid strictness, therefore, which is contended for in narrating the actions of remarkable men seems here to be impossible; for what can be said in doubt of excellencies, in admiration of which foes themselves were univocal with friends? and what can be urged in suspicion of infirmities, the bare existence of which neither friend nor foe ever even surmised? Nearly 160 years have passed away since Robert Leighton* was committed to the tomb, and no man has penned a word† imputing to him a single error beyond that of judgment. And hence all that concerns him—his sentiments and his principles, the events in which he was a leading actor, and the details of his daily life—are surrounded with the utmost interest. He is a study alike to the active philanthropist and the retired Christian; his ideas and conduct are invested with importance equally to the abstract enquirer and the practical philosopher. To know what such a man thought is of great moment; but, further than this, to mark what such a man did through his seventy years of stay on earth, is to learn no common lesson of wisdom, holiness and truth. With an intellect naturally strong, and to the last increasing in power by exercise and culture, he could not speak without throwing light on the subject before him, beyond the reach or experience of lower minds; and with such an approach to celestial natures in the clear, open and unbroken sanctity of his life as had not been surpassed since the apostles' days, he could not be seen without benefit and edification to every docile soul.

It is not the design of the writer of this essay to aim at what has been already better done by others, *i. e.*, to give a complete outline of this great man's history. The limits to which he is confined would forbid the attempt, did no other considerations render it inexpedient. The end proposed is rather to condense into as small a compass as possible a view of such features in that history as specially illustrate the pastoral character in its purity, details and obligations. The author has indeed to repeat the expression of his fear

* He died in June, 1684.

† We must except dean Swift, who, in two or three notes to Burnet's History of the Reformation, has spoken of Leighton in a harsh and surly tone. This, however, was but too uniformly and unhappily his practice, since he could never even glance at extraordinary virtue without ribaldry and bitterness.

of running into the warmths of impassioned eulogy; yet, with truth as his polar star, he cannot apprehend that in any material point he shall mislead either his readers or himself. He ventures to hope that he shall not even offend against sobriety if, in contemplating the grand, the beautiful and vast, in the landscape before him, his love of nature occasionally burst forth in the language of intense delight.

Leighton's early training was adverse to the principles and polity of that church of which he afterwards became the chief pillar. As the son of a man whose faults, whether great or small, had been most cruelly punished by the tyrants of the star-chamber, he must from his very cradle have grown up in the horror common to his countrymen, at the sway of a Laudian polity; and nothing but the convictions of his discerning and well-stored mind could have induced him subsequently to put on the mitre after seeing that symbol of hierarchy made instrumental to the torture of his own parent. Acting, as he ever did, on the impulse of a conscience most sensitive and holy, and evincing, as does every stage of his career, an entire mastery of himself, of all desires of rank and precedence, and of every selfish consideration, he showed, in a way alike memorable and striking, what his ideas of the constitution of the church were at a mature period of life, by his solemn and deliberate admission to orders within her pale. Too dutifully tender not too feel keenly the indignity and pain inflicted on his father, all natural bias must have been foreign to that part of the vineyard in which a spirit of intolerance, worthy only of the followers of Loyola, had so fiercely raged*. But too well-read also in the page of ecclesiastical history† not to be able clearly and fully to distinguish between the abuse of prelatic power and the need of prelatic authority in the essential constitution of the church, he paid to truth the homage of a thoroughly informed judgment, and therefore became successively deacon, priest and bishop. And never surely was that triple rank adorned by graces more after the mind and will of God, or more illustrative of the character of a lowly, devout, and ardent servant of the great Shepherd and Bishop of souls*. For, while we ask in what age was it that he followed out his conviction by receiving episcopal orders, but in that of a sour and rabid puritanism, we must also ask in what age was it but that immediately following—an age of licentiousness the most daring—that his piety beamed upon the church in a lustre which recalled to memory its brightest and purest and primitive days? At one period of his career he took the office of a priest among a people with whom the very name was odious; and at another, more advanced, he lived an angel's life when the bare mention of sanctity was loathsome and reviled. Each course is explained by his one firm, single-minded purpose of doing what appeared to him his duty, after falling on his knees in prayer. To this, his uniform principle and practice, must be referred his voluntary relinquishment of the archbishopric of Glasgow, and his retirement to the village† in Sussex, where he spent his last ten years in no inglorious ease, but in the most active pulpit and parochial services for his professional brethren. It may be doubted, indeed, whether he was right in taking so extreme a step as laying down the crosier *ex mero motu*‡; nay, more than this, it may be considered, on the broad principle of catholic usage, that no circumstances arose or could arise, even in those troublous times, which could justify the voluntary deposition of his office by a governor of the church. Perhaps nothing but an hostile ejection from his position, nothing but the stripping him of his rochet by violent and resistless hands, could relieve the mind (reviewing the event calmly at this distant day) of an idea that love of seclusion, timidity of disposition, inaptitude for tumult or some other feeling, innocuous indeed, but personal and peculiar to himself, accelerated that event. Still is the rectitude of his character without the least

* Without attempting to justify or excuse the cruel punishment inflicted on the elder Leighton, it must in fairness be said that the unhappy sufferer's own disposition appears to have been untowardly, and his conduct unnecessarily provoking to the authorities. (See Pearson's exquisite memoir of abp. Leighton.)—Ed.

† His amiable temper may have inclined him at times to concede too much for the sake of peace, but assuredly he was no latitudinarian. "I shall only add," says he in a letter on the subject of the episcopal church of Scotland—"I shall only add one word, which I am sure is undeniable, and I think is very considerable, that he that cannot join with the present frame of this church could not have lived in the communion of the Christian church in the time of the first most famous general assembly of it—the council of Nice. Yea (to go no higher up, though safely I might), he must as certainly have separated from the whole catholic church in the days of the holy bishop and martyr Cyprian upon this very scruple of the government, as Novatus did upon another occasion."

* "Perhaps Leighton," says Mr. Bridges, in his work on the Christian ministry, when discoursing on the character of the confirmed and consistent Christian—"Perhaps Leighton may be said to have given the full portrait, both in his writings and in his character, with as little touch of human infirmity as can be looked for, till the brighter days of the church."

† Horsted Keynes.

‡ "Quid est enim major," says St. Cyprian, "aut melior cura præpositorum quam diligenti sollicitudine et medelâ salubri fovendis et conservandis ovibus providere; cum Dominus loquatur et dicat."—Ezek. xxxiv. 4.

tarnish*. If he erred, he erred only in judgment, and there is nothing in the act indicating any of the tendencies of the carnal mind. To a common mind pre-eminence in rank, with its distinction, power and emolument, would have furnished motives for retaining the office, however great the local or temporary discomforts it brought to its possessor; while it would have appeared an unmitigated evil to have abandoned all his honours for an humble rural solitude, which at once and for ever took him out of the eye of thousands, from whom his talents, worth and station drew profound and universal respect†. Most plain it is that he acted from no defective view of pastoral responsibility; for there are many passages in his works which prove the sense of that responsibility to have formed one of the most absorbing as well as constant of his principles of action. In his "Prælectiones Theologicæ"—a precious gem, whether we look at its pure and beautiful Latinity, its great and varied learning, or its glowing sublimity of devotion—are such heart-stirring appeals on the value of a soul, as show his conviction that, when compared to it, mines of gold are but dross, and that the only proper cause of a Christian's anxiety is that of securing his own and his fellow-man's eternal welfare. Among his works is a letter which he wrote, while bishop of Dunblane, to the chief inhabitants of a parish within his diocese, nominating a clergyman for their church, at the time vacant. Reference is not made to it here on any idea that, in the existing state of things, the course would be either expedient or practicable which he took, in leaving his official and authoritative appointment either to be accepted or rejected at the will of the parishioners: the only object proposed is to point out the depth and fervour of the *cura animarum*, as well as the saint-like humility and benevolence, so prominent in this remarkable man.

"Worthy gentlemen and friends,

"Being informed that it is my duty to present a person fit for the charge of the ministry now vacant with you, I have thought of one whose integrity and piety I am so fully persuaded of, that I dare confidently to recommend him to you as one who, if the hand of God do bind that work upon him amongst you, is likely, through the blessing of the same hand, to be very serviceable to the building up of your souls heavenwards, but is as far from suffering himself to be obtruded as I am from obtruding any upon you: so that unless you invite him to preach, and after hearing him declare your consent and desire towards his embracing of the call, you may be secure from the trouble of hearing any further concerning him, either from himself or me; and, if you please to let me know your mind, your reasonable satisfaction shall be to my utmost power endeavoured by your affectionate friend and humble servant,

"R. Leighton."

(To be continued.)

* He seems to have believed that he should more effectually serve God by withdrawing from a scene of disorder and turbulence, too great for his control, to a lowlier sphere where his heavenly principles could have freer exercise, and where he might devote his remaining days and strength without distraction to the best interests of his fellow-men. Certainly, if this was his feeling, he was not the first, however mistaken, who supposed it innocent; for in one of the most honoured fathers of the early church we find something like the case supposed. While showing that pastors should have no desire for mere primacy and rule, St. Chrysostom thus speaks all but directly to the point:—"Ἀλλ' ὥσπερ ἐν τοῖς πολέμοις τὰς γενναίας τῶν στρατιωτῶν ὁρῶμεν καὶ πολεμεῖντας προθύμως, καὶ πίπτοντας ἀνδρείως· οὕτω καὶ τὰς ἐπὶ ταύτην ἥκοντας τὴν οἰκονομίαν, καὶ ἱερᾶσθαι καὶ ΠΑΡΑΛΥΕΣΘΑΙ ΤΗΣ ΑΡΧΗΣ, ὡς Χριστιανοῖς ἐστὶ προσῆκον ἀνδράσιν εἰδότας, ὡς ἡ ΤΟΙΑΥΤΗ ΚΑΘΑΙΡΕΣΙΣ ΟΥΚ ΕΛΑΤΤΟΝΑ ΦΕΡΕΙ ΤΗΣ ΑΡΧΗΣ ΤΟΝ ΣΤΕΦΑΝΟΝ."—*De Sacerdotio, lib.* iii. *sect.* 11.

† The parish register of burials records his name, in the orthography of the times, as "Robert Leighton, *dockter*;" and it is well known that, in the modest simplicity which always characterised him, he studiously avoided the very title and address which belonged to his station.

Poetry.

FRAGMENT ON THE CREATION.

(For the Church of England Magazine.)

There was a time when earth was not.
No planet round her burn'd;
And o'er this fair created spot
Wild chaos darkly mourn'd.

A voice was heard amid the night
Of dim mysterious space,
When suddenly there broke a light
Of beauty in its place.

The orb of day 'mid paths of blue
Majestically rode,
And dazzling beams of splendour threw
Around his bright abode.

And order from disorder woke,
As chaos fled aghast;
The murmur of the ocean broke
The silence of the past.

The Spirit of the holy Three
Mov'd on the dreary void*,
And formed this world mysteriously,
On laws superior buoy'd.

The vallies and their gushing rills
Amid the forest glade,
The cattle on a thousand hills*
Their Maker's call obey'd.

Majestic rivers mov'd along
Where lofty mountains rose,
And murmur'd forth a glorious song
To nature's fair repose.

* Genesis i. 2. † Psalm l. 10.

And man arose to walk with God
As woke the ev'ning breeze,
Or knelt him on the flow'ry sod
Beneath the silent trees.

And by his side bent one so fair,
With hands uplifted too,
Whose soft voice rais'd with him a pray'r
As dim the twilight grew.

Then long the silent shadows fell
Beneath the lofty trees,
Whose leaves in quiv'ring murmur swell
Responsive to the breeze.

And stars in solemn beauty woke
To gaze upon the night,
While silver moonbeams softly broke
The darkness into light.

When morning rose upon the hills,
And usher'd in the day
That flash'd upon a thousand rills
Which gush'd in light away,

The murm'ring of two voices fell
Upon their Maker's ear,
Whose pray'r-like tones adoring swell
In reverence and fear.

The music of each falt'ring word
In grateful incense rose;
Nor was their matin voice unheard
'Mid nature's calm repose.

Good look'd upon the world below,
And bless'd them as they stood;
He gazed on earth in radiant glow,
And saw that all was good*.

The world, rejoicing, fairer grew,
Where former darkness dwelt,
And angel-forms in silence drew,
As mortals lowly knelt.

How fair this bright and lovely earth,
Where chaos wildly stood!
Well might the Lord pause on its birth,
Declaring all was good.

Miscellaneous.

THE ENGLISH FIRE-SIDE.—The warming principle of the open fire-place, even in its present defective form, has great advantages over any system of closed stoves. The bright radiant heat from it fulfils in the best manner the objects for which the closed fire is so defective. It is projected to any distance against the walls, floor, and furniture, causing them secondarily to warm instead of chilling the air and ourselves. They become so many stoves of a gentle warmth, which cannot damage the air flowing by them. Of all these, the carpet is perhaps the most perfect secondary stove, if the fender be not too high; and next to it may be the articles of furniture facing the fire. The radiant heat also supplies that ready stock which it is desirable to have projected into our clothing before, and especially after, exposure to much cold or damp. Though habitually sitting over a fire is an excessive and unwholesome use of it, I cannot doubt that the occasional "roast at the fire" is very beneficial; while, provided with this resource when chilly, we are enabled to reside in a much more cool and invigorating atmosphere than would otherwise answer. This habitual residence in a fresh atmosphere renders us much less chilly than our continental neighbours. Hence Englishmen have not their sluggish aversion to go frequently out of doors during a winter's day, and are able, to the surprise of the former, to ride in open vehicles in weather in which they would not attempt it without much more wrapping up. To this freshness of the air of our houses, and to the activity and readiness to go out which it imparts, I have little hesitation in attributing as the chief cause, the characteristic ruddiness of English children, and the lengthened period to which women here maintain their looks.—*Medical Gazette.*

PROGRESS OF THE GOSPEL IN THE SOUTH SEA ISLANDS.—Nothing in the history of the human race can appear to the reflecting mind more gratifying or extraordinary than the establishment of a mission under the auspices of the chiefs in the islands of the South Sea for the propagation of the gospel. It may be granted that their notions of the Christian system were far from being enlightened, while their motives unquestionably retained a strong mixture of earthly ingredients. That this was the case to a very considerable extent, is not concealed by their instructors, who, in reference more especially to the two clusters of the Society Archipelago, describe the religion of the greater part of the people as being at first merely nominal; and that at the time they assumed the profession of Christianity they knew little more of it than that it enjoined the worship of one God instead of many, required no human sacrifices, no offering except prayer, and abstinence from labour every seventh day. The change applied almost solely to the outward observance, and had not yet reached either the decisions of the understanding or the feelings of the heart. Still it was a most important revolution, which must necessarily be followed by a movement in advance. Idolatry could not again resume its empire: the chain of the captive has been broken; and the appetite for new views both in human arts and divine knowledge would necessarily seek gratification at all hazards. The result corresponds in no small degree with this anticipation; the tree planted among them by the missionaries has brought forth fruit both good and evil; tares have grown up with the wheat, but the land is no longer a desert; and the ample produce denotes at least the inherent powers of the soil. —*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

* Genesis i. 31.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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NOTES OF A TOURIST.

No. IV.

BAMBOROUGH CASTLE, NORTHUMBERLAND.

THE traveller at Newcastle-on-Tyne who wishes to go to Edinburgh, has three distinct lines of road at his option, all affording objects of peculiar interest: the east, or coast road, through Berwick-on-Tweed; the middle, by Flodden Field and Kelso; the west, through Jedburgh and Melrose. The three most prominent objects of his attention on this side of the border are Alnwick castle, Bamborough castle, and Holy Island, or Lindisfarne. To the first of these I shall not at present refer, but confine my observations to the other two.

The perilous nature of the coast of Northumberland to vessels passing by, has caused more than usual interest of late, from the brave conduct of Grace Darling, in rescuing, with her father, many from a watery grave; and her decease at an early age has recently been recorded. And it is gratifying to know, that her Christian intrepidity, coupled with her fearlessness of danger for her own personal safety, that led her to perform the kind office which she with her father so gallantly and cheerfully performed, was not only acknowledged during her brief span of life after the event, but that a proper memorial is to be erected to her memory. Many of our inland readers can have not the slightest idea of the awful grandeur of such a spectacle as presents itself on such a coast as that referred to, verifying the declaration of the psalmist with reference to the power of the omnipotent Jehovah, "The sea is his, and he made it; who commandeth and raiseth the stormy wind, which lifteth up the waves thereof; they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still." One instance of the almighty power, however, surpasses this, that we can observe—when to the wicked, like the troubled sea when it cannot rest, the divine voice of Omnipotence goes forth—"Peace, be still," and "lo, there is a great calm."

Since writing the above remarks, the following has appeared in the "Durham Advertiser":—"We learn that, under approbation of the queen, a subscription has been commenced for restoring St. Cuthbert's chapel, on the great Fern island, with the purpose of placing within it a monument to the memory of Grace Darling. The queen has given £20." The Fern islands are 17 in number. On the nearest to the shore, at the distance of little more than a mile, called Great or House Island, St. Cuthbert spent the last days of his life, where a priory, dedicated to the saint for six

Benedictine monks, was afterwards established. It has long been in a sad ruinous state.

The castle of Bamborough forms one of the most interesting objects on the coast, affording, as it does, one of those splendid monuments of Christian beneficence with which it is gratifying to think our island abounds; which are among the many proofs of the ameliorating influence of the gospel of Christ, and which we in vain seek to find recorded in the annals of the civilized nations of antiquity. For in them, to use the words of the present bishop of Chester, "we do not find that the rich contributed of their superfluity to mitigate the distresses of the poor and needy; that they associated to visit the fatherless and widow in their affliction; that they devised means to instruct the ignorant—to reclaim the wandering and to receive the penitent; no vestiges of ancient charity; no monuments of benevolence survive among the ruins of fallen pride and useless magnificence*." Let the scoffer and the sceptic answer the question—how is this? Even in a worldly point of view, what incalculable blessings have sprung from Christianity! Would that this were more thought of. But we do not value our blessings because they are so abundantly and freely bestowed.

Bamborough castle, five and a half miles from Belford, was built upon a huge rock, about the middle of the sixth century, by Ida, first Anglo-Saxon king of Northumbria. The keep, standing on the highest part of the rock, is a lofty square structure. It underwent many changes, and was often plundered, taken and retaken, by contending parties. At the beginning of the 7th century, Ofred, king of Northumberland, a minor, shut himself up here, to shelter himself from the plots of one of his nobles. The men of Northumberland rose in his defence, and seizing the leader, immediately put him to death. Rendu, king of Mercia, endeavoured to burn the fortress, but the flames set fire to his own camp, leaving the castle unscathed.

In the reign of William the conqueror, Bamborough was besieged by Malcolm the Scottish king, but the Scots were routed by the governor, Waltheof, earl of Northumberland, and the heads of the prisoners taken, whom he ordered to be slain, were fixed on poles and placed on the walls of Durham.

During the reign of Rufus, Robert Mowbray, who had slain Malcolm, thinking himself not sufficiently rewarded for his services, resolved to raise an expedition against the king. He had fortified himself in Bamborough. William blockaded the castle, and Mowbray fled to the convent of Tynemouth, where he was taken, after some resistance. Mowbray's brother-in-law, Morrell, made a brave defence. The king ordered Mowbray to be brought before the walls, declaring by herald that, unless the castle should be surrendered within an hour, Mowbray's eyes should be put out. His lady, then in the castle, prevailed on the governor to deliver up the fort, and the king, admiring his undaunted courage, instead of punishing him, took him into his protection, and rewarded him with many marks of regard. A descendant of sir John Foster, to whom the castle and manor had been granted by the crown, having embarked his fortunes with the exiled family of Stuart, they were confiscated to the crown, and were purchased by his uncle, Nathaniel lord Crewe, who in 1720 devised the estate to trustees for various munificent and charitable purposes, and whose praiseworthy intentions have been to the full carried out: the trustees from time to time having testified that they were indeed faithful and good stewards, and, in not a few instances it is believed, have not scrupled to give with no sparing hand from their own resources. The name of lord Crewe has long been held in grateful remembrance by many who have been partakers of his bounty. Born at Stene, in Northamptonshire, he became a fellow, and ultimately rector of Lincoln college, Oxford. While rector he held the bishopric of Oxford, and at length was translated to Durham, Oct. 22, 1674. To the university of Oxford he was a most liberal benefactor, and his name is now introduced in the list of benefactors recited in the prayer previous to the sermon preached at St. Mary's, on certain occasions. Perhaps this expression may startle some ignorant reader, who may suppose that prayers for the dead are offered up by the university, while in fact it is only a repetition of the names of those for whose munificence thanks are rendered to Almighty God. I have adverted to this to remove, if possible, all prejudice on the subject. To the college over which he presided, he proved a most munificent friend, where twelve exhibitioners are upon his foundation.

Within the walls of the castle are schools for boys and girls, and also an infirmary for the reception and relief of poor patients; and to the needy provisions are sold at a low price. But the grand feature in the establishment of Bamborough castle is the succour afforded to those who may have been saved from the perils of shipwreck on the dangerous coast. Signals are employed in hazy and stormy weather, from the rocks of the Fern or Farn islands. A life-boat, and every thing which has been devised for saving the shipwrecked, are here in constant readiness. Beds are provided for the shipwrecked, and every precaution used for the prevention of plunder. The signals are so regulated as to point out to the fishermen of Holy island where the distressed vessel lies. In stormy weather two men on horseback patrol the adjacent coast from sun-set to sun-rise, who give immediate notice at the castle when any shipwreck occurs.

By this humane institution, conducted in the admirable manner that it is, thousands, in God's good providence, have been snatched from a watery grave. The accommodations have during the last century been greatly increased—in a great measure by the exertions of Dr. Sharpe, one of the trustees, who expended from his own private property large sums for that purpose, and who bequeathed to the establishment a valuable library, from which books are circulated gratis within a circle of twenty miles. He also repaired one story for a court-room of the manor. It ought to be noted, that, though the trustees have a residence within the walls, it is at their own expence. In the town of Bamborough are several religious houses.

Should any one be led to think that some of the remarks in the above notice of Bamborough castle are quite irrelevant to the "Notes of a tourist," the writer cannot but differ from that individual. The

* See sermon preached at St. Mary's, Oxford, for the Radcliffe Infirmary, June 10th, 1823, by J. B. Sumner, M.A., prebendary of Durham, and vicar of Mapledurham, Oxon. Oxford: Parker. London: Hatchards.

tourist did not presume to affix the epithet "Christian" to his designation; but it will be his great aim, while he gives a faithful account of interesting places, assuredly not to give a mere dry detail of their particular relics, but to show forth the blessings which we of the present age enjoy, when no castellated walls are necessary to enable a man fearlessly to sit under his own vine and his own fig-tree; and where, by the good providence of God, by our glorious Protestant constitution in church and state—against which may no weapon be permitted to prosper—no monastic dungeon can immure, nor torture a man for his religious belief. Surely every subject of the British crown may say, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

SLAVERY IN AFRICA*.

A LARGE number of the inhabitants of the countries which were visited by Park existed in a state of slavery. He himself supposes "that the slaves in Africa are nearly in the proportion of three to one to the free men." Two classes of slaves are distinguished; namely, first the domestic slaves, or such as are born in a man's own house, of enslaved mothers; and, secondly, such as are acquired by purchase or other means. All these slaves receive only food and clothing for their services, and are treated with kindness or severity, according to the good or bad disposition of their masters. Custom, however, has established, in favour of domestic slaves, certain rules which do not apply to the others. Except in certain emergencies, the domestic slave cannot be sold, unless some misconduct or demerit of his own be proved at a public trial before the chief men of the place. The emergencies are these:—The existence of a famine, when a master is permitted to sell one or more of his domestic slaves to purchase provisions for his family; and the insolvency of the master, in which case the domestic slaves are sometimes seized by his creditors, and, if he cannot redeem them, are liable to be sold for the payment of his debts.

Slaves of the second description are wholly at the disposal of their master, who may sell them at his pleasure. There are, indeed, regular markets for slaves of this description; and we are told that the value of a slave, in the eye of an African purchaser, increases in proportion to his distance from his native kingdom. The reason is this—that, when slaves are only a few days' journey from the place of their nativity, they frequently effect their escape; but when one or more kingdoms intervene, escape being more difficult, they are more readily reconciled to their situation. On this account a slave is frequently transferred from one dealer to another until he has lost all hope of returning to his native country.

Slaves of the second class may be regarded as of two kinds: first, there are those who were once domestic slaves, but who have passed out of the hands of their original owners; and, secondly, those who were born free, but who have since, by whatever means, become slaves. It has been already stated, that in certain cases domestic slaves may be sold; and of course their position, in regard to their purchaser, becomes different from that in which they stood with regard to their original owner, in whose house they were born. But it is the fortune of war which most frequently changes the condition of a domestic slave by rendering him a captive. From the relative numbers of the free and enslaved population, it is natural that slaves should constitute a large proportion of the prisoners taken in battle; and this proportion is further increased by the inequality in the means of escape which the freeman and the slave respectively possess, the former being in general mounted and better armed. Of 900 prisoners taken upon one occasion, only seventy were free men. Moreover, the friends of a captive free man will sometimes ransom him, by giving two slaves in exchange; but the slave has no such hope of redemption.

The causes by which a free man may become a slave, are distinguished by Park into four:—1st. captivity: 2nd. famine; 3rd. insolvency; 4th. crimes. The first operates to by far the greatest extent. Prisoners of war are the slaves of the conquerors; "and when the weak or unsuccessful warrior begs for mercy, beneath the uplifted spear of his opponent, he gives up at the same time his claim to liberty, and purchases his life at the expense of his freedom." The wars of Africa, which frequently originate in very frivolous disputes, are of two kinds: that species which bears the greatest resemblance to our European contests is denominated *killi*, a word signifying "to call out," because such wars are openly avowed, and previously declared. Wars of this description commonly terminate in the course of a single campaign. A battle is fought: the vanquished seldom think of rallying again: the whole inhabitants become panic-stricken; and the conquerors have only to bind the slaves and carry off their plunder and their victims. Such of the prisoners as through age or infirmity are unable to endure fatigue, or are found unfit for sale, are considered useless; "and I have no doubt," says Park, "are frequently put to death. The same fate commonly awaits a chief or any other person who has taken a very distinguished part in the war. And here it may be observed that, notwithstanding this exterminating system, it is surprising to behold how soon an African town is rebuilt and repeopled. The circumstance arises probably from this—that their pitched battles are few; the weakest know their own situation, and seek safety in flight. When their country has been desolated and their ruined towns and villages deserted by the enemy, such of the inhabitants as have escaped the sword and the chain generally return, though with cautious steps, to the place of their nativity; for it seems to be the universal wish of mankind to spend the evening of their days where they passed their infancy. The poor negro feels this desire in its full force. To him no water is sweet but what is drawn from his own well; and no tree has so cool and pleasant a shade as the tabba tree* of his native village. When war compels him to abandon the delightful spot in which he first drew his breath, and seek for safety in some other kingdom, his time is spent in talking about the country of his ancestors; and no sooner is peace restored, than he turns his back upon the

* Life and Travels of Mungo Park. London: J. W. Parker, Strand.

* This is a large spreading tree (a species of sterculia), under which the bentang is commonly placed.

land of strangers, rebuilds with haste his fallen walls, and exults to see the smoke ascend from his native village."

The other species of African warfare is distinguished by the appellation of *tegria*—"plundering or stealing." It arises from a sort of hereditary feud, which the inhabitants of one nation or district bear towards another. No immediate cause of hostility is assigned: each party watches every opportunity to plunder and distress the other by predatory excursions. These are very common, particularly about the beginning of the dry season, when the labour of the harvest is over, and provisions are plentiful. Schemes of vengeance are then meditated. "The chief man surveys the number and activity of his vassals, as they brandish their spears at festivals; and, elated with his own importance, turns his whole thoughts towards revenging some depredation or insult which either he or his ancestors may have received from a neighbouring state."

Wars of this description are generally conducted with great secrecy. A few resolute individuals, headed by some persons of enterprise and courage, march quietly through the woods, surprise in the night some unprotected village, and carry off the inhabitants and their effects before their neighbours can come to their assistance. Sometimes a single individual takes his bow and quiver and proceeds in like manner: he conceals himself among the bushes until some young or unarmed person passes by, then, tiger-like, springs upon his prey, drags his victim into the thicket, and in the night carries him off as a slave.

The second cause of slavery is famine. "Perhaps," says Park, "by a philosophic and reflecting mind, death itself would scarcely be considered as a greater calamity than slavery; but the poor negro, when fainting with hunger, thinks like Esau of old: 'Behold, I am at the point to die, and what profit shall this birthright do to me?' There are many instances of free men voluntarily surrendering up their liberty to save their lives. During a great scarcity, which lasted for three years, in the countries of the Gambia, great numbers of people became slaves in this manner. Dr. Laidley assured me that at that time many free men came and begged with great earnestness to be put upon his slave chain, to save them from perishing of hunger. Large families are often exposed to absolute want; and, as the parents have almost unlimited authority over their children, it frequently happens, in all parts of Africa, that some of the latter are sold to purchase provisions for the rest of the family." An example of this practice fell under Park's observation at Wonda.

The third cause by which a free man becomes a slave is insolvency. Not only the effects of an insolvent, but even the insolvent himself, is sold to satisfy the claims of his creditors.

The fourth cause is the commission of certain crimes, such as murder, &c., to which the laws of the country attach the punishment of being sold into slavery.

When a free man has become a slave by any one of these four causes, he generally continues such for life, and his children (if they are born of an enslaved mother), are brought up in the same state of servitude. There are, however, a few instances of slaves obtaining their freedom, and sometimes even with the consent of their masters; as by performing some singular piece of service, or by going to battle and bringing home two slaves as a ransom; but the common way of regaining freedom is by escape, and, when slaves have once set their minds on running away, they often succeed. "Some of them will wait for years before an opportunity presents itself, and during that period shew no signs of discontent. In general it may be remarked, that slaves who come from a hilly country, and have been much accustomed to hunting and travel, are more apt to attempt their escape than such as are born in a flat country and have been employed in cultivating the land."

A DAY AT NORWOOD*.

FROM CHAMBERS'S EDINBURGH JOURNAL, NO. 398.

On a beautiful day in last July I had the pleasure of making an excursion from London to Norwood, for the purpose of inspecting a very remarkable public institution which has for some years been established there. A coach, starting from Charing Cross, soon whirled me a few miles down into the county of Surrey, and in little more than an hour I was at the end of my journey. The district in which I now found myself is, unlike the most of English ground, agreeably varied by gentle eminences, presenting slopes in all directions, plenteously ornamented with copses, tufts of forest-trees, and hedge-rows; while in every part we discover villages and gentlemen's seats nestling in hollows, or scattered over the rising grounds. The salubrity arising from a varied surface, many years ago caused this fine region to be selected by the guardians of the London poor, for the rearing of the numerous destitute children who fell into their hands. These unfortunates were placed here at nurse in the cottages of the peasantry; afterwards they were collected into a large establishment at Norwood, under the charge of one trustworthy individual, who contracted for their nurture *en masse*: it was this establishment, latterly under the care of the new poor-law commissioners, which I had come to see. Formerly it was little thought of, and rarely visited; but since the change of management just stated, which has been attended with considerable alterations in the mode of rearing the children, it has become an object of much curiosity, and taken its place besides Westminster Abbey, St. Paul's, the Tower, the Colosseum, the Adelaide Gallery, and other established "lions" of the great metropolis.

I found the Norwood School of Industry, as it is now called, to be composed of a series of large brick buildings, in the midst of enclosed areas; the whole occupying the top of one of the swelling eminences before alluded to, and thus presenting an aspect of cheerfulness rather uncommon in pauper institutions. The children, at present eleven hundred in number, and of various ages, from two or three to twelve or thirteen, are

* We extract the above from the appendix to a small work sent us by the author, "The Norwood Schools, a sketch of their State and Progress in reference to Religion," by the rev. Joseph Brown, M.A., of Queens' college, Cambridge, Chaplain to the Schools. London: Roake and Varty, pp. 124. Specimens of Mr. Brown's mode of addressing the children have been already inserted in the magazine. The sketch now sent we have read with the greatest interest: parents cannot do better than to read it themselves, and place it in the hands of their children as a stimulus to exertion.—ED.

classed in two separate wards or divisions, according to their sex, and still further classified in their respective divisions according to age and capacity. The present contractor and superintendent is Mr. Aubin; a middle-aged man, of that aspect which I am accustomed (being a stranger in the south) to regard as characteristic of the frank and upright Englishman. He undertakes to pay all expenses, in consideration of his receiving four shillings and sixpence a-week for the support of each inmate—a rate which must be considered sufficient, though not by any means extravagant, considering the excellence and copiousness of the diet, the comfortable clothing and lodging, and the extent of intellectual and moral instruction which is conferred. It delights me with the sense of something worthy of a great city, to find the young outcasts of the streets of London thus handsomely provided for—for though a sufficient expenditure does not, of course, insure a right mode of management, it is certainly the only thing which makes that possible.

Before saying a single word respecting the appearance of things in this mighty nursery, it will be important to note what was the ordinary course of instruction in workhouse schools. It was then customary to consign the workhouse children to some superannuated pauper within the walls, to be taught a little reading and writing; and, as this was considered sufficient in the way of education, it was no uncommon thing for these unfortunate beings to be sent out into the world totally ignorant of any moral or social obligations, and with an intellect almost a perfect blank. Confined from the earliest dawn of intelligence to the joyless (and generally vicious) scene which the walls and floors of their prison-house presented to their eyes, they knew next to nothing of external nature, and were in no shape prepared for depending on their own resources when the period came for their taking an active part in the multifarious concerns of life. The consequence was, that the workhouse, as it was the first, continued to be the after refuge of the pauper; it was his home in infancy, his home during any temporary misfortune, his home in old age, and in turn became the home of his children, and his children's children after him—the great patrimonial mansion to which he and his family clung with all the tenacity of an entail.

To proceed with an account of the new order of things at Norwood. Mr. Aubin being a benevolent man, willing to engraft any improvement in his system, the routine of the establishment was revised and remodelled a few years ago, at the recommendation of Dr. Kay, poor-law commissioner of the London district. It now serves as a pattern for the organisation of workhouse schools throughout the country. The great object held in view is to fit the children to engage with alacrity and ease in any species of useful employment to which they may be put on leaving school, and with minds so morally and religiously trained, that they stand as little chance as possible of finding their way either back to the workhouse or into the criminal jail—in short, to train them up not to be paupers, but active, intelligent, and good members of society.

The principal edifice consists of a very long school-room on the lower floor, fitted up with desks and forms, and divided partially by green cloth curtains, which can be raised at pleasure. At each end is a gallery or flight of seats, one above another, like the steps of a stair. No sooner had the little creatures, each in his clean linen blouse, taken their seats, than I was struck with their apparently healthy and robust appearance. There were not many intellectually good countenances or heads among them, but their rosy and chubby cheeks were an evidence of excellent and sufficient diet, and of a happy mental condition. An English visitor would not perhaps have noticed these appearances; but with me, as being something new, they could not pass unobserved. I could not help comparing the rows of well-fed and happy faces with the pale miserable countenances of the children in most of the pauper asylums of Edinburgh, where the comforts of food, raiment, and lodging, are decidedly too much narrowed. The children being duly seated, an intelligent teacher exercised them on a simple branch of useful knowledge, employing the oral and simultaneous method of instruction, and testing the intelligence of individuals by subsequent cross-examination. A class of about forty pupils of a more advanced age was next examined on the subject of bible history. We passed from this to other classes, and finally were led out to the boys' court-yard, around which apartments for industrial training are situated.

The spectacle of human industry is always attractive. Even the idle like to look on while others are busy. But the interest of such scenes is greatly increased when the industry is exerted by youth, as it was on the present occasion. In the first room into which we were ushered, sat some thirty boys on low benches, making and mending shoes. This was the shoemaking school, and was under the charge of a young tradesman, who shaped the leather and instructed the pupils in the mysteries of the gentle craft. Divested of their jackets, and tucked in brown leather aprons, the little fellows sat hammering and sewing away as busily as if in a regular workshop; and, on the whole, the shoes which they made were as well executed as those generally in use among boys who are engaged in country labour. From the shoemaking apartment we were conducted into that in which tailoring is in a similar manner taught to a certain number of boys. The clothes on which these worked were, like the shoes made by the young shoemakers, designed for the use of the establishment. Next we entered the workshop devoted to instruction in the business of the blacksmith, and the tinsmith. At both occupations boys were suitably engaged under the direction of masters. We were then conducted at once to a large enclosed area or court, in which there is an apparatus representing the deck, mast, and rigging of a ship, with four guns on carriages, the whole being designed for instruction in seamanship. A class of thirty-six boys, dressed in blue jackets and white trousers, and directed by an under naval officer, went through a variety of manœuvres with astonishing dexterity; among other things, manning the yards aloft, and afterwards letting themselves down by the ropes to the ground. It is not the object of the commissioners in establishing this description of industrial training, to make the boys proficient in any line of occupation, but to prepare them for some particular

handicraft or service by which they may gain an honest living, and at least be enabled to increase the comforts of their household, without an expenditure of their earnings. Who can doubt that such benefits as these will be realised from the course of instruction just described? and who can doubt that England would have been a very different thing at the present day, had such instruction, with all its moral aids, been afforded to the poor half a century ago!

From the court-yards of the boys we were led into those of the girls. Here, after examining the classes in the school in which reading, writing, sewing, and other exercises formed the appropriate business, we proceeded to the apartments devoted to industrial occupations. The first was a washing-house, in which a number of girls were engaged at troughs in washing the linen of the establishment; and the next a place where a similar number of girls, forming an advanced class, were learning the equally necessary duties of ironing and mangling. The neat tidy dresses of the girls, and their generally smart appearance, were very remarkable, and contrasted favourably in my mind with the plain aspect of the workhouse females in my own country. Besides being taught to wash and dress clothes, so as to prepare them for being laundry-maids and for the duties of households, to which as wives they may be hereafter called, the girls are instructed in sundry domestic offices, including a knowledge of plain cookery, serving of meals, nursing the sick or the very young children. Their time is thus divided between instruction in school and industrial operations, while their attention throughout is directed to the duties and rewards of females generally in humble situations of life, and the caution, integrity, and perseverance requisite to secure their permanent well-being.

The medical officer mentioned a very interesting fact concerning the Norwood school: he stated, that, since the introduction of the industrial and mechanical operations, the health of the children had been greatly improved. There were now considerably fewer under medical treatment than formerly; in fact, the indulgence in manual labour in the workshops sufficiently proved that it had increased instead of diminishing the mental pleasures and resources of the pupils. Possibly the wide dissemination of this very interesting fact may be serviceable in stimulating guardians of the poor to annex schools of industry to the already established seminaries of juvenile paupers.

There is a gymnastic apparatus in the playground for developing their physical strength and activity. "The industrial training of the children has already had the effect of reducing the age at which they are received into service, not, however, in consequence of their skill in a particular handicraft, but because the children have acquired industrious habits." A better testimony of the truth of all this could not be found than in the simple fact, that both boys and girls are now eagerly sought for by masters and mistresses, so that no difficulty whatever exists in the way of their getting into an honest and regular means of employment.

DESIGNATION OF A BURIAL-GROUND AT DUSSELTHAL*.

[The following account is translated, with a little abridgment, from the "Kinderzeitung," published at Düsselthal, by the count von der Recke, of the date of December, 1840. It will probably be known to most of those who will read these pages, that the institution referred to is an orphan asylum at Düsselthal abbey, near Düsseldorf-on-the-Rhine; conducted by the admirable and devoted count and countess von der Recke, of whose most laborious and self-denying life it would be impossible here to give even an idea. The asylum usually contains nearly 200 children, otherwise totally destitute, and generally taken from circumstances of the lowest misery. They are clothed and educated, and afterwards placed in different situations and trades, through the efforts of the count von der Recke, and the assistance—unhappily but too small—which he receives from friends.]

Among my own eight children, whom the mercy of God has given me, I have five little daughters; of whom the fourth, named Louisa, aged three years and a half, was a most dear and lovely child, with beautiful features, blue eyes, and long dark hair, very fair to look upon. But what was of more value than all that, which is but perishable, was, that she, even thus early, was impressed with love to the Saviour.

For one-and-twenty days this dear child lay sick with inflammation of the brain, and no impatient word was uttered. Often she said—"O dear mother, O dear father, I am so ill—so ill—give me your hand, and pray with me." If the pains in her head were violent, and it was said to her—"The Lord Jesus bore the crown of thorns for you, and suffered still more," every expression of pain was hushed. After a struggle, unspeakably bitter to look upon, of six hours, at half-past two, in the morning of November 30th, we yielded back to the Lord this treasure entrusted to us, with the comforting assurance of her everlasting bliss.

The death of my beloved child impressed it afresh deeply in my soul, that it is no small thing to die, and that we cannot too often take occasion to recall to ourselves this most weighty of all the events of life; and I therefore thought that it might cause blessed results for the inhabitants and the visitors of Düsselthal, if we should have for our place of burial one which might be often resorted to within the wide compass of our own walls; so that he who visited the graves of the departed might be led to the thought of his own death, and admonished to "work out his salvation with fear and trembling." I also determined that the burial-place should be at the end of an avenue, which leads straight from the principal building of our institution. I caused the walls to be stuccoed white, and a large black cross to be made thereon, so that at every look up the avenue its voice of admonition might speak.

On the afternoon of the appointed day, the little coffin was brought into the hall where we meet for prayer, and in which the whole household was assembled, and we sang as follows:—

* The correspondent who favoured us with the above thinks it was inserted in another periodical. We have not seen it before.

O blessed child! for death hath led thee on
With Christ to be;
Thy sorrow fled, thy sleep a morning-dawn,
Thy dying gain to thee:
Jesus hath said, "I am the living vine,
And thou a branch in me."

O blessed child! for thou hast early fled
This world of woe;
Thou fleest to thy deep and silent bed:
Thy Saviour willed it so,
That thou shouldst be with him: and gathered
The branch in him to grow.

O blessed child! Thy baptism planted thee
Within that vine;
And now thy loving Saviour taketh thee
Where heaven's glories shine:
And ever as a branch he tendeth thee
In him, the living Vine.

Then our chaplain spoke in most touching manner upon the words—"The lot is fallen unto me in a fair ground; yea, I have a goodly heritage" (Ps. xvi. 6).

We then proceeded to the burial-ground, singing as we went. The chaplain went first, the boys and girls, with their teachers, on the right and left of the bier; and we, the mourners, with the other elders of the household, followed. When we reached the place, the coffin was set in the midst of a half circle, the space being surrounded by the boys and girls. Since the purpose of this place had not yet been declared, and it was not yet consecrated, I spoke, and said somewhat like the following words:—

"We have, my dear friends, concluded a solemn procession. We stand here upon a spot which, henceforth, can never be indifferent to us. May a salutary fear ever penetrate us when we tread this ground! As you stand around, you mark out the bounds of the resting-place of those who shall finish their earthly pilgrimage in Düsselthal. You mark out the bounds of a garden, in which what is sown will not be as in other gardens; for what is sown here will be a seed for eternity—is indeed corruptible, but from which will arise what is incorruptible and will live for ever.

"O may all who shall here close their earthly course, and to whom we here give a place of rest in which to repose till the last day from all the weariness and burden of this earthly life, be true disciples of Jesus! May all who shall henceforth be here committed to the grave, possess the sure confidence that, whilst their bodies rest here, their souls shall remain in the fellowship of Jesus!

"I too desire to rest here, after my work is fully done. Since I, beloved, feel that among us all it is to me the most needful to cling during life fast to the crucified Redeemer, that I may both hold and preserve my faith; so is it my hope also that in death you will grant me the nearest place beneath this cross. This spot, upon which I stand, I have designed as the grave for myself and my family.

"There, to the right, the female teachers, the grown-up females, and the girls—here, to the left, the masters, and others employed in our household, the grown-up men and the boys—shall rest around, and so that the faces of all may be turned to the cross.

"There, upon that spot, we will build a little chapel, that the dwellers in Düsselthal may often go along to pray therein, and seek a happy hour of death. On this place, where the chapel will stand, there was a gate, which was called the Jerusalem gate. May this place become to us a gate of heaven. May this cross speak to us—call to us aloud, that we can only be blessed through faith in the crucified, and enter into the mansions of eternal peace.

"And this place of tombs, this garden, which shall to-day receive the first seed for heaven—could it better signify our hopes than if we should call it 'The garden of heaven?' This, then, be the name of this holy place.

"O that we may, concerning the souls of all those bodies—all those plants which we shall here place in the earth for the eternal harvest—be as fully assured of their blessedness as we are concerning this flower of heaven, my beloved daughter, whose body lies in the midst of us, who shall be the first of those who shall here repose till the great day of resurrection, till the trumpet-sound shall awaken them. O that all who shall hereafter rest here might so happily finish their course as this dear little child!

"A narrow path will lead through the middle of the avenue to this still, solitary place; whereby to remind us, on our way hither, that, only in the narrow path which leads to life eternal, we can become true seed for the heavenly garden. The first trees of the avenue leading hither are unfruitful; but the nearer they are, the more fruitful they become, like all the trees surrounding this place. O may each one of us who shall be planted in this garden be also laden with fruit for the great day of harvest—with fruits of faith—not brought forth therewith to deserve heaven by works of vain self-righteousness; but let our desire be, to be adorned with such works as are wrought in us through the faith and strength of Christ, and are sanctified and purified through his blood. Thus prepared, we may look for the reward of grace from the throne of love. Let us, my beloved, often look hither, and pray that this place may daily remind us of the solemnities of life, and that we may daily better learn how to die happily—how to be ready for the kingdom of heaven. Yes, let us pray that the Lord may sanctify and bless this place, that all who rest here may depart in the faith of Jesus Christ; and let us pray also now for those who shall be the next in our 'Garden of Heaven.' Let us, in silent prayer, pray also that our own hour of death may be a blessed one."

After a solemn silence, a prayer aloud followed:—

"O thou holy and triune God!—Father, Son, and Holy Ghost!—who lookest down with grace and tender mercy upon all the poor sinful children of men, and willest that they should be saved and happy, and should learn to worship thee in spirit and in truth; so bless also us and this place. May this holy place be touched by no evil hand; may no enemy disturb it; that here, through thy faithful watching and almighty protection—for thou slumberest not, nor sleepest—all the bodies of the departed here reposing may rest undisturbed, preserved to the day of resurrection. Help us, O Lord, that all who are planted here may be such alone as have fulfilled their course in lively faith in thee, the Crucified, and brought forth rich fruit for eternal life; who have lived to thy glory alone; whose light and life, joy and crown, thou O Lord Jesus, hast been alone; living branches in thee, the vine, and therefore heirs with thee to eternal life, and all the blessedness which thou hast prepared for those who love thee. O Lord

Jesus, grant this for the sake of thy blood shed for us. Amen."

A hymn was then sung; after which the little corpse was lowered into its resting-place, while those present sang—"Sink into the cool grave, thy little bed of earth, where thou wilt become dust, till Jesus shall call thee from the silent tomb. Thou goest before us on the path of death, that we, loving thee, may hasten to follow, and not willingly delay in this valley of tears, full of weariness and pain. Thou art happy now, thou restest with Jesus; free from sin, thou wilt praise him for ever with the company of the blessed. Louisa, we shall follow thee, when we have faithfully finished our course. O therefore, with thee, we joyfully praise the Lord."

After this, the chaplain completed the interment, and we sang a hymn. It was very cold, but yet our garden seemed to have become lovely and dear to all; for no one would be the first to leave the place which we had fixed as the end of our earthly pilgrimage. Help us to pray, dear friends, that for all who shall hereafter rest there, it may not be a fearful spot, but a fair abode of peace.

INVETERACY OF EVIL HABITS INSUPERABLE BY ANY EFFORTS OF MAN—AN ENERGY BY WHICH THEY MAY BE SUBDUED*.

ILLUSTRATION—AFRICAN CHIEF.

"Can the Ethiopian change his skin, or the leopard his spots?"—JER. XIII. 23.

No; the thing is impossible: no change of clime or situation can alter him. He will wear the same dusky aspect beneath the torrid zone and amidst Zembla's everlasting snows. So does the complexion of the worldling remain unchanged—unchanged through all the vicissitudes of life. His habits, tastes, feelings, remain unaltered. The storms and trials of life may bow his spirit, as toils and dangers wither the frame of the Ethiopian; but they alter not the complexion of his soul. It abides the same; and O, amidst all his sorrows and disappointments, the syren-song of worldly pleasure can still brighten the languor of his eye, and the voice of human applause still thrill his heart; for all that he knows of happiness is to be found within the magic circle of that world; and the social converse of that world, vain as it is, trifling as it is, impure as it is, is what he still delights in; and the world's pleasures, the world's honours, the world's riches, still engross his heart. On looking at such characters may we not well exclaim—"Can the Ethiopian change his skin?"

Alas! the course of the guilty and unrenewed in heart affords us abundant proof of the tyranny, the despotism, of confirmed habits. If habits may be acquired even where there was at first a repugnance felt to them, how must it be when the natural bent and bias of the mind are altogether in their favour! O how inveterate must become the habits of selfishness in a heart naturally so selfish; how inveterate those of covetousness in a heart naturally so covetous; how deep-rooted must habits become when the formation of them is but the following out the natural bent, the swimming with the current!

Observe the mind of such a man as he advances in years. All that was once soft and impressible is daily growing into an iron hardness. How, then, shall we set the stamp upon it? Can we make an impression? O, you may impress the wax while it is newly melted and soft, but, when it is hardened and fixed, can you stamp it? And whoever has made the attempt to impart new views or inspire new feelings in one that has reached this compactness and hardness of mind, will find what a difficult, nay, impossible task he has undertaken. Alas! the conduct of men of the world shows that, according as men advance in years, their propensities only grow stronger and more decided; and on looking at them, and seeing the inveteracy of habit in them, the exclamation involuntarily breaks from us—"Can the Ethiopian change his skin?" O, they love sin as the lion loves his forests and his prey; they love sin as the eagle loves its native clouds and storms! But do we declare the impossibility of the conversion of such? God forbid! Experience would contradict us if we did. We know of no habits of sin, however confirmed, which the grace of God cannot conquer and subdue. We know of no heart, though it be like the flinty rock, which the Word and the Spirit cannot break. You could at this moment point to no case, even of the most inveterate and confirmed guilt, concerning which we might not safely aver, that there are amongst the trophies of divine grace some who were as bad or even worse. No; but we do assert that the change is beyond the reach of human means to effect. The work is a work for God, and not for man. All our efforts—our arguments, remonstrances, warnings—are feeble and uninfluential; they are but as the reed used to break the rock. But, on the other hand, if we go in simple dependence on God's grace, take his word and pray for the assistance of his Holy Spirit, that word may be like the rod when wielded by the arm of Omnipotence. It will break the rock in pieces. If we would succeed in this case, we must look up for success to the power accompanying the preaching of the word in its simplicity; and, if we do behold a change, that change we must regard as an instance of the efficacy of the grace of God, not as an instance of the success of man's persuasions, intreaties, or expostulations. If, then, we have spoken of the inveteracy of evil habits, it is only with a view to exalt and magnify the power of divine grace, and to throw contempt upon all the efforts that are merely human. They are as ineffectual to alter a single habit as the soft touch would be to shake the embedded oak; yet that word, when wielded by the Spirit, can break the same in shivers.

We have heard of an African chief, who, from being one of the most ferocious of his tribe, became truly converted by God's grace. He was present at the unlading of a vessel which contained as part of its cargo several chests of bibles, sent out by the Bible Society. One of the chests was opened, and when he saw its contents, he seized one of the precious volumes, and, trembling with emotion, he exclaimed—"This will conquer Africa, for it conquered me."

Yes; and we know instances of those who were "accustomed to do evil" till their habits became

* From "Sabbath Evening Readings;" already strongly recommended by us to our readers.

so confirmed, that we could as easily imagine the Ethiopian to change his skin, as for them to alter. And, although providences dark and dismal fell upon them, yet they made no permanent impression; and, although death in many forms presented itself, yet the heart only grew more rivetted to sin. All means, humanly speaking, were tried, and tried in vain; but, when it pleased God to put forth his power, then a work was begun which bore the evidence of its divine original. A change commenced in the habit and complexion of the soul far more wondrous than if the Ethiopian changed his skin, or the leopard his spots; because there was a new creation—a turning from darkness to light, and from the power of Satan unto God—a quickening from "the death of sin to the life of righteousness."

"Hardened his heart's temper in the forge
Of lust; and on the anvil of despair,
He slights the stroke of conscience. Nothing moves,
Or nothing much, his constancy in ill;
Vain tampering has but festered his disease;
'Tis desperate, and he sleeps the sleep of death.
Haste, vain philosopher, and set him free;
Charm the deaf serpent wisely: make him hear
Of rectitude and fitness; moral truth
How lovely, and the moral sense how sure,
Consulted and obeyed, to guide his steps
Directly to the 'first and only fair.'
Ah! tinkling cymbal and high-sounding brass,
Smitten in vain! Such music cannot charm
The eclipse that intercepts truth's heavenly beam,
And chills and darkens a wide-wandering soul:
The still small voice is wanted."

COWPER.

PARENTAL DUTIES

A Sermon,

(Addressed to Parents).

BY THE REV. HENRY GEORGE WATKINS, M.A.,

Rector of St. Swithin, London-stone.

GEN. xviii. 19.

"For I know Abraham, that he will command his children and his household after him, to keep the way of the Lord, to do judgment and justice; that the Lord may bring upon Abraham that which he hath spoken of him."

THE inhabitants of the five cities of the plain of Sodom had filled up the measure of their sins, and provoked the vengeance of heaven, and were therefore devoted to destruction. The Almighty, as it were, draws nearer and nearer to execute his wrath, but makes a a pause, and says (as in verse 17), "Shall I hide from Abraham that thing which I am about to do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." That is, as if the Lord had said, "I know him to be a holy and just man. I have made him to be such; and I will afford him additional and peculiar communications of my will. I will teach him my abhorrence of what is evil by what I am about to do with Sodom and Gomorrah; so that, while others may attribute the destruction of those cities merely to a peculiar state of the elements, I will teach him that the fire comes from heaven by my immediate command, for their rebellion against me. And I know that Abraham, admonished by my dealings with Sodom, and instructed by the Holy Spirit, will teach his children to keep the way of the Lord, and will prepare them to serve me when he is gathered to his fathers. He will not be wanting, by precept and example, to guard his offspring against idolatry, and to guide them in the ways of piety and true wisdom, in righteousness and true holiness. And I will so bless his instruction and example to his offspring, that they shall keep the way of the Lord; and thus they shall be prepared by my grace, through the instrumentality of their father Abraham, to receive the blessings that I have spoken to him of, *i. e.*, that I have promised to bestow upon them."

This is the meaning of the text, and you readily perceive what will be the drift of the discourse upon it.

We are here told what manner of man Abraham was, and, because he was approved of God, what all of us should be; and what his conduct was toward his children, and, by a very legitimate parallelism, what ought to be the conduct of parents towards theirs. And may he who taught Abraham teach us also! may every parent for instruction in this most solemn matter say, "Speak, Lord, for thy servant heareth!"

Abraham was born in sin, and a child of wrath, and an idolator among idolators; but, had he continued so, he would have educated his sons and daughters in the idolatries of his country. But God called him by his grace, and turned him from "the power of Satan to God," and gave him a spiritual mind, so that, "he renounced the devil and all his works." He was a believer in the true and living God, who made all things. St. Paul tells us that Abraham was a man justified by faith, and had peace with God (Heb. xi.); and St. James assures us, that he showed his faith by his works (James ii. 21-23). He "believed God, and that was counted to him for righteousness; and he was called the friend of God." God had said to him, "Fear not, Abraham, I am thy shield and thy exceeding great reward. Walk before me, and be thou perfect."

All men and women, as creatures of God, and as immortal accountable creatures, ought to be like Abraham, that they may please God and attain to everlasting salvation: they ought to pray to him, and put their trust in his mercy, and in the atonement and right-

eousness of Jesus Christ. Because, if you have no true active faith in the triune Jehovah, and bring forth no fruits of the Spirit; if you will deny yourself no sinful pleasure because God forbids it, and perform no religious service because God commands it; if your habits and customs are formed altogether by the habits of those about you, and not on scripture rules, then you are not converted to the love and service of God as Abraham was; and, as far as you are concerned, you will bring up your children "according to the course of this world," and not according to godliness; and thus they will be "lovers of pleasure more than lovers of God." Whatever may be your relative character—whether young or old, whether you have children or are childless—it is a most serious personal question which preacher and hearers ought to put to ourselves: "What is my moral and religious character in the sight of him who will bring all things into judgment, whether they be good or bad? He, who searches the hearts, knows what manner of man I am—faithful or faithless, as he knew what Abraham was."

These considerations relate to our own personal and individual state before God, and in reference to eternity; and therefore suitable to every one, independently of all human relationships whatever.

But it is to those who are parents that I would more immediately address myself on this occasion. Your children, through you, have received an immortal existence: it commenced at their birth, and it will continue through an unlimited extent, infinitely far beyond the death of their bodies; and the sort of state, as to happiness or misery, which they will enter upon when they leave this world, is, in a sort, committed to you, and in the mode in which you instruct them, you either load them with benefits, or hinder their real welfare.

In the first place, as the command is to children, "Remember thy Creator in the days of thy youth," it is the duty, the commanded duty, of parents to direct their offspring towards their Creator, Redeemer, and Sanctifier. Although it is through the power of the Holy Ghost alone that any are truly made the children of God and heirs of salvation, yet is it the duty of all to use the influence which God may have given them in order to place those they love under the means of grace, that they may be taught the fear of the Lord, and the way of salvation through Christ the Redeemer. But how can those parents fully teach the way to their children, if they have not taken one step in the way themselves? Parents ought to be real Christians themselves, for their own sake and their children's sake, that they may be able to bring them up, as they are commanded to do, in the nurture and admonition of the Lord. It is a great sin against God and your child to be willingly ignorant of those holy scriptures which are necessary and suitable to make us wise to salvation, and "thoroughly to furnish us for every good word and work." You are appointed under God to be their guardians and guides. How shall children be trained in the way they should go, if their parents, whom they every day observe, are living in a course of offending God? Ignorance of God and spiritual things is an hereditary disease, which descends from generation to generation. And God assures us in the third commandment, "I am a jealous God, visiting the sins of the fathers on the children to the third and fourth generation of them that hate me, and showing mercy to thousands in them that love me and keep my commandments."

It is the duty of parents to go before their children in the way of example—to keep holy the sabbath-day, to pray daily for the divine blessing with their children and household, and to live righteously, soberly, and godly in this present evil world. To send children to church, and to stay at home yourselves without just occasion, is not the way to show them the importance of holy keeping the sabbath, or to infuse into their minds the value of religious ordinances.

Perhaps the consciences of some parents may smite them, by convincing them of their own religious ignorance. God has given them children to bring up, that they may honour the Lord in body and soul through eternity; and yet, while they have thought sufficiently of their temporal and bodily welfare, they have not endeavoured in any one way to promote their soul's prosperity. How "can the blind lead the blind? shall they not both fall into the ditch?" Your ignorance will be reckoned to you as a sin against God, because you have refused the instruction you ought to have sought and would have found; and your own irreligion will be no excuse when charged with the irreligion of your children, but rather an aggravation of your fault.

Seriously consider, my brethren—for I speak really in behalf of parents, as well as children—seriously consider that on the sort of instruction which young persons receive, as far as parents are concerned, will depend their everlasting destiny, their heaven or hell. They will probably live long after we are dead, and will be a credit or a disgrace to us in this world; and what is more, they will dwell with God and good angels, or with the devil and his angels, throughout eternity. We may commit children to the care of others

for their literary acquirements, but, as to the fear of God, and religious instructions, and Christian example, we cannot remove our own personal responsibility before God. We shall have to give an account of parental duties among other deeds done in the body, whether they be good or bad.

Begin betimes as to moral and religious instruction: children are soon capable of knowing what is pleasing or displeasing to parents, and what is good or bad in itself.

There are abundance of good books, thanks be to God, whereby to assist in the work of Christian instruction. Some are well suited for the nursery, and others for young persons advancing into life; and in these much that is pleasing is mingled with valuable religious sentiments and principles. Dr. Watts's Scriptural Catechism, and also his Improvement of the Mind, Bickersteth's Helps for Reading the Scriptures, Pilgrim's Progress, Scott's Essays on Important Religious Subjects, and Baxter's Saint's Rest, are very recommendable, because very useful books.

And here it is my duty to notice that, as God is doing much by the vast increase of useful books, Satan is using the press to promote deism and atheism. Books of science and even books of history, as well as some celebrated novels, are stained and polluted by opinions and sentiments and exclamations that are blasphemous, and some even atheistical; and all this under the most specious and tempting titles. This, I am persuaded, is only a part of a diffusive system of aggression against the Christianity of the country, which we hope, nevertheless, God in his mercy will long preserve among us.

Cultivate a mildness of temper, for your own peace' sake and your children's sake. It shews great meanness to be overbearing and violent with those who must not remonstrate. Nothing spoils the temper so much as unkind usage. We should do every thing we can to gain the love of our children towards us, and their confidence in our love to them. We should use every means in our power to make home agreeable to them; we should do every thing we can to prove unequivocally to them that their parents are, after all, their best earthly friends. When they are competent to understand it—which is earlier than some suppose—we should not arbitrarily command, not merely exercise authority in granting or forbidding, but we should very early begin to treat them as rational creatures, by shewing them the principles and reasons on which we allow or withhold what they may wish to have or enjoy; and explain to them the motives on which we account some pursuits and engagements to be good, and others to be bad; and we should affectionately shew them the distant consequences likely to arise from the gratification or the denial of some of their present inclinations; and always lead them to scriptural principles and motives.

By this mode you not only guide them aright in a present and particular affair, but you furnish their minds with a constant rule of action whereby to judge of the fitness or unfitness of a thousand other things which, in after life, may present themselves. Thus a habit of self-government, by the aid of the Holy Spirit on your Christian endeavours, will be formed, and the conduct will be duly regulated on various matters of scriptural duty in your absence, or when your personal authority almost ceases by the maturity of their years, or when your departure from this world puts it out of their power to obtain your counsel.

Arbitrary commands and the interposition of mere authority, to say the best of it, can only operate in the individual case on which it is exercised, and to which it then happens to be applied, and oftener produces fear and discontent than love and satisfaction.

In the very nursery God will bless the Christian endeavours I have mentioned, to the promotion of docility and ready obedience; and, where our rebukes are with love and with affection, stubbornness and intractability will be but seldom encountered. When this unhappily is met with, then Solomon's declaration must be acted upon, even with grief and weeping—"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Proverbs xiii. 24).

Endeavour as early as you can to discover the ruling passions and prevailing tempers of your children. Some of these need to be altogether changed, some to be corrected and amended, and some only to be moderated. Always endeavour to anticipate and propose such proper things as you expect they may desire, and which it is consistent with a good conscience and your circumstances that they should have or enjoy. Thus the offer of a lawful pleasure will lay them under greater obligation, by your spontaneous goodness, than if they had extorted your consent by the force of their own importunity. When you only concede through the urgency and repetition of their desires, you lose the gratitude which in the other case you would acquire, and induce the child or young person intimately to associate importunity with conquering.

There is nothing in the temper or manner of a child that is beneath the parent's notice either to applaud, or amend, or condemn. From one wrong principle or practice that might have been easily at first removed, a multitude and succession of evils may arise

which may be a great loss to the child's respectability and comfort, and a vexation to those about him; for, if they be suffered to root and vegetate, they grow with his growth and strengthen with his strength.

Abraham's conduct commanded his household to keep the ways of the Lord. Our own conduct toward other people is much noticed by young persons and servants, and will tend imperceptibly to form in them habits of pride or humility, openness or meanness, falsehood or truth, honesty or fraud, tyranny or sympathy. And on the formation of either of these habits they will be beloved or disrespected, perhaps through their whole lives.

The general principles that have been laid down in this discourse may be usefully and practically applied to a vast variety of special cases, of recreations, amusements, companionships, &c., which belong to the duties and responsibilities of the parental relation; and I leave such applications to your own thoughtfulness and to your own prayer for the guidance of the Holy Spirit, in all the varied parental circumstances that may especially need it. Always remember that from the divine Spirit "all holy desires, good counsels, and just works, do proceed."

In every thing consider what will be the end of it. The time will come when you must appear before the tribunal of God to give a final account as to your conduct towards those whom God has given you to bring up in his faith and fear; and may the Father of all the families of the earth so impress every one of our minds with the considerations that have been urged, that at the last great day we may render the account of our stewardship in this most important department of our Lord's service, rather with joy than with grief. Amen.

ERUPTION OF MOUNT ETNA.

[Extract of a Letter to the Morning Post, dated Palermo, December 1].

THE day before yesterday, passing along the Marina, or public walk that skirts the exquisitely beautiful bay of Palermo, and casting my eye over the range of the Madonian mountains, and beyond the picturesque hills of Termini, I saw resting above the snowy ridge of hoary-headed old Etna (which lies literally east of sunrise from here) a long line of feathery whitish cloud, which, from its peculiar tree-like shape, I knew at once to be smoke from the volcano. Accordingly towards night, when the sun had dropped down into the bay of Mondello, a deep red lurid glare became distinctly visible at the foot of the column of smoke, and all the world was then aware that the volcano was in active operation.

This has continued ever since, dimly discernible by day in a pillar of cloud, of that peculiar form which an eye experienced in eruptions instantly perceives to be the vapour from a crater; and more conspicuous by night in a body of deep red fire, of the apparent size of an ordinary haycock, but brightening and lessening fitfully with the swells and lulls of the blast of the fiery furnace.

Telescopes have been much in requisition of nights since Tuesday, and many persons say they see the showers of red hot rocks rising and falling in the air above the crater; but I myself have as yet seen nothing more than what I have described above, and this much is as clearly visible to the naked eye as is the outline of the Surrey hills from Highgate.

The air-line distance of Mount Etna from Palermo (which is commonly called the distance as the crow flies) is above 90 English miles, and to any one unfamiliar with the marvellous translucency of the Sicilian atmosphere it might seem almost incredible that a mere smoke in the air could be discerned a hundred miles off; yet true it is that never when on board a steamer have I seen the smoke out of its own chimney more plainly, when the smut was falling on my face, than I see from hence the column rising out of old Vulcan's chimney on Mount Etna.

To-day I watched it from the rocky heights of Belmonte for an hour or more before sunrise. At first, while quite dark, only the fire was visible, like a great bonfire, or furze burning on the mountain top, save that it was in colour of a deeper red. But with the first faint touches of the coming day the smoke became gradually visible, and more and more distinctly marked, streaming along due north, till it stood over the islets of Volcano and Lipari, where it brought up with a round turn, as we tell the marines, and thence swept away eastward towards the further Calabria. As the rosy tints of the rising sun came up behind the smoke or vapour (which by the way is much more steam than smoke), it was illuminated with ruddy light, and assumed the gorgeous appearance of a prodigious blazing cloud, flaming in the forehead of the eastern sky, until it gradually faded into the light of common day. At this time, too, the delicately-pencilled crescent of the waning moon became indistinguishable from the brightened light of the surrounding sky; but the volcanic vapour soon again became visible, stretching its fantastic but exquisitely picturesque form along the horizon in the tamer character of cloud-like smoke, and much resembling the cloud vomited forth from the funnel of a gigantic steamer.

As you may not be aware of the precise shape of a crater, I think it as well to tell you that it is exactly like the wash-hand-basin in the dressing cabin of the said steamer, when the stopple at the bottom is pulled out to let off the water you have used in washing. The basin itself resembles the crater, commonly so called, at the very bottom of which is the huge funnel-shaped bottomless pit, that spouts forth smoke and steam, white hot stones, black mud, grey ashes, and streams of many-coloured lava. The outer basin, commonly called the crater or cup, as aforesaid, varies in different volcanoes from a hundred yards to a quarter of a mile deep. The depth of the fiery funnel itself Empedocles (of mortals) only knows;

and he, though he threw back his slipper, by way of wishing the world good luck, never returned to tell.

The height of Etna is the best ascertained of any lofty mountain in the world. Cacciatore, the present astronomer royal at Palermo, and our countrymen, sir John Herschell, and captain Smith, the celebrated trigonometrical surveyor, by processes entirely independent of and unknown to each other, all fixed it at 10,874 feet English, not differing a fathom in the three computations. So exact a coincidence, in a case in which several compensations had to be allowed for, must necessarily have been partly accidental; but, as Dr. Wollaston said of it, the accident was one upon which no three fools could by any possibility have stumbled. It is worth observing that Etna, which is more than twice as high as Vesuvius (about twice and a half), has not half so large a cone of clinkers and ashes at the top, nor is its crater any thing like so large or deep as that of Vesuvius, which latter is in fact quite a model volcano, as if made for show. Generally, in volcanoes, the height of the cone and depth of the crater are in the inverse ratio of the whole heights of the mountains to which they belong. It would seem as if the expansive forces within the volcano, having a greater vertical height to work through before they reach the surface, either do not eject the scoriæ and ashes so far, or in so great a quantity; or perhaps both these circumstances combine to render the hollow conical cup at the top small in diameter and shallow in depth in proportion as the general elevation of each volcanic mountain is greater.

The present great eruption of Etna (it is at this moment flaming away with undiminished brilliancy and grandeur) is the first that has been visible at Palermo since 1832. Intelligence travels slowly in Sicily, and we have not yet had any authentic advices from the scene of action. The weather is indescribably delicious, like a May of the best quality in England. Sitting on the rocks the cold hour before sunrise this morning was perfectly pleasant. The flowers and many fruit trees are in full bloom, and the newly-dropped lambkins are frisking in the fields.

E. J.

P.S.—I have just seen a letter from Riposto, within fifteen miles of the crater. The eruption began on Sunday night. The smoke appeared that afternoon, and the springs dried up; and in the dead of the night the mountain heaved and quivered like the midships of a three-decker when she pours her first broadside into the ribs of the enemy. A roar succeeded louder than a thousand train of artillery, and myriads of red hot rocky fragments shot up to the heavens. No lava had yet begun to flow. Many persons here saw, or thought they saw, it flowing down the flanks of the mountain to-day; but, as I do not tax my imagination for my facts, on this head I can at present tell you nothing*.

* We have taken the liberty to alter a few expressions by no means in good taste in this letter.—Ed.

SHORT READINGS FOR FAMILY PRAYER.

No. I.

By the Rev. H. Woodward, M.A.,

Rector of Fethard, Tipperary.

"For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jeremiah ii. 13.

THE FOUNTAIN OF LIVING WATERS.

There is not one of the sacred penmen who represents the character of Almighty God in more amiable or affecting colours than the prophet Jeremiah. In this very chapter we find the most touching instances of his tenderness (ver. 2, 3): "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in the land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase." Here we find Jehovah in the character of an injured husband, whose ill-requited love looks back upon times when some slight returns of his constant affection had been made. These returns, momentary as they were, and disproportionate to his claims, he nevertheless contrasts with present unkindness, and, with fond partiality, magnifies far beyond the reality of the case. For at what period of their history could the Israelites be thus addressed, were it not that in the bosom of God there resides the fountain of that charity which "believeth all things, hopeth all things, endureth all things?" Had not the voice of infallible truth assured us, could the heart of man have conceived that the supreme God would thus humble himself to his creatures, would thus expostulate and complain (v. 15)—"What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?" In a like strain he proceeds, and in the tenth and eleventh verses challenges the whole earth to produce an instance of such wanton fickleness, such base ingratitude, as that with which he has been treated: "Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit?"—Go to the countries of the Mediterranean on the east, intellectual, refined, and cultivated as they are; and thence turn in the opposite direction to the rude inhabitants of Kedar in Arabia, to the west: traverse the whole compass of the globe, examine the state of superstition in every form, survey the endless varieties of idolatry; see it embellished on the one hand by every decoration of taste and fascination of the arts, or on the other hand sunk to the lowest level of brutish ignorance and grovelling sensuality; and then pronounce whether any nation under heaven has treated their gods with the same ingratitude and indignity that the living and true God has received at the hands of his own peculiar people.

Such is the wondrous exhibition which an apostate world presented in the prophet's day; and is it not at present substantially the same? Does not religion, in proportion as it is "earthly, sensual, devilish," bind the great human mass in its iron chains, open their purses and their hearts,

and inspire them with zeal and loyalty, even unto the death? And is not the gospel of peace and purity and forgiveness despised, and trifled with, and neglected by those who are nevertheless the professed disciples of a crucified Redeemer? Do not Jews and Mahometans and heathens make a parade of their religion, and triumph in the name of their gods; while those who, in their creeds, confess the faith once delivered to the saints alone are ashamed of the God they worship; so that to allude to his existence, to pronounce his name, or to speak of his tender mercies in their public assemblies, or in their familiar intercourse, would be only to outrage and do violence to their own feelings? Well might an ill-requited Benefactor exclaim (v. 12), "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate." If this appeal be made, as is frequent in scripture, to the material heavens, we know that to such a call they can emphatically respond. We know that, when the very principle of which we speak was, by concurrent causes, fully developed and brought out, and when the express image of God's person was nailed as a malefactor to the cross, the sun withheld his light from that deed of shame, and that "there was darkness over all the earth." But if this pathetic complaint be made, not to the inanimate creation, but to the inhabitants of the stars of light, what child of frail flesh and blood can conceive the mingled wonder and indignation with which those pure, unfallen, and high intelligences would hear that voice, not calling new systems into being, not commanding the willing services of all the hosts of heaven, but turned as it were to strains of lamentation (v. 13): "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water?"

Nor is this the only instance in which the "high and lofty One" speaks in the accents of a father's tenderness, and as if sensible of a father's wrongs. In the prophet Isaiah the same affecting appeal is made: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard: what could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?"

But the divine bosom is not filled with human passions: no infirmities, no resentments can dwell therein. God is high above all possibilities of loss or injury. He can suffer no diminution or obscuration of his glory from the unfaithfulness of his creatures. He pities their wanderings, and would bring back his erring children. "He commendeth his love towards us, in that, while we were yet sinners, Christ died for us." The language of his heart is in every period of the world the same: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will *not execute* the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man." "He that planteth the ear, shall he not hear? He that formed the eye, shall he not see?" And he that made the heart of man, and made it for himself, shall he not know how against the unchangeable constitution of things it is for that heart to find repose until it rest in him? All its vast desires of unalloyed enjoyment, all its aspirations after glory, all its hungerings and thirstings for boundless bliss and blessedness, all are but the instinctive turning of the soul to him, the cries of the celestial offspring to their Almighty Parent, the tendencies of the spiritual nature to the sovereign good. It is because God knows what is in man that he laments his folly, and mourns for his loss in forsaking him, the fountain of living waters.

But there is another evil which deluded mortals have committed: "They have hewed them out cisterns, broken cisterns, that can hold no water." They have toiled and laboured "for that which satisfieth not." But even here the wicked pay a blind unconscious homage unto God; for all their ceaseless search after happiness is but the murmuring of the stream while striving to regain the parent ocean. Every shadow of bliss which mocks the appetites of the soul attests that there is a substance which alone can satisfy them.

Having left the fountain of living waters, various are the cisterns, the broken cisterns, which men, with infinite labour, form out of the materials of this dry and barren world. Some seek their happiness in riches; but can riches set this busy anxious heart at rest? Can they allay its fears, and say to its perturbations, "Peace, be still?" Can they "minister to a mind diseased, or pluck from memory a rooted sorrow?" Or can riches bind the members of a family together in bonds of sweet affection? Can they make men of one heart, and of one soul, and thus render the scene in which they dwell what it ought to be—a miniature of heaven? Can they shed abroad in any breast that principle of mutual love, without which riches are nothing worth? Nay, they are often but splendid misery, and amply verify the wise man's saying—"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Others seek for happiness in the high things of life, in station, and in those objects which ambition courts. But here, again, they, who go after another than the true God, have great trouble. Truly it may be said that pride was not made for man; for the proud are like the troubled sea, which cannot rest. There is in vanity, when glutted to the full, in ambition, when applause and adulation have fanned it thoroughly into flame—there is at such moments in the soul a felt sense of emptiness, an inward misgiving, a secret suspicion that all is false and hollow, which those best know whom an infatuated world would call the happiest of mankind. If then the gratification of pride be this restless inflation of the mind, what are its mortifications and disappointments? What does the proud man feel when some rival has surpassed him, some great one has disowned him; when he can catch no smile from his superiors, when the world is beginning to neglect him, and to throw him aside like a broken vessel? There is a kind of judicial infatuation by which pride refuses its own natural supplies, and courts the very lashes under which it writhes. One

might imagine, *a priori*, that the vain man, who sighs for admiration, would seek the society of his inferiors, and haunt those circles in which he would see obsequiousness in every countenance, and adulation in every eye. But in point of fact it is not so. Pride rushes on its own ruin, and drives its votaries, as by a kind of instinct, to run after superiors, who overlook them, and despise them, and thus to be the tail rather than the head of every company into which they voluntarily go.

Others, lastly, seek their happiness in friends. Here indeed are cisterns which can hold some water, some even living water; for in the image of God was man made. It is, however, but a drop which the creature can hold; from the dearest object upon earth can flow only but a shallow rill, and that rill will soon leave its earthly channels, and mingle with the pure streams of paradise, and join "the fountain of living waters" in the realms above. Nevertheless the ties that bind kindred hearts here below will not long be severed; they will soon be reunited in happier scenes. But that they may be so, let us take care that our friendships and attachments begin, continue, and end in God. Let us keep ourselves from idols; let us give unto God the things that are God's; and then, of all the real blessings which he has given us here, we shall lose none, for he will raise them up again at the last day.

The Cabinet.

SOUNDNESS OF MIND.—A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiassed in all its actings. God has given this soundness of mind to but few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times and perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as ever was made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicions true. Here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly.—*Cecil.*

VIRTUOUS CONNEXIONS.—After Abraham had rescued his nephew Lot from the captivity into which his residence in Sodom had caused him to fall, the latter determined, it appears, in spite of the danger he had incurred, to take up his abode again within that wicked city; and remained there, grieved indeed by the filthy conversation of the sinners among whom he sojourned (2 Pet. ii. 7, 8), yet wanting strength of mind and singleness of religious purpose to quit them, because in so doing he must have quitted also a country of the most pleasant and luxuriant description, "even as the garden of the Lord" (Gen. xiii. 10). And this want of pious resolution might perhaps have caused him to be involved in the terrible destruction which was now impending over the cities of that lovely plain, had not God "remembered Abraham," and for his sake "sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt" (Gen. xix. 29). We see here what an advantage it was to him that he was connected with a truly godly and pious man: let us therefore value such connexions highly, and strive to form them when we have the means. Times may occur when even "a man" so qualified may be unto you "as a hiding-place from the wind, and a covert from the tempest" (Is. xxxii. 2): never, however, forgetting that higher brotherhood and guardianship, to which above all things you should have recourse, of him who is the one Mediator between God and man, the man Christ Jesus, without whose gracious intercession and intervening merits your own righteousness will avail you nothing in the hour of judgment; but the work of his righteousness shall be peace, and its effect quietness and assurance for ever (Is. xxxii. 17).—*Hon. E. J. Howard, D.D., dean of Lichfield.*

Poetry.

SONNET.

(For the Church of England Magazine.)

THERE is a realm beyond this azure sky,
Where sighs are heard no more, nor griefs distress
The broken hearted; there the weary rest,
For Christ shall wipe all tears from ev'ry eye.
The sun no more shall rise in golden light,
Nor hide his ev'ning beams in purple gloom,
Nor silv'ry orb, nor sparkling star, illume
The shadowy brow of ancient night.
For God himself, th' Eternal Day, shall shine
In that new city, where the waters flow
A living fountain, pure and crystalline,
From out the throne; on either bank doth grow
The tree of life, with green and fruitful bough,
Fertile with leaves to heal all nations' woe!

THE SACRIFICE OF FAITH.

(For the First Sunday in Lent.)

BY THE REV. J. S. BROAD, M.A.

(For the Church of England Magazine.)

"And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together."—GEN. xxii. 7, 8.

"WHERE is the lamb to die?"
Thus spake young Isaac to his father's heart:
Ah! who can tell what keen and bitter smart
Those simple words apply?
What dark forebodings at that moment ran
Across the bosom of the aged man?

Yet not a sigh is heard,
Nor word of murmur ventures he to speak;
Obedient to his God, submissive, meek,
High thoughts are in him stirred;
He staggers not; faith bears him firmly on—
"God will provide himself a lamb, my son!"

And now the mount is gained;
Beneath heaven's dome they build an altar there,
And for the dreadful sacrifice prepare,
As God's behest ordain'd:
Rais'd is the father's hand—heaven marks the deed—
One moment more, and Abraham's son must bleed.

Heaven marks the deed, and lo
A voice is heard—that hand is stay'd by God—
His holy altar must not yet with blood
Of human victim flow:
"Enough! I know thy faith; the meed is won,
Since thou hast not withheld thine only son."

O, faith's exalting power,
That saves in danger, and in trial guides!
God spares his servant, and a lamb provides
In that eventful hour:
Grateful the sight that meets the father's eyes—
That captive ram—a heaven-sent sacrifice!

"God will provide a lamb:"
Ages shall pass away, and 'tis decreed
A nobler victim on that spot shall bleed,
Incarnate God, I AM*!
God spares the patriarch's son, but not his own—
Th' eternal Son for sinners shall atone.

Faith sees the Saviour's day†,
In figure shadow'd forth upon the mount;
Beholds uprising there a healing fount
To purge our guilt away;
Nor sees unmov'd; great joy the patriarch feels
As that mysterious vision o'er him steals.

The Lamb of God hath died!
A spotless victim, to the mount he bare
Th' accursed cross, its shame and woe to share,
The mock'd, the crucified!
Faith, view thy God; his blood ascends to heaven,
It calls for pardon, and the boon is given!

Newcastle-under-Lyme.

Miscellaneous.

THE ELEVENTH HOUR.—Some years since, a gentleman, well known for his liberality and zeal, was passing through an obscure alley in London, on the sabbath morning, distributing religious tracts as he went along. A woman with whom he left one of the little publications, informed him that she had a lodger in an apartment in the house who appeared to be very ill, and who she thought would feel pleased and grateful if the gentleman would pay him a visit. He instantly complied with the request, and was introduced to a room almost destitute of furniture, where upon a miserable bed he perceived the ruins of a fine young man, in the last stage of emaciation and decay. The gentleman with his accustomed kindness and fidelity, entered into conversation with him, and was pleased to discover that the unhappy sufferer was not only fully prepared to receive his instructions, but that he appeared to be truly impressed with the character of his state, acquainted with the system of salvation through the crucified Saviour, and manifesting those dispositions of repentance and of faith which are so essential to the safety of the soul. He confessed he had been brought up in respectability, that he had received a religious education, that he had fallen a victim to the multiform seductions of vice, that he had abandoned his parental home, that his constitution had been ruined by excess, and that his present condition had resulted from his own depravity. He then proceeded in broken language and with exhausted strength, to describe how in his misery, like the prodigal son in the parable, he had come to himself, how all the impressions of early life had been revived by an influence from above, how earnestly and penitently he had cast himself before the throne of grace, how hope had animated him while dwelling upon the love and mediation of the Redeemer, and how at last he was enabled to indulge in some expectations of final forgiveness and acceptance beyond the grave. When the gentleman kindly enquired if he could do any thing for him, the young man with considerable hesitation, but yet with absorbing earnestness, said, "I hope I have obtained the forgiveness of God, would that I could receive that of my father!" The gentleman, whose feelings were very strongly excited, offered his services, and enquired the parent's address; and it was with some astonishment that he heard the name of an individual whom he knew to be occupying a station of respectability and reputation. As the situation of the young man admitted of no delay, he immediately repaired to the residence of the father, whom he found at home, and to whom he was introduced. Some embarrassment followed. At length the gentleman said, "I believe, sir, you have a son." The old man became violently affected, burst into a flood of tears, and sufficiently exemplified how much the conduct of his child had agonized his heart. The gentleman, after some delay, proceeded, with as much caution as he could exercise, to narrate the circumstance which had transpired in the morning, and concluded by offering his services to conduct the parent to an interview with his erring but penitent child. A silent assent having been given, they proceeded to the house where the young man was lodging. They soon arrived at the place. The gentleman first entered the apartment. The young man when he saw him faintly smiled with pleasure; and then, looking further, he perceived the grey hairs and well known countenance of his father. With all his remaining strength he uttered the most pathetic entreaties for forgiveness: the whole affection of his father was aroused; and, according to the description in the parable before quoted, he ran, took his son in his arms, and gave him the most endearing assurances that he was pardoned. The young man had put his arms round the neck of his father, who suddenly felt the filial embrace relaxed: he looked through his tears, and found that he held the corpse of his child! The effort and the emotion had proved too much for his strength, and his spirit had fled to the presence of its God.

* John viii. 58. † John viii. 56.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 393.—MARCH 11, 1843.—PRICE 1½*d.*

ANTS.

THE habitation of ants is a wonderful building, and consists of numerous halls, chambers, and passages, though outside it appears nothing more than a little heap of earth, of which substance indeed it is formed. The earth they use is moistened with rain or dew, and their mode of building is to scrape a little grain from the ground with their teeth, and then to knead and mould it, patting it down with their feet. An ant-hill contains sometimes twenty stories above ground, and as many under ground; each divided into apartments of different sizes, with arched ceilings, supported by little walls or pillars. When the sun renders the upper part too hot, they carry their young to the bottom of the ant-hill, and in rainy weather, when the ground-floor is unfit to live in, they all remove to the higher stories. One kind, called wood-ants, cover their nests with a roof like thatch: it is made of stems of withered grass and straws. In the morning they take down part of this, so as to make openings to go in and out at; and every night they shut and bar them up, as we do the doors and windows of our houses. Some ants live in trees, where they form rooms and passages, by gnawing out the wood.

In New South Wales there is a species of ants whose habitation is within the branches of trees: they work out the pith even to the end of the smallest twig, and though nothing is to be seen outside, yet within the tree is completely filled with insects; and, if a little piece is broken, swarms of ants rush out immediately. You may think that it would be very amusing to see this, but I can assure you you would not wish to try the experiment a second time, for the angry little creatures sting very sharply.

A kind of ants found in South America construct their nest of green leaves, and place it on the trunk between the branches of a tree. Some of these nests are as big as a hogshead. This is their habitation during the wet season: when it is dry, they leave their nests, and swarm all over the woods, and, on their return, each brings a piece of green leaf, so large that the insect itself is quite hidden under its burden. Yet they march steadily along, and it is a pretty sight to see so many pressing forward together: the path looks quite green with them. In some places these ants are called parasol-ants, from their carrying these round green, pieces of leaf. Great paths, three or four inches broad, are made by them, and they will sometimes strip a whole tree of its leaves in one night.

Ants of all kinds live in families; all however

that are born in a nest do not remain in it. Vast swarms may be seen in the summer, furnished with wings, and assembling in order to leave their home for ever. They are sometimes so numerous as to look like a dark cloud floating in the air, and, if many did not perish, they would become very troublesome to us. The greater part of these flying ants are either eaten up by birds, or fall into the water, and become the prey of fish. Those which escape through all these dangers build themselves each a small house, which is soon filled and enlarged by their offspring, until in time it grows into a populous city. And what do you think becomes of the wings with which I told you each of these ants was furnished? They were intended by Providence only to serve the purpose we have mentioned, and, as soon as they have carried her to a convenient place in which to found her colony, the ant pulls them off herself, and thus is secured from all temptation to wander from her home. These ample wings were her chief ornament, but they would be an hindrance in the great work she has to perform, and they are sacrificed without a moment's hesitation.

The chief part of the ants in a nest are workers, and they perform all the labour: they have never any wings; and, like the working bees, are never parents themselves, but serve as nurses to the offspring of others. The mode of bringing up the young ants renders their task still more fatiguing than that of the bees and wasps. As soon as the sun's first rays begin to shine upon the nest, the ants that are at the top go down in great haste to wake their companions; and all the young brood are then carried, and laid in the sun for a quarter of an hour. After this, they require to be placed in other apartments, where they may be warm, without being scorched; and every evening, an hour before sunset, they must all be carried down into the lower cells, to be safe from the cold. There are seven or eight thousand of these young grubs in a large nest, so you may imagine that it requires much diligence to do this, besides licking them with their tongues as a cat does her kittens, to keep them clean, feeding them, collecting food, and repairing the nest, which is so easily injured.

If you have ever seen an ant-hill disturbed, you must have observed how anxious all the inhabitants seemed about a number of white substances, something like grains of wheat; how they seized them in their mouths, and tried to carry them into a place of safety, instead of providing for their own escape. These little burdens, which they consider so precious, are the young of the nest; nor is their affection confined to them. When one of their companions is hurt, they anoint the wounded part with a drop of fluid from their mouth: if a load is too heavy for one, another ant will soon come, and ease it of part of the weight; and, if one is attacked, all will hasten to defend it. They are always ready to promote each other's welfare, and to share with the absent any good thing they may obtain. They even seem to rejoice at meeting after they have been separated: when some ants which had been taken away four months before were restored to a nest, the others caressed them with their antennæ, or little horns—for so they make one another understand, as the bees do—and admitted them into the family again.

What a lesson do some of these little traits afford to us! They set us an example to relieve and assist the sick, and always to extend help to those who need it. And surely if we, who have so many reasons why we should be kind, and render assistance to each other, are quarrelsome and selfish, envious and jealous of the good things which others possess, and unwilling to give them a share in what we have; these little creatures, so generous and disinterested, may well put us to the blush.

The patience and perseverance of ants are surprising, and in the bible they are spoken of as affording a most useful lesson. "Go to the ant, thou sluggard," says Solomon: "consider her ways, and be wise." The sight of one of these little creatures is said to have had a great effect upon the mind of a celebrated conqueror, named Timour. He was forced to take refuge from his enemies in a ruined building: as he sat alone there many hours, and was almost in despair, his attention was attracted by an ant carrying something larger than itself up a high wall. He counted the efforts it made to effect its object, and found that sixty-nine times its burden fell to the ground, but the seventieth time it reached the top. "This sight," said Timour, "gave me courage at the moment, and I have never forgotten the lesson it conveyed." Let my young readers gain the same improvement from it, and, when they have anything to do which is difficult or troublesome, let them go on patiently trying, and generally, like the little ant, they will succeed at last.

There is one most extraordinary circumstance respecting ants, which I must now tell you. You will smile at the idea of their having cows, yet it is quite true that they keep certain insects, from which they draw a sweet liquid, in the same manner as we obtain milk from cows, and they even make a property of them. If any stranger-ants attempt to climb the branch of a tree, or the stalk of a plant, where they keep their herds, those who consider themselves the rightful owners drive them away, and may be seen running about in a great bustle. Sometimes they build a little wall round the place where these cattle are, and so keep them safe in a kind of pen. Some kinds, choosing to have them still more within reach, carry large herds of these insect-cows to their nest, and let them feed on the grass and stalks round which it is built. They take as much care of these creatures' eggs as of their own, put them in a place of safety when the nest is attacked, and carry them in the same manner into the sun; that by their being hatched early there may be a good supply of this nourishing food.

Ants are remarkable for courage. Though so small, they never fear to face any danger, but immediately turn round and prepare to bite, and to shoot their poison into the wound. They sometimes fix themselves so obstinately to the object of their attack, that they will sooner be torn limb from limb than let go their hold; and man himself strikes no terror into them.

These tiny nations, so well armed and courageous, are not always at peace with their neighbours. A square foot of earth is to them a kingdom: their droves of insect-cattle are as valuable to them as our flocks and herds are to us; and the body of a fly or a beetle is a most valu-

able possession. No wonder then if wars and quarrels arise. Myriads may sometimes be seen pouring forth from two rival cities, and meeting half way between their respective habitations, equalling in numbers the armies of two mighty empires. Though they do not cover a space larger than two or three square feet, yet they present a spectacle exactly like that of a field of battle where men are the combatants. Thousands are to be seen struggling together, shooting poison at one another, which fills the air with a strong odour, and is as destructive to them as gunpowder is to us. Thousands of the dead and mangled strew the ground, while others are led away as prisoners; and crowds are seen hastening to reinforce the contending armies.

How the ants know those of their own party it is impossible to say, as they are generally of the same kind, and appear to us to be all alike in make, colour, and scent. They are not distinguished, as human soldiers are, by different-coloured uniforms, yet it very rarely happens that two of one side attack each other; and, if by chance they do, the mistake is presently found out, and they make friends directly. When night comes on each party returns to its own city; but the next morning the battle is resumed with fresh fury, until at length a rainy season separates them, and the quarrel is forgotten.

Ants not only fight pitched battles, as we have seen above: they also besiege neighbouring cities, and take them by storm. The object they have in view is a most extraordinary one, and could hardly have been believed, if it had not been observed and related by so many people. The ants we are now going to speak of are warlike and powerful, but not industrious, like most other kinds. In order that they may have slaves to do their work for them, they attack the nest of a dark-coloured kind, called negro-ants, and carry off their young. To these, when they are grown up, all the labour is left: they build and repair their common dwelling, collect food, attend to the young, and even feed their masters, and carry them about the nest. Every year the light-coloured ants add to the number of their slaves. At the season when there is a proper supply of workers in the negro ant-hills, they send out spies into the neighbourhood, and prepare for marching. On the return of these spies the signal is made, by touching one another with their antennæ, and they then set out to attack the negro city. Their way of marching is singular: eight or ten ants march first, and these continually wheel round and join the rest of the army, while others succeed to their station.

As soon as the guards of the city perceive the enemy coming, they dart upon them with the utmost fury, and crowds pour forth to assist; but the besieging party rush on, and drive them back, until they retreat into the lowest story. Numbers enter with them at the gates; while others make a breach in the walls, through which the conquerors march in. Presently they all come out, each carrying a young ant, which has been seized in spite of its anxious guardians; and thus they return in triumph with their spoil. It is a curious sight to behold their slaves coming out of the nest to meet them, conducting the young prisoners in, bringing food to the warriors, and caressing them, as if they rejoiced at their return. These on their parts are much attached to their faithful servants, and when the nest is attacked by other ants their first care is to carry them into a place of safety. Having been taken when they were quite young, they do not feel the change, and are quite as happy as they would have been among their own nation, where they would have had the same tasks to perform.

Among all the insects whose skill in building deserves our notice, none can equal the termites, or white ants, found in Africa and the East and West Indies. They are not themselves more than a quarter of an inch high, but their habitations rise generally twelve, and often twenty feet above the ground; that is, more than five hundred times their own height. If our houses were built in the same proportion to ourselves, they would be twelve or fifteen times higher than the London monument; and four or five times higher than the pyramids of Egypt, which are reckoned among the chief wonders of the world.

The buildings of the white ants are of a much firmer kind than those of the ants with which we are acquainted, for they have some means of hardening the clay which they use, so that it resembles stone. The nests of some kinds are like a number of sugar-loaves, of different sizes, piled one upon another. They are so hard that you might walk upon them without any fear of their breaking; and in the countries we have mentioned it is very common to see wild bulls standing upon them, to keep watch lest any beasts of prey should attack the herds while they are feeding.

Other kinds of termites build their nests with flattened roofs, and in the form of turrets, or perhaps they may be better compared to mushrooms.

At a certain time in the year numbers leave their nests in winged swarms, as we have already related of the other ants. On these occasions they perish in vast quantities, being eaten, not only by birds, beasts, fishes, and many kinds of insects, but by man himself: they are about the size of a grain of rice, and when fried are considered as a great dainty. Now and then a single pair escapes out of many millions, and, if by chance any common or worker-ants meet with them, they immediately choose them for their king and queen, and determine to form a new colony. The first step they take is to enclose them in a chamber of clay, with entrances just large enough for themselves to go in and out at, but not big enough for the king and queen; who, as in the case of the queen bee, are of a larger kind than the workers; and here they remain for the rest of their lives. Round the royal apartment are built a number of nurseries, and of magazines or store-houses, in which to keep provisions. To these they are continually adding, for the family becomes daily more numerous, the queen laying as many as eighty thousand eggs in the course of twenty-four hours. The food they lay up appears at first sight like raspings of wood: it is chiefly made of gum collected from plants.

The magazines are built, like most other parts of the nest, of clay, but the nurseries are formed of small grains of wood, glued together. A pathway half an inch wide is often made, winding gradually upwards within this high building, that it may be easier to climb with their loads from one part to another; and even a staircase, or kind of bridge resting on one vast arch, is sometimes car-

ried for the same purpose from the top to the bottom of this wonderful dwelling. Tunnels are bored by these insects all round their nest to the distance frequently of several hundred feet; they are of enormous size compared with that of the little builders by whom they are made, sometimes measuring nearly a foot across, which is ten or twelve times as large in proportion to themselves as the tunnel under the Thames is, compared in measure with human beings.

Among the white ants there are some of a different form from the rest, which act the part of soldiers, their business being to defend the nest. Some of them always form a guard round the royal cell, and these faithful subjects never forsake their sovereign, even in the greatest danger. If any one is bold enough to attack the nest, and make a breach in the walls, the labourers immediately retire within, and a soldier comes out to see what is the matter: he then returns to give the alarm, and numbers run out, scrambling as fast as they can, one after the other, with the utmost rage and fury. In their haste they often miss their hold, and tumble down the sides of their hill; but they soon recover themselves, and bite every thing they run against. Woe to him whose hands or legs they seize: they will make their teeth meet at the first stroke, and never quit their hold, though they be pulled limb from limb. The naked legs of the negroes suffer sadly from them, and stockings are but a slight defence. As soon as the danger appears to be over, the labourers begin to repair the breach, every one carrying a mass of mortar, half as big as his body. As fast as they come up each sticks its burden upon the wall; and this is done so quickly and regularly, that though thousands are employed, they never seem to hinder one another. While this work is going on scarcely any one of the soldiers remain out: one however places himself close to the wall which is being repaired, and seems to act as overseer of the works. Every now and then lifting his head, and striking upon the wall, he makes a noise, which is answered by a loud hiss from the labourers, and appears to be a signal to make haste; for every time it is heard they apply to their task with increased diligence.

The mischief done by the white ants is such as can scarcely be believed. They devour almost every thing they meet with, but wood is their chief food, and they will sometimes destroy a spacious apartment in one night. Having a great dislike to feeding in the light, they make their approaches under ground, either through the floors or by the posts which support the building. Multitudes enter the roof, and form pipes and galleries of clay, which serve for passages in all directions, and thus they completely take possession of a house.

THE PASTORAL CHARACTER AS DEVELOPED BY THE LIFE OF ARCHBISHOP LEIGHTON.

No. II.

By the Rev. G. W. Lewis, M.A.,
Minister of St. Peter's, Southwark.

Admitting, as perhaps rigid impartiality will require, that the holiness of Leighton was somewhat disfigured by an excessive abstraction from society, and by views of duty in devotedness to God less akin to humanity than to what we conceive of the nature of a rapt seraph in bliss, and, for the present state of things, verging somewhat towards asceticism*, we trace not the slightest evidence that any such tendency induced apathy to a single human being, or that the weal and woe of our whole race were not, to the close of his days, objects of his dearest sympathy, or that he did not maintain most carefully all the relations of life, whether in his personal or ministerial character. Perhaps a hope was always more or less latent in him, that some plan might be eventually framed which would enable Christians of a like meditative cast of mind with himself, to enjoy whatever is good in the monastic system, unmixed with its too manifest and dangerous evils. But the more he advanced in years and the knowledge of mankind, the more did his alarm at papists and every thing popish in principle or bearing, so deepen within him, that he gave less expression to that hope, while he spoke out more strongly, plainly and frequently on their corrupt and grievous errors. Loving with all his heart real catholic unity, he deplored its violation by Romanists in their monstrous assumptions over the vineyard of Christ, while he saw in their gaudy, hollow pageantries the ruin of gospel purity and truth†. Would that his memory, his virtues, his spotless sanctity and consummate judgment, could speak with effect to any, at this hour, in the same

* Of all the fathers and ancient writers—and he had read them most deeply—he quotes oftener than any other the writings of Bernard, a saint of eminent holiness, but ever soaring aloft in the regions of abstract contemplation. "Something," remarks Mr. Pearson, in his very interesting life of the good archbishop, "something of a cloisteral complexion appears to have been wrought in Leighton by the character of the times, and by the scarcity of men like-minded with himself. He plunged into the solitudes of devotion with a view to escape from the polluting commerce of the world, to gain the highest places of sacred contemplation, and to maintain perpetual intercourse with heaven."

† When preaching (sermon 1st, Wilson's edit.) on "The wisdom that is from above," and glancing at Romish hostility to it, he says, "I shall never deny that a false, superstitious religion stands in need of gross ignorance: 'not too much *scripture* wisdom for the people.' The pomp of that vain religion, like court masks, shows best by candlelight (and nature likes it well); the day of spiritual wisdom would discover its imposture too clearly." And bishop Burnet, who knew him most intimately, says, "He was in his last years turned to a greater severity against popery than I had imagined a man of his temper and of his largeness in point of opinion was capable of. He spoke of the corruptions of the secular spirit, and of the cruelty that appeared in that church, with an extraordinary concern; and lamented the shameful advances that we seemed to be making towards popery. He did this with a tenderness and an edge that I did not expect from so recluse and mortified a man."

sacred calling, who, whether incautiously or by design, so misrepresent to the unstable, unwary or ignorant, our separation from Rome, as to throw a dark shade over that day of spiritual freedom which was introduced by the reformation. God grant that our sinful, wayward folly may not provoke him to cause or permit the light of that day amongst us to become wholly eclipsed! Fearfully rapid has been the retrocession lately of not a few to the mere school-men's fictions of the most ignorant and superstitious periods of the church.

If there was among the galaxy of graces which Leighton possessed above even the best of his compeers one that may be deemed his characteristic, it was that of humility. So inwrought in him was it, that it may be said to have become part of his very self. He could not be otherwise than literally abased in the dust, when he reflected on man in relation to the glorious and eternal God. Hence the eloquence of his daily, open, guileless career told upon all observers. As he said on one occasion strikingly, in reference to the conduct of the Lord's ministering servants, and thereby unconsciously sketched one of the loveliest lineaments in his own portrait—"This rhetoric of the life gives to the instructors of the pulpit an energy far beyond the reach of the loftiest strains of unhallowed oratory." We aver not that the heights of holiness which he reached were of easier access to him in consequence of that humility, for we are taught that in him, as in believers of more stunted growth, the renewed mind is solely and exclusively "the workmanship of God in Christ Jesus." Yet surely that humility may be thought to have given his pastoral character a greater beauty, and to have invested his labours and accomplishments with a more heavenly air, than did all his other excellencies combined. Holiness was, indeed, the element in which his soul breathed freely; and, considering both his fervid love of Christ and his near conformity with his Master's spirit, perhaps there never has been, since the time of St. Paul, one by whom the following verses—from a *morceau* somewhat quaint in expression, but beautiful in tone, from George Herbert's poems—could be uttered by a truer heart:—

"Holiness on the head;
Light and perfection on the breast;
Harmonious bells below, raising the dead,
To lead them unto life and rest:
Thus are true Aarons drest.

Christ is my only head;
My alone, only heart and breast:
My only music, striking me e'en dead,
That to the old man I may rest,
And be in him new drest.
So holy in my head;
Perfect and light in my dear breast;
My doctrine tun'd by Christ, who is not dead,
But lives in me, while I do rest:
Come, people; Aaron's drest."

Of his writings it is impossible to speak without great admiration. If justice was done to his compositions by the original printer of his sermons, he was either not so superior a master, or not so careful a student of the *lucidus ordo*, as have been many far inferior to him in mental power. Indeed there appear various proofs in his chief work, the "Comment on the 1st epistle of St. Peter," which create a doubt whether he bestowed much labour on the construction of his sentences, or the choice and arrangement of his language. Yet does every part of his writings abound in evidence of a vigorous, fine and commanding genius *.

The object of this paper having been chiefly that of shewing the archbishop's development of the pastoral character in his own bright and godly career, it would be foreign to my aim to cite passages from his writings at any length, in proof of his great talents and learning. One or two extracts, however, will not be thought intrusive, and cannot be felt uninteresting. Nature and art appear to have been to him, as to Edmund Burke, like vast storehouses, of which he possessed the key; for, whatever be the point before him, he has always at command a perfect use of the most apt, beautiful and striking figures, in its support and illustration. Indeed, so unbounded is his affluence in imagery as to irradiate almost every page, and render his style, though sometimes crude, yet always enchanting. A few, and but a few of his similitudes, and those taken at random, will prove this. Speaking of the desire for vain or useless knowledge, he exhorts his hearers to "wean their hearts from this vanity of desire: such knowledge is *as the cypress trees—fair and tall, but fruitless and sapless.*" Asserting our need of divine illumination, he observes, "First have an enlightened understanding,

* From Mr. Robert Hall of Leicester—who was no mean judge of such a subject, and who, with a warm attachment to a communion adverse altogether to ours, was little likely to put on record an unmerited eulogium on one of our greatest worthies—we have this opinion: "Full of the richest imagery, and breathing a spirit of the most sublime and unaffected devotion, the reading Leighton is a truce to all human cares and human passions; and I can compare it with nothing but the beautiful representation in the 23rd psalm, 'Lying down in green pastures and by the side of still waters.'" And another celebrated dissenter, Dr. Doddridge, speaking of his style, says, "It has often reminded me of that soft and sweet eloquence of Ulysses, which Homer describes as falling like flakes of snow; and, if I might be allowed to pursue the similitude, I could add, like this it penetrates deep into the mind too, and tends to enrich and fructify it."

for that is the proper use of light: that ignorant zeal that Rome commands exposes religion to scorn and contempt: *heat without light is the character of the fire of hell.*" Shewing the difference between the law and the gospel to a spiritual mourner, he declares, "*The hammer of the law may break a stony heart in pieces, but it is only the blood of Jesus that can soften it.*" Of the relative value of body and soul this is his brief but powerful delineation—"A body man has, taken out of the dust, but a soul breathed from heaven from the Father of spirits; *a house of clay, but a guest of most noble extraction.*" Enforcing holy love, he asks, "Doth not love (*as the sunbeams*) put out the fire by its divine heat, *eat out* the earthly, yea, the infernal *fire* of fixed malice or rash anger that burns naturally in the hearts of men?" And, to name but one other instance of the extent and amplitude of his resources in this department of genius, he thus remarks on God's probing the motives of his creatures—"This is the thing God eyes most: he looks through the surface of men's actions to the bottom, follows them into their source, examines from what persuasives and reasons they flow; he sees *not only the handle of the dial, but all the wheels and weights of the clock that are the cause of its motion,* and accordingly judges both men and their actions to be good or evil, as the inward frame and secret motions of the heart are in his own worship."

To all these varied testimonies of the great intellect, heavenly mind and rich excellencies which Leighton brought to his performance of every duty of the pastoral office, might be added many others from the writings of the wise and the good. But enough, perhaps, has been adduced to satisfy very unbiassed person that sobriety was not xceeded either by Burnet his biographer, or Doddridge his critic, in the deliberate and mature judgment they have recorded of his superlative worth. Both prelate and nonconformist are perfectly united in that judgment; for, says Burnet, "I bear still the greatest veneration for the memory of that man that I do for any person, and reckon my early knowledge of him and my long and intimate conversation with him, that continued to his death, for twenty-three years, amongst the greatest blessings of my life, and for which I know I must give an account to God in the great day, in a most particular manner." And Doddridge, adverting to his preparation of the archbishop's volumes for the press, declares, "The delight and edification which I have found in the writings of this wonderful man—for such I must deliberately call him—would have been a full equivalent for my pains, separate from all prospect of that effect which they might have upon others. For truly I know not that I have ever spent a quarter of an hour in reviewing any of them, but, even amidst that interruption which a critical examination of the copy would naturally give, I have felt some impressions which I could wish always to retain. I can hardly forbear saying, as a considerable philosopher and eminent divine (Dr. Henry Miles) said to me in a letter long ago, 'there is a spirit in archbishop Leighton I never met with in any human writings; nor can I read many lines in them without being moved.'"

Less expressly or entirely didactic than Baxter, in the array of pastoral responsibilities, he, as with an Ithuriel's spear, touches the soul by a sentence more effectually than does Baxter in whole massive tomes, and brings the servant of the Lord to his knees and piercing self-scrutiny. Without rivalling in metaphysics, or rather without having cultivated them to the same extent as Butler, Howe or Edwards, he surpasses them all in rivetting the attention of the strongest understandings to his luminous and profound disquisitions. With the same store of rich and beautiful figures as bishops Hall and Jeremy Taylor, he entrances the affections of his readers more than the former, while beyond the latter he approaches Christ, and lays bare the *arcana* of the spiritual life and mind. Unequal to Barrow in severity and closeness of argument and in logical power generally, he throws the mathematician into the shade, when side by side he urges home on the sinner's conscience some precept, doctrine or vital truth. Inferior to bishops Bull and Beveridge in a ready and discursive range throughout ecclesiastical antiquity, he turns his acquaintance with the fathers to practical account in the comfort and edification of the church more completely than the former, and more easily than the latter. Not approaching Owen in the masterly and copious skill with which he unfolds the great theological acquirements of a long and studious and lettered life, he exceeds him in the judicious application of his talents and attainments to the peculiar snares and tempers of Christians in the schools of learning and the halls of science. Falling short of Hooker in ability to condense and methodise the best reasoning in the finest language, to wield with vigour the weapons of a perfect master in rhetoric, and to detail with equal power and gracefulness his proofs of the polity, unity, and catholicity of the church, he distances Hooker while displaying, in all their "beauty of holiness," that church's love and privileges and claims as the spouse of Christ. And,

neither so full nor so clear at times in pourtraying the joys or sorrows of believers, their treasured expectations of a future state, and their solid consolation under trials here, as Rutherford and Traill and Sibbs, and some others of the Scottish and puritan divines, he exceeds them all in tenderness and fervour, when extolling the Saviour's glory, availing intercession and wondrous pity for our ruined world.

In a word, taking his writings in conjunction with the testimony to his life eagerly borne by men of every party, and deducing the only just conclusion which is possible, truth seems alike to admit and require our assertion, that with less of infirmity he had more of excellence than the large majority, even of "the saints that are in the earth." And a prayer more in the spirit of obedience and love to our dear mother the church, at any time, or more suitable to our condition and exigency at the present, it would seem difficult to offer, than that God would, in mercy, be pleased to pour out his Spirit upon all her sons, whether of the laity or of those clad in sacerdotal robes, in the same abundant measure that was enjoyed by the heavenly Leighton, and that made his pastoral labours and character a blessing not merely to his own age and country, but to myriads after him, to whom, "though dead, he yet speaketh" with the utmost sweetness and persuasion.

ACCOUNT OF MISS LUCY MADDEN,

WHO DIED APRIL 17, 1841, AGED 27 YEARS.

Lucy and Eliza were lovely and pleasant in their lives, and in their death they were not long divided. "We are distressed for you, our sisters; very pleasant have ye been unto us." But what shall we say? "God has made his work appear unto his servants, and his glory unto their children?"

In the one case he seemed, in one week's severe illness, to accumulate his mercies in a most wonderful manner; in the other case, they came during three years of weakness and debility, like refreshing showers to the weary spirit. And frequently, when her friends thought that she must be suffering from weariness of body, was she taking comfort from thinking that Christ knew our frame; for, as she often said, "Jesus, therefore, being weary with his journey, sat thus on the well." The scriptures were the groundwork of her principles, her conduct, and her future hopes. A lodgment of truth once made in the mind is seldom wholly eradicated, but generally produces a saving change of heart and life, though sometimes it may not appear until the latest hour; but in the present instance the love of truth was so interwoven in her life that it would be difficult to say when it had first commenced.

During her long illness she was singularly patient; not one instance was ever known of her showing the slightest impatience by word or action. She was always very lively, and many a time was it remarked to her friends that she could not be so very ill, and still be so merry and look so happy. She always called God "My Father;" and with what a voice and manner would she repeat the lines of the hymn—

"My Father's hand will never cause
His child a needless tear."

She took great delight in the 71st, 73rd, and 103rd psalms, the 15th of 1st Corinthians, and the 12th of Hebrews. But I am almost wrong in mentioning any particular parts of scripture, for I may truly say, "Her delight was in the law of the Lord, and in his law did she meditate day and night." She was "like a tree planted by the rivers of water, that brought forth its fruit in due season;" and many, many lessons did she teach her friends of "patient enduring, meekness, long-suffering, gentleness, goodness, faith," which we are told are the fruits of the Holy Spirit of God. Before she came down stairs every day her sisters prepared the sofa for her as she loved to have it prepared. There was laid on it her bible, her testament (ready when her hand became tired holding the bible, and when even that fatigued her weak frame she had a small edition of the psalms), also her prayer-book, and the invalid's hymn book. And let me here remark that her love for the church and its ordinances was very great; and that she found the lessons and psalms appointed by it to be daily read were most profitable to her soul, and supplied her during the day with food which was sweeter to her than honey out of the honeycomb. She also greatly admired and constantly used the beautiful prayers in the "Visitation of the Sick," and was often heard to rejoice in belonging to a church that is so surely built upon the scriptures, and which so clearly points the way to heaven when sought for by a poor wandering sheep.

She had none of the ecstacies in the view of death that Eliza had, but she had a stedfast, tranquil, and unfailing hope, founded on the word of God. "She knew in whom she trusted," and was assured that he would never leave her nor forsake her. Her friends were edified, refreshed, and soothed by her holy and happy language; and their minds were supported under the long-expected and dreaded idea of parting. It is remarkable that, the morning after Eliza's death, Lucy said to her mother, "Well, mamma, last night, for the first time, I asked for life: I prayed to my Father to leave me here even for one month, if it would be to his glory, and any comfort to you and papa." The Lord permitted her to remain with us until that day four weeks. For the last week of her life she could not bear to go to bed, but preferred lying on a sofa drawn to the middle of the room, that she might have as much air as possible. She certainly suffered greatly from weakness, difficulty of breathing, and her cough, but she was all peace. She would never allow it to be said in her presence that she had any sufferings: her words continually were, "My Father never gave me a pain." Sometimes she would get violent fits of coughing and

* We have before mentioned with approbation the Memoir of the late rev. Peter Roe. Appended to it are narratives of the decease of two sisters of the rev. S. Madden, compiler of the work. We extract one of these, which we think peculiarly interesting.—Ed.

gasping for breath, but during all she would say, "What a loving, merciful Father! not one pain."

About two hours before her death she asked her sister to repeat some scripture and hymns for her: she listened to her for nearly an hour, often correcting her when she made any mistakes. She was quite aware of the approach of death: when seized with the last fit of coughing, she called out, "Dear mamma, I am going!" then taking her sister's hand, said, "Now I am gone, my darling!" She was then in great agony for about twenty minutes: her family, kneeling round her couch, prayed to the Lord to send her relief. She prayed, saying over and over again, "Holy Father, receive my soul for Jesus Christ's sake." "My reconciled Father, receive my soul for Jesus Christ's sake." Suddenly her clasped hands fell down at one side, her head turned to the other side, heart and pulse seemed to have ceased, but still her lips were seen to move, and her brother could catch the words, "My reconciled Father." Her eyes became dazzlingly bright, her whole face got such a lovely appearance of being irradiated by a soul filled with holy joy, that those who were present felt almost assured that she could say with St. Stephen, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

And when she looked this she fell asleep.

——— The angel of the covenant
Was come, and faithful to his promise stood,
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

To possess such satisfactory evidences of their children's eternal happiness, and the hope that they will one day meet them in the presence of God to part no more, supports their parents under an affliction that would otherwise be insupportable. I shall now conclude this short sketch by giving an extract from a sermon preached on the occasion at St. Mary's church, by the rev. A. B. P——; one who was, during her long illness, her companion, guide, and familiar friend. They had often taken sweet counsel together, and he had joyfully witnessed the triumph of faith in her departure to the mansions prepared for her by her Father. The text was, "Truly, God is good to Israel, even unto such as are of a clean heart" (Psalm lxxiii. 1).

"I cannot omit, in faithfulness to you, my friends, calling your attention to a subject painful to my own feelings, but as it powerfully enforces the subject under our present consideration, I trust will be made profitable to all. As the past week was commencing its last day, another soul was summoned into eternity—another space was filled up in the annals of mortality—another blank was made in the circle of society—I speak of one who was personally known to many of you; who, from the days of her childhood to the commencement of her protracted illness, constantly attended this house of prayer: but her post is now vacant; the tie that bound her sainted spirit to the tabernacle of clay has been dissolved, and that spirit has returned to the God who gave it. No one could have entered life with fairer prospects, more joyous hopes or brighter anticipations. To her there was apparently the promise of many days, but God had otherwise determined. Could innocence of life, natural amiability, kindness of disposition, and elasticity of spirits have secured her many years, they were hers; but God had otherwise decreed. Could compassionate feelings for every object of pity, could a tender regard for others' welfare have prolonged her existence, she would be still amongst us; but such could not be. Her hour was come. Her Saviour came for his child and took her to his bosom, that she might spend with him an unbroken sabbath in her eternal home. As she entered life no clouds overcast her path, and, like many others, she thought she could rejoice under the gourd of worldly happiness. But God had chosen her for his own, and he could not permit his lamb to wander from the fold. He prepared a worm to feed upon the gourd, that he might convince his child of the instability of all the joys of earth. As she held the shining bowl of health and pleasure, her Saviour took it from her hand and dashed it upon the tomb, that she might see his face reflected from every glittering fragment, and know that "truly God is good to Israel, even unto such as are of a clean heart." It was in our Sunday school that the incorruptible seed of the word was first sown in her heart. It may for a little time have lain dormant, but it was God's planting, and he gave it the increase. Teachers and children, here is much encouragement for you; cast not away the privilege you possess of redeeming the time. With what attention should you, children, treasure up the various truths you hear: with what eagerness should you drink in the "water of life," and commit to memory the different portions of the sacred word! O teachers, you labour for eternity! Immortal souls are committed to your charge, and God will require them at your hands. Prayer, and the frequent study of the bible, are the instruments provided for you to overturn the banners erected by ignorance, waywardness, and sin, even within the minds of children. But be not discouraged, God has promised his blessing upon the faithful, prayerful use of means. His word shall not return to him void. And she who but yesterday entered into her rest was an eminent instance of God's faithfulness to his promise.

"Through a protracted illness of three years, she was often comforted by portions of scripture that in the Sunday school she had learned to repeat. During hours of excessive languor, during sleepless nights and days of weakness, she was comforted by many a promise that as a task she had once committed to memory.

"During her lengthened illness not a murmur or a repining word escaped her lips; not even an impatient turn, or look, or gesture, was ever observed in her by her most intimate friends. The deceitful disease often seemed relaxing its exertions, as if to try the steadiness of her faith; but in seasons of returning strength she was still the same. She withered slowly, but decay had never ceased his work. Gradually, but perceptibly, she faded—as fades the rose upon its stalk, or the forest leaf under the ceaseless march of time. Each moment added something to her decay, and each day brought her nearer to the final close. But as her strength was decreasing, and her frame wasting,

was proportionably growing in grace. Hers s no sorrow produced merely by the fear of th; hers was no penitence only wrung forth the terrors of approaching dissolution. She sted not in her natural amiability; she relied : in her innocence of life for acceptance with d. No, brethren, she felt that she was a ner, but a sinner saved by grace. Her hope ted firmly upon the Saviour's finished work. upheld her in all her seasons of trial, gilding ry cloud and brightening the gathering gloom; l, as the shades of death came on, its brightness reased in strength till her enfranchised spirit ged its flight to find in the Sun of Righteous- s its heavenly source.

'Before I conclude, let me address a few words you who are parents. Youth, you perceive, is shield against the king of terrors. He grapples h all, and consigns many a child of promise to oung and untimely grave. The sands of time fast running out; each day brings us nearer the tomb; while eternity is advancing with tain footsteps. There are but two portions in t future existence, and you are leading those mitted to your care either to everlasting hap- ess or to everlasting misery. Now, my bre- en, calmly consider which course you are pur- ng. Are you training up your children to be sons and daughters of vanity, or are you seek- to lead them in ways of righteousness, that y may be heirs of the heavenly inheritance? rhaps you are trying to compromise the matter yielding a partial compliance to God's laws. l a partial compliance to the world. But this ll not do. Christ has said, 'He that is not th me is against me.' His promises are not de to such as halt between two opinions; and at but they can cheer the dying and comfort mourner? What but they can assuage the gs of grief, bind up the wounds of the broken art, and bid you 'sorrow not as those without pe?' The bible gives the only anodyne for the gs of affliction. 'If we believe that Jesus d and rose again, even so them also which ep in Jesus will God bring with him.' The s now glazed in death shall then sparkle with clouded joy. That hand now stiff and motion- s shall then sweep the golden harp of heaven; brow now pallid and cold shall be brightened th a crown of glory; and that voice now shed in silence shall join in the choirs of the leemed, and chant its Saviour's praise; 'for ly God is good to Israel, even unto such as are a clean heart.'"

HOW WILT THOU DO IN THE SWELLING OF JORDAN?"

"Dark river of death, that is flowing
Between the bright city and me,
Thou boundest the path I am going;
O, how shall I pass over thee?
When the cold stormy waters rise o'er me,
And earth disappears from my sight;
When a cloud rises thickly before me,
And veils all my spirits in night;
When the hands I love dearly are wringing,
The eyes all for me wet with tears,
The hearts that surround me still clinging,
And I all misgivings and fears:
Ere the warmth of that love be departed
That binds us so closely below,
Could I bear to see them broken-hearted,
Nor feel all the sting of their woe?
O death! thou last portion of sorrow,
The prospect of heaven is bright;
And fair is the dawn of its morrow,
But stormy and dreadful thy night!
O thou who hast broken the power
Of this the last victor of men,
Be with me in that solemn hour—
O grant me deliverance then!
The glory from Calvary streaming
May shine o'er the cold sable wave,
And the faith, that is oftentimes beaming,
May burst through the gloom of the grave.
And peace may shine cloudless above me,
When I think what my Saviour has said;
The Father himself deigns to love me,
And Jesus has died in my stead!
With the prospect of meeting for ever—
With the bright gates of heaven in view—
From the dearest on earth I could sever,
And smile a delightful adieu."

The above hymn was the last Lucy repeated at Mrs. M——'s class, shortly before her illness commenced in April, 1838.

THE POWER OF THE SAVIOUR EXERCISED FOR THE SUCCOUR OF HIS PEOPLE:

A Sermon,

BY THE REV. PHILIP JACOB, M.A.,

Canon of Winchester, Rector of Crawley, Hants, and Domestic Chaplain to the Lord Bishop of Winchester.

HEBREWS ii. 18.

"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

IT has justly been remarked that this epistle may be considered as the key to the Old Testament. The arguments and references and imagery in it were addressed primarily to men whose partialities and associations were exclusively Jewish. It is obvious, therefore, that we shall enter into the force and hidden niceties of the epistle in proportion as our minds are impregnated with Jewish sympathies and with the knowledge of the Hebrew scriptures. To a Jew, the tenor of the whole epistle must have been very striking. The writer, generally thought to be St. Paul, might have rested his arguments on the bare fact of the miraculous endowments of the Christian church, and, with the necessary inference that God cannot contradict himself, have proceeded to unfold the gospel system, and that without the use of Hebrew phraseology. Does the writer, however, aim at proving that the Christian dispensation is from God? He shews that Judaism was infant Christianity, that the religion of the New Testament was shadowed out in the Old Testament, that the church of Israel was a figure of the church of Christ. We may read these analogies: the Jew could see them. They were presented to his every day observation. For what are our ideas of the priestly character? The ministrations of our own more spiritual worship, whose priest is no longer a sacrificer, but a presbyter or elder, bear little resemblance to the Jewish ritual. Through ignorance or inattention on the subject of sacrifices and the mediatorial character of the priesthood, the term "High Priest of our profession" fails of producing in us those

ideas of reverence, confidence, and love which it was calculated to excite in the mind of a Jewish Christian. How little can we understand of the character of Christ and of his present undertakings in our behalf, if we keep out of sight the office and functions of the high priest! What can we know of the doctrine of the atonement, and of the intercession of the Lord Jesus Christ? The one subject of this epistle to the Hebrews is the priesthood of Christ. That he might become priest the eternal Son of God became man, in fulfilment of the prophecy, "Thou art my Son, to-day have I begotten thee." He became man that he might stand related to us in the most intimate manner, that so he might properly represent us as man's substitute; and thus, while as God he vindicated the divine rights, in virtue of his union with us we rely on him to support the interests of our immortal souls.

The verse preceding the text declares that the Lord Jesus Christ became a merciful and faithful high priest, and made reconciliation for the sins of the people; the subsequent parts of the epistle prove the assertion in an exact parallel between Christ and the high priest under the law. They were both appointed of God to the high office of the priesthood; they both offered sacrifices of blood; with blood both went into the holiest of holies; both remained before the mercy seat, in the more immediate presence of Jehovah. But the priest under the law was the shadow of good things to come. Jesus Christ embodied those very good things in himself. But it is not to the act of Christ as offering the great sacrifice of the atonement, and to his completeness for bearing that office, (for he was priest and sacrifice) to which the text directs our attention. The sufferings of our Lord Jesus Christ may be regarded in more than one point of view. His sufferings were expiatory; they were also, in the manner of enduring them, exemplary. But, besides this, they gave a relative perfection to his character as mediator, which became him in bringing many sons to glory. It is this perfection of which the text speaks. And, conducted by a portion of the scriptures appointed by the church for to-day*, it shall be my aim, in dependance on God, to shew—

I. That the Lord Jesus Christ suffered, being tempted.

II. That mankind tempted requires succour of Jesus Christ.

III. That temptations endowed him with the requisite ability to succour the tempted.

I. The Lord Jesus Christ suffered, being tempted: "He was in all points tempted like as we are, yet without sin." This expression, "yet without sin," limits the class of temptations under which our Lord suffered. Most temptations are sins themselves, being irregular and inordinate motions of our passions and affections. But he knew no sin. His temptations therefore were from without. Scripture affirms they were Satanic. The gospel recounts one passage of our Lord's temptations. We know not that it was the first, we are informed it was not the last, of the conflicts with the great enemy of souls. Let us examine this series of temptations proposed to our notice in part of the scripture for the day. It is impossible not to be struck with mysterious dread and wonder at the skill with which the arch-tempter directed these assaults, whether the time chosen for the conflict or the assaults themselves be considered. It was when our Lord had fasted forty days and forty nights, as Moses the giver of the law, and Elijah the restorer of it, had done before him, and when the appetites of nature were returning, and he was an hungered, that the tempter came to him. The tempter came to one who could say, "The prince of this world cometh and findeth nothing in me." Natural appetite, in itself innocent, is the instrument chosen to work the accomplishment of Satan's purposes. The temptation was cloked, it would seem, under the semblance of a very natural enquiry as to the mission of Jesus—a desire of further evidence of his claims as the Messiah: "If thou be the Son of God, command that these stones be made bread." This was a temptation to distrust God as a God of providence, and, in distrust, to adopt an unjustifiable mode of relief. And how would all the circumstances of the time give plausibility to such distrust of his heavenly Father, and give force to Satan's temptation! What! was the only Son of God, after the more entire abstraction of spirit of forty days and forty nights, to be denied a morsel of bread, or at least the working of a miracle, when Israel in the wilderness had been fed with bread from heaven? Could he be the Son of God, to be so circumstanced? Where was the proof of his divinity? at least, where was the evidence of his Father's care, if God were his father?

Again, foiled in this attempt to beget distrust, Satan at once adopted the directly opposite course. The Son of man is taken to the holy city, and placed on a pinnacle of the temple, and is required by that very confidence in God, and in his claims to be the Messiah, and by that trust in the word of God which he had before professed, to cast himself down from thence; for the Son of God might surely depend upon a promise which seems common to all his saints. Our Lord detected the hidden abomination,

* First Sunday in Lent.

aracterizing the temptation as a presumptuous trying of God, an unwarrantable casting one's-self upon the miraculous effects of rovidence, when danger could be averted in ı ordinary providential way.

Failing to produce the extremes of distrust or presumption—either of which the wliness of the manhood and the dignity ' the divine nature of Jesus Christ would :m to invite, Satan purposes to make desperate and, for the time, a final ;gression. Still the same policy is prerved: the medium of the temptation is ɔt sinful in itself. In the two former inances natural appetite and self-love were .e feelings appealed to, which were designed work—the one distrust, the other presumpɔn. And now the desire of power which at .e first was implanted in the heart by the reator, when he gave man the dominion ver every living thing that moveth upon the ırth, is to be the instrument for moving the on of man from his allegiance to God. he kingdoms of the world and all the glory f them were rendered visible, most probably om some mountain in the wilderness. The cene had all the advantage of contrast. iatan affirmed that he was the deputed sovereign of the world, and that the glory of all ras his to bestow on whom he would. "If hou wilt fall down and worship me, all these rill I give thee." So blasphemous and ıorrid a suggestion received an authoritative lismissal from the Son of man: "Get thee ience, Satan, for it is written, Thou shalt worhip the Lord thy God, and him only shalt hou serve." He overcame. "I have overome" is the triumphant language of the ord Jesus Christ—words which imply that difficult as well as illustrious victory had een achieved.

It is impossible not to contrast this successful conflict over Satan, with which the New estament opens, by the second Adam, the Lord om heaven, with that defeat of the first Adam hich is related in the commencement of the ld Testament. It was to have been exected that the great enemy of souls, who ad been instrumental to the ruin of our first arents, would oppose the whole force of ell to him who should undertake to restore an from his fallen condition. As the Lord esus was constituted the federal head as ell as the sole champion of our cause, it as becoming that the victory should be won pon the same battle-field on which it had een lost, that wherein the first Adam had iled the second Adam should conquer. hat the same series of spiritual aggressions ıould be encountered successfully, the mptations in both instances were external. s yet Satan had nothing in common in man's heart; man was innocent, concupiscence was not known. The tempter commenced his first temptation to Eve, as he did afterwards to Jesus, by an appeal to natural appetite, with the insinuation of grounds for her distrust of God: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Here we recognize the same artfulness of inquiry as is discoverable in his question in reference to the Messiahship of Christ, the same temptation to distrust. What! hath God given thee appetite, even provided for it, and afterwards restricted thee in the enjoyment of it. "The woman saw that the tree was good for food." There were other charms in this forbidden tree; it was "pleasant to the eyes" a temptation answering in kind to that which was presented to the Son of man in the view of the glories of the world. This fruit was the only thing in creation not hers; possession of it would seem to constitute her possessor of all. Love of the beautiful was in paradise indeed a sacred passion. How innocently had it been exercised in every thing around her. Compared with all the other productions of paradise, this seemed in her view peculiarly pleasant. Another argument of a yet more persuasive nature was instilled in her too credulous ear: this very fruit, so good, so pleasant, was possessed of hidden charms even to make one wise—"Ye shall be as gods, knowing good and evil." How powerful an appeal to self-love; begetting presumption in this case, as he sought to accomplish in the temptation of our Lord to cast himself from the pinnacle of the temple! Nor was the lie wanting in either case. "The power and the glory of the kingdoms, is delivered to me:" "Ye shall not surely die; your eyes shall be opened, and ye shall be as gods, knowing good and evil." The serpent prevailed over innocent man, and all had been lost for ever had not the seed of the woman undertaken to bruise the serpent's head. The gospel of the day recounts one of these series of adventures, which ultimately issued in destroying the works of Satan. But it is a solemn thought that Satan prevailed over our first parents when as yet there was no natural desire in the heart to befriend his operations. At the period of his temptation there was no concupiscence, no depravity, no evil tendency in man. Now, alas, it is otherwise; the heart is described by our Lord as the strong man's house—the palace as it were of Satan.

II. We are prepared, therefore, to entertain the second point proposed for our consideration, viz., that man, when tempted, needs divine succour. And shall it be a question whether man is tempted by Satan?

There is a widely prevailing scepticism on this point—not more prevalent perhaps than might have been expected; for, if there be such an evil agent, his first work must surely be that of blinding men as to the fact of his existence, and beguiling them into disbelief of his operations. But scripture assures us that Satan is the spirit which worketh in the children of disobedience; and St. Paul, from his own experience, could testify of his buffetings. The workings of Satan were a study of the great apostle: "We are not ignorant of his devices" (2 Cor. ii. 11). And what are his devices? I might instance his hiding from men the nature and glory of the gospel of Christ, according to that scripture. (2 Cor. iv. 4). "In whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." Hence, in the parable of the sower, our Lord, describing the careless or prejudiced hearer, says, "When any one heareth the word of the kingdom, and understandeth it not, Satan cometh immediately and taketh away the word that was sown in their hearts." What a lesson is here conveyed to us on the necessity of preparation of mind for receiving religious truth—of carefulness in following up right impressions in the spirit of meditation and prayer! Shall we not be as anxiously watchful for our own salvation as Satan is for our destruction?

But I would take the temptation of our Lord as a specimen of Satan's temptations. The history of them is recorded not simply to assure us of the fact of Christ's victory over Satan, but to illustrate the warfare itself for our instruction. And we can have hardly failed to notice Satan's policy in tempting the Lord Jesus to extremes. At first he would excite feelings of distrust of God, and, failing in this experiment, he would provoke a presumptuous spirit. In a similar manner he sought, too successfully, to beget in our first parents unbelief of God's threatening, and then a presumptuous belief in his own lying promises. And how does he harass men now in turn with opposite temptations! Is there a careless sinner who has seldom thought with seriousness on the subject of his own eternal destiny, but whom some affliction or close argument from God's word has arrested; and, self-condemned, is he inquiring, with solemn earnestness, what he shall do to be saved? Satan would fain return for answer, that, for such, salvation were impossible. He would transform himself into an angel of light; he would advocate the claims of morals, their imperishable character, the inconsistency of pardon with holiness, of mercy with judgment. He would have the convicted sinner believe "there is no hope;" that such as he had survived the day of grace; that he had even sinned against the Holy Ghost, for which offence there is no forgiveness. Or, if these arguments are failing, he would speak of God's decrees, and because as yet there are not the more apparent marks of God's election—the broad seal of Christ's kingdom in the righteousness and peace and joy in the Holy Spirit—Satan would have the trembling penitent consider himself a reprobate, "thrusting him into desperation." But, if the attempt to engender despondency and distrust fail, the other extreme is at once attempted. Does the penitent inquirer receive the gracious tidings of the gospel? Does he behold, in Christ's sacrifice and expiation for sin, mercy and truth met together, righteousness and peace kiss each other, God just and yet the justifier of him that believeth in Jesus? Satan would now fill such a one with arrogancy, and make him think more highly of himself than he ought to think. The mercy and grace of God are sought to be obliterated from the mind in the fact of the Christian's acceptance. He would fain have the Christian think, I shall never be saved. The wholesome "fear of falling," by which God keeps his persevering people from declensions, is represented as distrust of God, weakness of faith. The rich promises given for the encouragement of the troubled and zealous believer, are appropriated to the indolent and lukewarm professor. Satan would have us sin, that grace may abound in the high conceits of our election of God; the sufficiency of the atonement, instead of becoming what it really is, the minister of holiness, is sought to be made instrumental to carelessness of unclean living. Thus Satan, who watches the circumstances of men, and adapts his temptations accordingly, seems ever driving them to extremes. Are we anxious in our spiritual concerns, he would inspire doubts of the willingness of God to forgive, and oppress the mind with gloomy conceptions of the divine character. Are we guarding against self-righteousness as the ground of acceptance, Satan would push us to unbecoming carelessness of conduct. Are we insensible of our weakness, he will tempt us to self-confidence; if dependent on God's grace, to remissness.

Do we need succour in our temptations? Let our first parents answer this question. Innocence is not strength, at least not in ou warfare. We wrestle not only against flesh and blood, otherwise innocence would be sufficiency; but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let Job tell the onsets of Satan: though he retained his integrity, yet he came off not

unharmed. Let David speak, too successfully provoked to number Israel; and Peter also, when he was sifted as wheat by the same great enemy; or that man to garrison whom hell could spare a whole legion. Let these declare what unsuccoured man can avail in spiritual conflict with the great adversary. Surely their record is one and the same: "Who is sufficient for these things?" Lord, we are oppressed, undertake for us; vain is the help of man. They consent to the divine testimony—"The spirit indeed is willing, the flesh is weak."

III. I am thus brought to the third point proposed for consideration—that the temptation of Christ endowed him with ability sufficient to succour the tempted. And what ability, it may be asked, is this promised in the text, as distinct from the almightiness of the divine power? It cannot refer to the divinity of Christ; for all the attributes of God are infinite. The ability therefore to succour must be understood in reference to his office as high priest of our profession. Now "we are saved by hope." There can be no salvation in the apart from confidence in God. This confidence in God must be restored if man is to enjoy God. It was the design of Christ to bring about this restoration. How was it accomplished? By a method in which the divine rights were vindicated, and the moral government of God, which had been assailed, reasserted in the punishment of rebellion. The law is good, as the perfection of reason, and such the divine law is; it enforces respect. It is impossible to witness the execution of law, even human law, especially in its sternest sanctions, without deepest awe. As we read the delivery of the law from Sinai, we can enter into the feelings of the Jewish people when "they removed and stood afar off." But the law was not made for a righteous man. It is too abstract, too distant, too much above us, to be a teacher of morals. The light of it shines brightly, but it is the brightness of the moon in her coldness rather than of the sun in his glowing warmth and vivifying power. The law is love, but it fails to excite love, for it is rather the ministration of death, and not of life. The Son of God became man, and thus he not only vindicated his own rights as God, but in virtue of his union with man he properly undertook our cause, as interested in it by the ties of one common nature, and has thus encouraged our most unlimited confidence in his compassion and love. It pleased the Father therefore to make the Captain of our salvation perfect, *i.e.*, relatively so, in respect to the end designed—bringing many sons to glory, and the character by which that end was to be secured—perfect through sufferings.

It is not irreverence therefore, but a verity, to affirm that in this sense the Lord Jesus Christ, by his temptations, was better able to succour the tempted than he would have been had his character been different. For, first, the assumption of human nature in all that constitutes manhood taught him what otherwise he could not personally have learnt—the malignity and force of our great enemy; and also the weakness of humanity, even innocent human nature, apart from the indwelling of the Holy Spirit. Nor, secondly, could he have contracted that peculiar kind of compassion which such sufferings alone can impart. He would have been almighty in his own intrinsic attributes, but, because we should not have trusted his sympathy, we had kept aloof, and not applied to him for succour. He would have failed to instruct and to comfort us.

Personal knowledge and sympathy, human nature combined with divine power in the person of Christ, constitute the ability held out to our succour in the text. Nor can we for a moment doubt, after reading such a scripture as Matt. iv., the knowledge of Jesus in regard to the power and policy of Satan, and that policy and power as brought to bear upon the soul of man. Has he sustained the shock of the evil one in personal conflict? Does he know what sore temptations mean? And has he conquered? The assurance which a soldier possesses in the knowledge that his general, under whom he serves, is the greatest captain of his day; that he is perfectly acquainted with war, not only as a science, but in all its practical details; that he has encountered the greatest enemy, and has won in a thousand battles, and has never succumbed to the proudest adversary—such assurance, even independent of all personal regard, and in entire ignorance whether the general cares for the individuals of his army, is to the lowest soldier in the ranks full of enthusiasm, and the presage of victory. But when, to the conviction that this mighty captain is all-powerful and all-intelligent, there is added the belief of his personal sympathy—so complete that he may be said to be afflicted himself in his people's afflictions; that he is never absent from any one individual; that when the soldier is fainting his voice is heard, "Be of good cheer, I have overcome, acquit thyself like a man, be strong," by timely cordials infusing the strength which he commands—what more is necessary to give completeness to the character of the commander—what more to ensure the triumph of the lowest soldier in his army? And such a captain is Jesus. He not only knoweth our frame, but is touched with the feeling of our infirmi-

ties, having been tempted like as we are, yet without sin. Yes, without sin: what comfort is this! For think not it would have added to the perfection of the High Priest and Captain of our salvation, or to the powers of his sympathy, had he known sin, even in its very thought. The commission of sin is not necessary to sympathy with a sinner. What comfort would it be to a soldier under defeat to be told by another that he too had been conquered in the same battle field? May it not be said that sin is fatal to sympathy? Is there sympathy in our prisons? Does one sinner sigh over his companion in crime, or grieve for him? Nor is it necessary to successful sympathy that he who compassionates must have been in precisely the same condition of mind or circumstances with the object of his pity; else were the command, "Weep with those who weep," less general and obligatory. The Lord does sympathize with us: in all our afflictions he is afflicted. He sympathizes with us in our temptations, but not in our sins; in our weaknesses, but not in our wilfulnesses. He pities us in our sorrows, by whatsoever produced. Yes, his succour is effective—so all-sufficient that whereas without his grace man, innocent, fell under the temptations of Satan; now, with the grace and power of Christ, man, renewed in part, yet still possessing a depraved nature, triumphs over all the combined enemies of his happiness. He is enabled by the succour of Christ to say, "I can do all things through Christ which strengtheneth me."

But it may be asked, in conclusion, how may we avail ourselves of this promised ability of succour in temptations? Promises are not to be separated from duties; divine grace is not ordinarily given apart from divine ordinances. The Captain of our salvation might have bade us "stand still and see the salvation of God" in our every conflict with Satan; but he rather "teaches our hands to war, and our fingers to fight." He not only fights for us, but he fights with us. Every faculty is to be exercised, whether of mind or of body. We are to endure hardness as good soldiers of Jesus Christ. We are to put on the whole armour of God. Let us prove this armour. Let us follow the great Captain of our salvation in his warfare, and we shall share his triumph. And, therefore—

1. Let our flesh be subdued to the Spirit. Whether our Lord was aware of the temptation which he was about to encounter, or whether this fact were withheld from his human soul, his example is recorded for our imitation. Would we stand prepared for known or unknown conflicts? He fasted forty days and forty nights. It became him to fulfil all righteousness. How much more becoming in us is such abstinence as shall assist in subduing the flesh to the Spirit! The conduct of our Lord surely teaches us the awful character of temptations. That little word which connects the two petitions in the Lord's prayer, "Lead us not into temptation, *but* deliver us from evil," is full of the same portentous meaning. How few are there who are led into temptation, who do not come off, in the straitness of the fight, bleeding and wounded! Shall we not then watch, and be sober? The church would press upon us at this time the importance of fasting as auxiliary to obeying the godly motions of the Spirit in righteousness and true holiness. What clearness of spiritual perception, what simplicity of purpose, what renunciation of worldly desires, are requisite that we may stand in the evil day! None surely doubted the sanctified use of fasting as a means of holiness, except those who never tried it. Satan can have no mastery over us beyond the sympathy there is in us between our hearts and his temptations. The lust of the flesh, the lust of the eye, the pride of life, unmortified, constitute this sympathy. How, under these circumstances, does the heart vibrate upon the first motion of temptation! What need, therefore, is there of sobriety of mind—that watchfulness against surprisals, that instinctive consciousness of the first appproach of sin, that holy horror of offending God—if we would be delivered from evil when, by God to try us, or by Satan to persuade us to sin, we are led into temptation!

2 Let us be much conversant with the word of God. In this respect let us follow Christ. How little do natural arguments affect us when subjected to temptation! How do sophistries blind; what power have ridicule, or apparent advantage, and even falsehoods, at such seasons! See this fact illustrated in the temptation of our first parents. "Thou shalt not touch it lest thou die," was the answer of Eve. "Lest thou die!" Satan had shaken already her belief in the peremptory word, "Thou shalt surely die." He followed up the advantage with a lie, and the lie was believed. She saw, she ate, she died. How superstitious is unbelief! Had she believed that word she would have resisted Satan at the outset. We must not reason where God calls us to believe; we must not parley when God summons us to obey. The word of God is the sword of the Spirit. See how the Captain of our salvation handled it. It was ever bright by exercise in his hands. Every onset of Satan was resisted by it: "It is written—it is written again

s written again." Satan's misquotations erversions of the scriptures did not make ord betake himself to other methods of e. Let the word of Christ dwell in us . It is sharper than any two-edged , and is mighty through God to the g down of strong holds. Honour that : submit to its decisions as the highest l Let, "thus saith the Lord," e every suggestion of evil, and be ent authority, independent of all col- l benefit to be derived, for every course ion which that word prescribes. There instrument which God has so sanctified blessed for victory over Satan as this sword of the Spirit: we can substitute other for it. Let us listen to the record prophecy has unfolded us in the ation. The times foretold are those the great accuser of the brethren is cast And how was this triumph achieved? written, "They overcame him by the of the Lamb, and by the word of their ony."

The Cabinet.

ONLY DIVINE RULE OF FAITH, THE HOLY TURES.—"If any man speak, let him speak as cles of God"—any man, any where; but how more should we who speak as "ambassadors ist, as though God did beseech men by us." h the word," is the inspired charge, through y, to all generations of preachers. He who es his office as God's messenger, and knows rth of his own soul, and seeks earnestly tho f his hearers, and would preach "as one authority and not as the Scribes," not as the , not as man's wisdom teacheth, will not ven- e step beyond what he is "persuaded may be ed and proved by the scripture;" knowing : "cannot by any other means compass the f so great a work; but with doctrine and ex- n taken out of the holy scriptures." The is to sow in his field has been given him of ther, who is the husbandman." To that only e that "God giveth the increase." By that e we ordained to go and bring forth fruit, at will remain (John xv. 16). To sow any nd expect from it righteousness, is no wiser look for "grapes of thorns, or figs of thistles." n unrighteous prophet was so afraid of not g as the oracles of God, that he said, "If ould give me his house full of silver and gold, t go beyond the commandment of the Lord: e Lord saith, that will I speak." What the ith; that is our lively oracle. And since we evidence that the Lord hath so spoken to his as to furnish her with any oracles other than his holy scriptures; and since of them we e evidence of divers miracles and prophecies, s of the Holy Ghost, that they are "given by on of God, and profitable for doctrine," we to conclude that in them is the only final rule to the church, the only final authority to which the minister is to go for the words of eternal life. And hence the introduction of the scriptures so conspicuously, so singly, into the offices of our church, for the ordination and consecration of those who are to feed her flocks; the candidate being required to declare himself "persuaded that the holy scriptures contain all doctrine required as necessary to salvation, and that he is determined, out of the scriptures, to instruct the people committed to his charge, and to teach nothing as necessary to eternal salvation but that which he shall be persuaded may be concluded and proved by the scripture."—*Bishop M'Ilvaine.*

Poetry.

A CHRISTIAN'S GRIEF.

(For the Church of England Magazine.)

"The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy."—PROVERBS xiv. 24.

WHAT else could guess the bitter, burning woe
Which turns to ashes light and trivial pleasure?
What but the heart detect the silent throe
Which beats unheeded for some long lost treasure?
Not eloquence itself can teach to mourn
The mind unused its precious things to lose;
And sorrow's channel in our souls is worn
By thoughts, to utter which our tongues refuse.
Oft some lov'd image haunts our waking dream—
A smile, a word, a look, a tone may raise it—
And unobserved the unconscious tear will stream
Along the furrows former tears had traced:
And thus alone, by human power unaided,
Because unknown, we wither at the core,
And, like a flower worm-eaten through and faded,
The heart will sink to rise again no more.
And yet there's one, much dearer than a brother—
More closely knit than any mortal tie,
More loving than the fondest, tenderest mother—
Weeps when we weep, and sighs with ev'ry sigh;
One, who to save both mighty is and willing;
One, who but asks the heart its love to gain;
One who, the soul with joy and gladness filling,
Once gave himself—what else shall he refrain?
No good's withheld from them who walk uprightly—
From them who in his blood their sins would lave,
From them who hate the unholy thing, unsightly,
And trust his righteous arm alone to save.
Their joy to aid no stranger is availing,
No rude, foul hand can give or take away;
The world with all its honours, pleasures, falling
To reach the glory of its faintest ray.

J. A. G——t.

Clevedon.

THE EXPOSTULATION.

(For the Church of England Magazine.)

THIS is the accepted hour—
The day of grace and power;
Go, at the Saviour's call,
Before him humbly fall:
Delay not—time is flying,
And, sinner, thou art dying.

Go forth, and "kiss the Son,"
Ere life's last sand be run—
Ere yet the sun go down,
Avert his angry frown:
Haste, haste thee! time is flying,
And, sinner, thou art dying.

By rebel passions tossed,
Israel God's favour lost;
Escape, then, for thy life;
Give up thy puny strife:
Be warned—the time is flying,
And, sinner, thou art dying.

This night thy soul may go
To endless bliss or woe;
O harden not thy heart,
But choose the "better part:"
Repent, the time is flying,
And, sinner, thou art dying.

C. W.

8, *Brompton-row.*

Miscellaneous.

TREES.—The tiel tree is named but once in scripture; but it is by that diligent observer of nature, the prophet Isaiah. In shadowing forth the final restoration of the remnant of the people of God, he uses the following beautiful figure: "As a tiel-tree, and as an oak, whose substance is in them, though they cast their leaves, so the holy seed shall be the substance thereof," *i. e.*, of the renewed nation of the Lord.

have before observed, that the greater number of trees, shrubs, and herbs spoken of by Isaiah, are such as flourish in the northern part of the ancient kingdom of Israel. The lime is among the most beautiful of these; it grows in the forests of Lebanon, and extends to Bashan along with the oak. It is found on Caucasus, and all the hill country, to the Himalaya mountains, and to China. The great beauty and longevity of the tiel, or linden, have procured for it the honour of sharing with the oak in something like religious honours. In many places it was under the great linden, instead of the oak, that the councils of the tribes of half-civilised men took place: there were held their markets and their feasts; and many a legend and ancient story tells of the trystings under the linden, for council or for war. Even now, in some old undisturbed communities, the traveller in Germany will find the linden of the village-green the resort of the old for gossip, and of the young for sport. Every part of the linden is valuable to man; an infusion of the flowers, separated from the bracts, is considered to be a sovereign remedy for headache, in Switzerland and Germany. But it is as pasture for bees that the tiel-tree is most to be desired; and, in a country such as Jewry, one of whose temporal blessings it was to be a land of milk and of honey, the tiel must have been a most welcome indweller. One of the poets of the Hebrews sings, that though the bee "is little among such as fly, yet is her fruit the chief of sweet things." The bee-hives of Palestine were curious things, imitated indeed from nature; the modern shape (and no doubt the ancient form was the same) is a hollow earthen tube, from two to three feet long, and six or eight inches in diameter, entirely closed at one end, and nearly so at the other; eight or ten of these tubes are laid pyramidically over each other, and thatched, so that the piles reminded Hasselquist of Swedish pigsties. These pyramids are found sometimes near an Arab's hut, oftener under a tree; and when, as is the case with the tiel-tree, the blossom affords pasture for the bees, the honey, that great luxury of the east, may be gathered frequently, without destroying the insects, during the flowery season. At some of the sugar-farms in South America, I was surprised to see clusters of hollow trunks of trees, generally placed under shelter of the verandas about the house. On inquiry, I found they were natural bee-hives, brought in from the forests. As soon as a bee-tree in a convenient situation is found, if the tree is of moderate size, the trunk is sawed off above and below the nest, which is then brought home, and fresh swarms raised, as we raise them from our straw hives. And such hives in hollow trees appear most probably to have furnished the model for the Jewish, Arab, and Syrian earthen tubes. But to return to the tiel-tree. The timber is remarkable for softness, lightness, toughness, and durability, so that the turner and the carver are equally its debtors. One species of tiliaceous tree is called shoe-wood in Brazil, because the soles of the clogs worn universally by the Portuguese in the rainy season are made of it. Another of the same family furnishes the light timber of which the massoolla or surf-boats at Madras are built. But perhaps, after all, the bark is the most important part of the linden. From it cordage, sacking, and other things of the kind, are manufactured; and it is from the soft inner part that, from time immemorial, the warm pliable garden-mat has been woven. We formerly imported these mats from Holland, whence they were called Dutch or Bass mats; but now they have the proper name of Russian mats, because, by a direct commerce, we have them from the country where they are made. The linden flourishes in all the provinces, both European and Asiatic, of that huge empire; and these mats often serve for clothing and bedding, as they formerly did for sails, even to vessels of considerable size. The ravelled strips of bark from the garden-mat are much used for tying up delicate or trailing plants, and for knotting together bunches of cut flowers. The ancients appear to have done the same; and, moreover, from some fancied virtue possessed by the bark itself, it was used to tie up the flowers for coronals at feasts, in order that its refreshing qualities might prevent headache. The Roman poet says—

"I detest
The grandeur of a Persian feast;
Nor for me the linden-rind
Shall the flowery chaplet bind."

—*Callcott's Scripture Herbal.*

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ADDRESS TO THE SUNDAY SCHOOL CHILDREN AND TEACHERS BELONGING TO ST. MARY'S EPISCOPAL CHAPEL, GLASGOW:

BY THE REV. ISAAC HITCHEN, M.A.,

Assistant Minister.

DEAR CHILDREN AND FRIENDS,

To detain you long on such an occasion and on such a day* would be as ill-judged as to dismiss you without any exhortation at all. I shall therefore be brief in my remarks; but I request from you most serious attention while they last.

In times of old, men differed in their determination of what was the chief good, or of what mankind ought principally to strive for; and this variety of opinion arose from the fact that the immortality of the soul, or the incapability of the soul's dying, and a future state of rewards and punishments, were facts only indistinctly guessed at by some, and entirely unknown to others. Among the lesser interests of mankind (for all other interests are small), therefore, as it was most difficult to select an universally predominant one—one passing without exception all others in importance—so such attempted selection was ever varying.

Some placed the greatest human good in military renown—fame as great warriors; some in the acquirement of letters—the being accounted learned above other men; some in the accumulation of wealth; some in sensual gratification—in the unrestrained indulgence of appetite; some in general apathy—a deadness to all feeling. Recollect that these doubts and differences existed among the most learned and reflective, the most wealthy and ennobled. Now the peculiar blessedness of being born in a Christian land is this, that all such distressing doubts and difficulty are at an end. The youngest child who has learned the Christian elements is put upon a higher intellectual footing than the greatest heathen sage. The complex theories of the philosopher are trodden under foot by the Christian infant. It is this fact which causes that outbreak of thanksgiving from our Lord, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Now the exalting medium which brings this to pass is the gospel, the message of your New Testament, which has brought life and immortality to light. There is no longer doubt that the soul will not die; it is sure that after the death of the body there remains an eternity of spiritual existence: we shall live for ever in happiness or in misery. But by "eternal life" is invariably meant an eternal life of happiness; for unending woe, misery without end, is the second and most terrible death. Henceforward to obtain eternal life is the grand object of existence. We are permitted to live here in order to prepare to live hereafter. No other interest can be compared with this: the enquiring mind is not distressed by many proposed ends; for, if we obtain this, and lose all else, ours is the greatest blessedness. "And this is life eternal, to know the only true God, and Jesus Christ whom he hath sent."

My young friends, I have stated this with such emphasis in order to shew you how unspeakably privileged you are by God over myriads who have lived before you. Many of you are poor in this world's goods—have to look forward, as your fathers before you, to a life of labour in this time present; but in being taught, and in pursuing the way to eternal life, you are raised by God, "that he may set you with princes, even with the princes of his people." The wisest philosopher can arrive at no more profitable know-

* New year's day, 1843.

ledge than you have: the richest and the noblest of the land can reach no higher glory or dignity than that which is so equally opened to you.

Now the acquirement of this knowledge, the being made acquainted with these privileges, forms the duty and occupation of a Sunday school. Yes, my dear children, let that place be one of delight to you: go thither with no unwilling step: in your cases it is more especially the place of instruction. God's house with you is almost entirely the house of prayer, whither you come to utter praise and thanksgiving to that almighty Being of whose nature and goodness you have been hearing at school. Never, if you can avoid it, omit attending school: you never can stay away without losing something, and that of great value.

Doubtless, on your way from home, you often meet with those who would tempt you to accompany them to wicked carelessness and disregard of the sabbath day—idlers, swearers, liars: others again may jeer you, and call you ill names. When you are thus tempted, flee away from such companions. When you are thus reviled, revile not again, only be ye not shaken: if they do not repent they will have their portion in the unquenchable fire. Yours is the wise and manly and safe part: theirs is the foolish, the cowardly, and soul-ruinous one. Feel assured that your Sunday school and its consequent step—attendance at the house of God—both give you refreshment after the labour of the week that is past, and strengthen you for the week that is to come.

Yet do not forget that the most regular attendance at school and church will be worse than unprofitable, if you do not carry out in the week time the lessons imparted to you on the Sunday. The eternal life of which I have been speaking, the knowledge of which is so great wisdom, and the obtainment of which will be so great riches—this eternal life cannot be available to us unless we live a godly life now. Rather, if we know God's will and do it not, we are in a worse condition than the wildest savage who worships stocks and stones, or than the most ignorant and depraved among ourselves. Hence then, in the week time, be diligent: make a point of never being idle; for idleness is the root of every evil. You can always find something to do: but, before you set about the work of any day, fail not to ask the blessing and guidance of your Father which is in heaven. How it should exalt and gladden you to know that the almighty Lord of heaven will be your father, and is more ready to answer your earnest prayers than you can possibly be to make them! Ask him to make you good, and strive hard to be what you ask to be. Not only be diligent in that you have to do, but be faithful, be honest, be affectionate one to another: guard your very words; speak no evil: and especially be obedient to your parents. Recollect God says, "Honour thy father and thy mother;" and you must obey and honour them, excepting when they would have you do something which the word of God tells you not to do (and this seldom occurs), or you cannot please God. Be cleanly as far as you can: cleanliness is a certain property of a good child, and to be clean it is not requisite to be clad in the finest garments: in any dress you can be respectable.

I need scarcely say to you, that, if Christian love for you brings Christian instructors to you at your school, you owe them all attention, all respect. Through the grace of God they are conferring upon you the greatest of all blessedness; and though, in so doing, they discharge only an imperative duty laid on themselves, yet it is for you to be grateful: it is for you to love them, and to make their labours light by diligent attention, and their hearts glad by letting them see the benefits of their instruction. Let those who teach you have the reward of witnessing your improvement and decent deportment. In like manner as to the gifts which your richer neighbours bestow upon you. While it is avowedly their duty to give, you have no right to expect: as far as you are concerned, every bestowal is free and not to be expected: to give is a matter of conscience between God and those that have the ability. For you to receive should be at once to acknowledge the goodness of God, whose grace so disposes the hearts of your benefactors; and to the benefactors themselves to exhibit all respectful acknowledgment. This day kind friends give unto you a slight testimony that you are not forgotten in the Lord. To-day should be with you a happy day: let it be so. You have prayed to God: you have listened to the words of one who speaks to you as a messenger from God, and who will esteem it a bright day of rejoicing if his words are instrumental in inclining your hearts to righteousness: you will have received something to remind you that the rich forget you not; that they feel there is no respect of persons with God; that all we are brethren. There is much glad excitement awaiting you outside these walls, from the period of the year which gives you a holiday from your usual employments: go and be glad—only let your gladness be manifested in such conduct and things as your duty to God admits of. I have told you before that your richer brethren have a regard for you. I now tell you far more: Jesus the Son of God, himself God for evermore, loves

you more than my words can express; love him then in return, and serve him. He says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." "And he laid his hands on them, and blessed them."

To you, my kind fellow labourers who instruct these children, a few words. To those that water, it shall be watered unto. My own experience tells me that no one can teach without also learning; so that, while you impart to these children, you will be yourselves acquiring. I need not tell you that they on whom the light hath shone are bound by a responsive love to God to communicate the glad tidings to others. There are many points upon which I could desire to speak to you; but for propriety of time I shall select only two, after a few words of loving and earnest direction. "Whatsoever thy hand findeth to do, do it with thy might." Do it in the warmth of Christian love, and do it with the regularity of reasoning Christians. It is an old saying, that whatever is worth doing at all is worth well doing. Well, I entreat you be regular in your attendance, and not only regular in your attendance every Sunday, but at the first moment of meeting. One hour per week is not over much to consecrate to your semi-missionary labour; and, if that hour be trespassed upon, it is sadly curtailing the labour of love. One point of my animadversion is, that yours is no slight work of dignity, to be fellow-workers with God. It is yours to unfold treasures which neither alchymist nor magician of old could picture to their deluded followers. It is yours to unfold the mysteries of the kingdom of heaven. You have to direct to glory inexpressible—to love unequalled—to hopes beyond compare. You have to continue, subordinately to those who are his especial servants, the very work for the accomplishment of which the Son of God became incarnate, and died and rose again. You may not always see the fruit, but such is the object of your labour.

So far then from being slow to the performance of this faithful labour, esteem it an exalting privilege, a companionship in enterprise with the Saviour, with saints and martyrs, and with the spirits of just men made perfect. They have led the way before you: not only follow in their track, but diligently. "He who giveth unto the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." I know of no point of self-congratulation at the last day which will equal that of having communicated to the ignorant and destitute the wisdom and riches of the blessed gospel of Jesus Christ. O the salvation of a human soul! To be instrumental in it, how glorious—how heart-stirring! "He, which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The jewels in the crown of such a one will be bright indeed: the brightness of seraphim will almost be surpassed.

If you want motive to a work so delightful, listen to one which will make the very heart thrill with ecstacy of anticipation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" for "verily I say unto you, forasmuch as ye have done" these works of love "unto one of the least of these my brethren, ye have done them unto me."

MEMORIES IN AN ANCIENT CITY.

"Open our eyes, thou Sun of life and gladness,
That we may see that glorious world of thine.
It shines for us in vain, while drooping sadness
Enfolds us here like mist. Come, power benign,
Touch our chilled hearts with vernal smile,
Our wintry course do thou beguile;
Nor by the wayside ruins let us mourn,
Who have the eternal towers for our appointed bourne."
Christian Year.

WHO has not found that, however vivid may be the recollection of past events, it becomes yet more vivid at the time of the year when those events occurred? The brilliant green of this delightful spring how does it bring to my remembrance the precincts of Canterbury cathedral, and the budding oaks and elms beneath which I often sat early in the morning of the day of rest, and read of comfort and of hope beyond the transitory world and the insatiate grave.

Turn one admiring glance on the red-blossomed hawthorn in the garden, on the right hand as you pass from the oaks to the dark arched way, leading to the green court. I have watched that shrub from the time when I could see nothing but "wintry shoots barren as lances;" then faint signs of life appeared—little green gems here and there on the knotted branches, and the sun and the rain cherished them till they became budding leaves and flowers; the heat of summer followed, and the tree was covered with its little pink stars, while the laburnum by its side hung down its golden chains in beautiful contrast; and soon the flowers will begin to droop, and the ground be strewed with its little petals, looking like the small pink shells on the sea-shore.

It is fit that memory should rest on the unearthly pleasures granted in the world of pilgrimage, on the sabbath-days of this existence—the types and pledges of a sabbath whose sun never goeth down. There is a sacred tie between those who have knelt together at the throne of mercy, and listened together to the word of life. And what though the place of evening worship at Canterbury was not a church consecrated by the prayer of some dignified prelate, and by a thousand glowing associations; what though no arched dome was over head, nor the dust of former worshippers beneath our feet, yet there were not wanting sacred calm and heartfelt comfort.

Our place of meeting was one of the wards in a spacious hospital: we were privileged to shorten

the distance thither from the precincts, by passing through a garden, or a wilderness—either name will suit it, for it combined the beauties of each. Why it was not cultivated, as it had formerly been, and its superfluous beauties pruned, and some of its choice flowers gathered from time to time, I know not; but I know there were those living near, and without a garden, who would have delighted in the employment. However, it was a privilege to be at least permitted to walk through it and admire it. I loved to look on the young sycamore trees, the beautiful brown and green of their large spreading leaves, brightened by the drops of the lately-fallen summer shower; and on the graceful double-blossomed cherry and the clustered lilac: strawberry plants with large innumerable blossoms were spreading themselves with the merry looking heartsease over the gravel path, and triumphing over the tangled grass and the fresh moss. It was a lovely spot, and long I could have lingered there; but we are only passing through, and the door is shut and locked, and we pursue our way. If it was a privilege to pass through that garden, how much greater the delight to feel that our Father's hand made all these beauties; and higher blessedness yet to think, when we see an earthly garden, that the Lord of hosts has a garden too, and that we may be planted there: "for the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." We may be called "trees of righteousness, the planting of the Lord, that he may be glorified," and each of our souls may be as a well-watered garden, of which the Lord will say, "I the Lord do water it; I will keep it every moment; lest any hurt it, I will keep it night and day."

A walk across a little green court, and through a few streets, and we reach the hospital. How naturally at such a sight does the imagination visit the pool of Bethesda! Why was the blessing conferred there limited to the first who should step in to the recently troubled water? Why, but to teach us, by delightful contrast, to prize far more than we have ever yet done, that fountain of living water which is always flowing and always overflowing, and which is of cleansing efficacy to all who come. O, was it the first applicant alone who might be cleansed and saved there, would there be that indifference and unconcern which are now manifested?

It was melancholy to see the various forms of disease around us, but it was comforting to see the cleanliness and order, and the alleviations afforded to the sufferers. Here were some supported in their beds by pillows; others just able to walk into the ward; some whose appearance testified that, even if disease should be removed, old age would soon give the alarm,—"This year thou shalt die;" and others, whose youth and beauty were yet triumphing amid the ravages of disease, and for whom we trusted that years of usefulness and happiness might be yet in store. There was one tall and beautiful young woman, wearing a bandage over her eyes, on whose arm, as she entered the ward, leaned a slight girl, who guided her to her seat. Thus they bore each other's burdens. They had met here as strangers from distant places, but they were sisters in affliction; and, as they sat side by side, the one alone being able to look at the preacher as he spoke of Jesus and *the resurrection, and the* other bending her ear to catch the sound, could the beholder of such a scene restrain the hope that they might be sisters in the faith, fellow-travellers to the land where there shall be no more pain, and where the inhabitant, shall no more say, "I am sick."

Faint and feeble were the voices that joined in the responses and uttered "amen" to the prayers of our church; and dim was many an eye that turned towards the minister as he spoke of the love of a dying Saviour; and the attention was soon exhausted, and he left them. But the Saviour departed not with his departing servant: he was with those who went and with those who stayed.

We must look from the window before we leave the room: the sun is shining on the ruins of the monastery which St. Dunstan dedicated to St. Augustine; but Dunstan was not its founder. We must look further back in the annals of our country, and picture to ourselves Ethelbert, the first Christian king of Kent, with royal munificence bestowing on Augustine this piece of ground, and granting him his help in the erection of this once noble pile, which they consecrated to the memory of St. Peter and St. Paul. It must have been a goodly sight when the summer sun shone on the newly-erected building, and deep shadows were thrown from every richly carved niche, and arch rose above arch, and the lofty pinnacles pointed heavenward, and Ethelbert's own tower rose in proud pre-eminence, furnished with apartments that well became a sovereign. Which is Ethelbert's tower, or rather is there any vestige of it? No, it is all gone; the storms of well-nigh eight hundred years had beat upon it, and year after year, when nearly the whole fabric had become a ruin, it sank lower and lower in its desolation, till it was thought safest to remove it entirely.

There was once a high altar in the monastery, and shrines of relics round it, and pictured forms of angels bending in adoration before him whom we too must love and honour—even before the Son of man, and the Son of God, before David's Son, and David's Lord; for there was his pictured semblance, with the halo of glory around his brow, and the cross lifted in his hand. O, we will pause to think of him, and to worship him! Yes, amid the darkness of departed ages, how this one thought brings us into union with those long dead and gone, who worshipped before that altar! Amid all differences and all changes there is one Lord and one faith. So we thought, when listening to the word of life in the first church ever dedicated to the religion of Christ in our native island—St. Martin's little humble church on that gentle eminence. How lovely were the field and garden flowers strewed over the sloping banks on each side of the path through the churchyard; how venerable the old yew-trees; how chastened the light of that brilliant summer morning as it streamed through the small panes of glass in the eastern window! And here knelt Bertha in her royal robes, and prayed unto the King of kings that her royal husband might turn from dumb idols unto the living God; and her prayers were heard and answered, and together they adored the Maker and Preserver of all things, who bade the sun to run his course, and to enlighten them and us—to shine on the newly risen edifice as it now shines on the decaying ruin.

Bright days there were in the annals of this monastery. The blessed reformation put an end

the delusion that God is pleased when his ra-nal creatures, whom he has made to benefit one other, immure themselves in useless seclusion. ıe monastery was then converted into a royal lace for Henry the eighth, and afterwards noured with a visit from Elizabeth, who, with r royal train of courtiers, entered the noble en-ınce gate. And beneath some of these then rfect arches and the lofty dome, was consum-ıted the marriage between Charles the first and enrietta. How dark that bridal morn, had there t been a veil drawn over futurity by the hand him whose very name is love; and yet more rk the whole life of the sojourner below, did we t anticipate that the veil shall at length be awn aside; and what the mighty Sovereign does, d why he does it, we shall know hereafter, ough we know not now!

In the spacious halls, whose limits we can now arcely trace, there have been scenes of joy, and ıtivity, and merry music, and festooned flowers; t the music has left no vestige, and flowers are ooming round the graves of the departed guests, d (alas for the lovers of romance and poetry) e only part of the monastery remaining in a ıte to be inhabited, is used as a house of public tertainment for travellers, and the great court-rd is a bowling-green, and the beautiful chapel secrated, for it is a place where games of chance e played.

But we have wandered far from the hospital ıd the evening service; that one glance from e window did not show us and tell us all these ings. What did we see in that one glance? 'e saw only the last rays of the setting sun ining on the distant landscape, and on the glo-ıus ruin with its dark glossy ivy, and its golden-loured and sweet-scented wall-flowers, and its usters of valerian, every blossom looking like a tle tassel of crimson silk. This was all we saw, l we would take time to see, for the poor patients the ward were standing (all of them who could ınd) to take a respectful farewell, and to receive e parting blessing from their minister.

Years passed away, and I came again to the spital; and one sight which I saw there I will rell upon, if you will bear with me for a few inutes longer.

It was a sight that one would turn to see
Again and yet again. I'll show it thee:
Upon a couch that charity had made,
In a wide hospital, a child was laid;
White as the whitest marble was her cheek,
Save of the roseate hue one treacherous streak;
Long were the lashes o'er her soft blue eye,
And that eye glistened as her friend drew nigh;
Who long had taught her in a Sunday-school,
Guiding with voice of love and gentle rule.
The sufferer listened as she read or told
Of him, the Son of God, betrayed and sold;
And how he loved, and how he lived and died,
And how poor children have no friend beside.
All led to him—ripe fruit she had to take,
But he had gall to drink for sinners' sake;
There was a pillow soft beneath her head—
The cross of anguish was his dying bed.
There still she lay, as weeks and months passed by,
Patient to live, yet ready now to die;
And while she waited, toys that children use
Were kindly given the sufferer to amuse;
A gaily-dressed and painted doll was there,
Contrast to her, so very pale and fair.
The little blue-veined hands were fain to string
A few bright beads in mimic chain or ring;
And well she loved to watch the fine sands pass,
In fairy stream let through an old hour-glass.
And ever in her reach was many a book,
That she might read or on the pictures look;
The book of books, which told of saving grace,
By seraphs needed not, for Adam's race;
And children's books that told the same theme still,
In simplest phrase, the way to God's high hill.
O for an artist's touch that you might see
The sight in that far hospital with me!

L. E.

SHORT READINGS FOR FAMILY PRAYER.

No. II.

By the Rev. H. Woodward, M.A.,

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THE WIDOW OF NAIN.

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."—Luke vii. 11-15.

Upon what peculiar errand of love and mercy our Lord approached the city called Nain, scripture does not inform us. But whatever this errand might have been, his mind was then, as it was always, ready for every call, and observant of all that occurred around him. And such will be uniformly the effect of true religion. Those much mistake its character who suppose that its tendency is so to fill the capacities of the soul with one absorbing interest, as to abstract it from the varying objects which move successively along the scenes of life. On the contrary, religion sets the heart at ease, and gives wing and liberty to the faculties of the mind; and thus renders it moveable in every direction, vigilant at every point, and observant of the most trivial occurrences. The pious man is in a state of moral health, and has an appetite for all that is not sinful in life: his spirit is diametrically opposed to that gloomy absence and mystical absorption in which he that is wrapped up and buried is dead while he liveth.

When Jesus "came nigh to the gate of the city," a funeral was presented to his view. Besides his own disciples "much people" followed him, and also "much people" was in attendance upon the corpse. Thus two large assemblages were brought together; in the midst of which was the dead man, going to his lonely bed. And this reminds us that though multitudes may "throng us and press us" while we continue here, and though friends may crowd around us and accompany us to the shores of death, yet we must, each in our turn, embark, and make the voyage alone; we must enter by a solitary path into the unknown regions of eternity. The case which now claimed our Lord's attention was of no ordinary interest. It was that bereavement of which the prophet speaks, as the sharpest arrow which can pierce the soul—"They shall mourn for him as one mourneth for his only son." And this heaviest of afflictions was aggravated by every circumstance which could render the loss bitter and overwhelming: "Behold, there was a dead man carried out, the only son of his mother, and she was a widow." She had no husband now to advise, to sympathize with, to support and pity her, or to take his share in bearing this load of sorrow. Husband, counsellor, protector, all that

these names imply, had centred in her only son—her one remaining prop and staff; but this prop had failed—this staff was broken. Such was the brief but comprehensive history of woe the Saviour read with one rapid glance. Her sorrowing countenance would at once have revealed the secret to his all-penetrative eye, had he "to whom all hearts are open" needed that even that should testify. "When the Lord saw her he had compassion on her, and said unto her, Weep not." Let us not, however, understand our Lord as speaking here the language of rebuke. He could not have condemned a mother's tears, who himself paid the last tribute of friendship, and wept at the grave of Lazarus. He did not surely forbid to nature that kind relief. No: it was rather a language which bespoke a fellow-feeling with the apostle who thus addressed his sorrowing companions, "What mean ye to weep, and to break mine heart?" They were words which seemed to say that he had caught the infection of the widow's sorrow, and besought her to spare his feelings, no less than to moderate the excesses of her own grief.

Sympathy, even from those who can give no more, is a balm to the wounded heart. But what a comfort it is to all that mourn to find this sympathy in the breast of one who can save no less than pity! What a blessed and unfailing source of consolation under every trial, to see the union here presented between power and love, to behold him whose compassions mingled with the widow's tears, clothed in the majesty and arrayed in the omnipotence of God, bursting the bands of death, opening the gates of the unseen world, remanding a spirit from its upward flight to re-enter and re-animate its tabernacle of flesh!

"And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

It is not so much in the grander exhibitions of his infinite perfections as in the lesser and minuter instances of his love, that we are best able to form a just estimate of the mind that was in Christ Jesus. It is not so much in the infinitude of his compassions as in the kindness, the considerateness, the amiable attention to the feelings of those with whom he had to do in daily life, that we best appreciate the tenderness of that heart which once beat, nay, which now beats, within the spotless bosom of the Saviour. When we see him not only raising the dead, but delivering this son to his mother, leading him up to her that she might enfold him in her arms, seeming to feel the luxury of turning sorrow into joy, and claiming it as his happy privilege to say, "Behold, thy son liveth;" when we witness this charming exhibition, shall not "our hearts burn within us" at the prospect of those still more delightful scenes which await the blessed in the life to come? If this gracious, this condescending Being preside over all the household of God, and if all power be lodged in these gentle hands, "how amiable must be the dwellings," how calm the mansions, how peaceful the abodes, which he has furnished and prepared for them that love him! But even in his own paradise, "of all his gifts he is himself the crown." Let us then join with pious bishop Hall *in saying, "I see now,* O blessed Jesus, I see where thou art; even far above all heavens, at the right hand of thy Father's glory. O do thou raise up my heart thither to thee; place thou my affections upon thee above, and teach me therefore to love heaven, because thou art there."

THE DEAF AND DUMB*.

OBSERVE the combination of misery which these ministers of love have tried to break through, remove, or in some degree to mitigate—the loss of hearing, joined with the loss of speech; nay, more than this, for a blessing lost implies a blessing given; and he who once possessed the gifts of hearing and of speech, and has afterwards, by some unlooked-for visitation of God's chastening hand, been deprived of either or of both, may yet, by the remembrance and the use of written words, supply, in great measure, the defect. But what can written words avail to those who from their birth have never had the power to hear, or to give them utterance? They, indeed, who watch over and conduct the asylum for which we now plead, have succeeded in imparting to the minds of such persons the meaning of written words; but, apart from that skilful and ingenious process whereby the signs of the hand† and lips and body are made the instruments of communicating such knowledge, what notion can the written character alone convey, to one that is born deaf, of the object which it is intended to represent? It must appear dark and unintelligible, as the hieroglyphic letters of the Egyptian obelisk to those who are unskilled in Egyptian lore. The senses, we know full well, are the only inlets of knowledge to the mind; and to him who is denied that chief medium of mental intercourse—the sense of hearing—"wisdom at" that "entrance" is "quite shut out‡."

And with the absence of hearing, follows, of necessity, the absence of speech; for the sound, of which we have not the perception, we cannot imitate; and speech being the expression of articulate sounds, which are themselves the signs of

* From "Redemption in Christ, the True Jubilee:" a sermon, preached at the parish church of St. Mary Magdalen, Bermondsey, on Thursday, June 23, 1842, on the occasion of the fiftieth anniversary of the institution of the Asylum for the Deaf and Dumb; by the rev. James S. M. Anderson, M.A., chaplain in ordinary to the queen, and perpetual curate of St. George's chapel, Brighton. London: Rivingtons, 1842. The subject of the deaf and dumb is one to which we intend shortly to direct the attention of our readers; meanwhile we insert an extract from an exceedingly powerful sermon, by the rev. James S. M. Anderson, which is accompanied by a slight sketch of the valuable institution in behalf of which he was pleading.—ED.

† "We must not omit (says the late Sir Charles Bell, in his Bridgewater Treatise) to speak of the hand as an instrument of expression. Formal dissertations have been written on this. But were we constrained to seek authorities, we might take great painters in evidence; since by the position of the hands in conformity with the figure, they have expressed every sentiment. Who, for example, can deny the eloquence of the hands in the Magdalens of Guido? their expression in the cartoons of Raphael? or in the Last Supper, by Leonardo da Vinci? We see there expressed all that Quintilian says the hand is capable of expressing: 'For other parts of the body,' says he, 'assist the speaker; but these I may say speak themselves. By them we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate; we express fear, joy, grief, our doubts, our assent, our penitence; we show moderation, profusion; we mark number and time.' 'Nam cæterse partes loquentem adjuvant; hæ, propè est ut dicam, ipsæ loquuntur. His poscimus, pollicemur, vocamus, dimittimus, minamur, supplicamus, abominamur, timemus; gaudium, tristitiam, dubitationem, confessionem, pœnitentiam, modum, copiam, numerum, tempus, ostendimus, &c.'" (Bell's Bridgewater Treatise, p. 241.)

‡ Paradise Lost, iii. 50.

things or of ideas, it is impossible that he can repeat who has not heard the sounds. Thus the deaf must, of necessity, be dumb*; and, indeed, in the original language of the New Testament it is one and the same word † which is employed to denote both these privations of sense. In this unhappy state the child is born. Dull and solitary he remains: his limbs may strengthen, and his body grow, yet he seems to lead but a half existence—to breathe only a brute life; nay, not so much; for the brute can hear, and, by that hearing, learns to flee from danger, or feels a quickened impulse of delight, as it bounds along the surface of the earth. But a leaden weight hangs upon the deaf and dumb child: he gives not, he shares not, the joys, the many sweet and precious joys, of childhood. His parents may gaze upon him, and clasp him in their fond caress, but the fixed and piteous stare of their infant's eye is all which they receive. They may think that intelligence is beaming there; and if a smile, awakened by their own, should for an instant play upon his cheek, they may hail it as the first witness of his happy spirit; but in vain they watch for further tokens of knowledge or of sympathy. No sounds, save those that are rude, inarticulate, distressing, escape his lips; no accents of oft-repeated tenderness are echoed back; no quick entreaty, no plaintive mourning, no cry of joy or pain is heard; and, whatsoever be the notes of merriment, or strange confused tumult, ringing in the ears of those around him, he sits amid them all unmoved, in idiotic stillness. Like the idols of the heathen (the description of which, by a singular coincidence, has been brought to our recollection in the service of this day), he has a mouth and speaks not, he has ears and hears not, neither speaks he through his throat‡.

At length the truth breaks in, slowly, reluctantly, upon the parents' minds, that no word of theirs shall ever reach their child's heart, no word of his shall ever gladden theirs. And so their cup of trembling is filled to the very brim. It may be that they are doomed, in the sweat of their brow, to earn their daily bread; and what a clog upon their energies is their deaf and dumb child! Or, if from the necessity of hard toil, and the dread of fierce poverty, they are exempt; if what the world counts a happier lot be theirs, and wealth and dignity brighten the path which they tread, yet how does it show the emptiness of wealth, or dignity, or any other earthly advantage, to feel that the object dearest to them on earth cannot be relieved by these from the helplessness of his condition!

Yes, brethren, helpless, utterly helpless, might such children appear to be, if their wretched state were, for the first time, presented to our notice. And helpless we know it was considered to be, even by the civilized world, for many ages§. In some countries they have been regarded as monsters who ought not to be suffered to live; in others, they have been accounted a disgrace to the family to which they belonged, and unworthy to receive any further support than such as might serve, in some remote and secluded prison-house, to sustain their animal existence*. But, God be praised! the parents of such children are no longer left to unavailing sorrow. Sorrow there may be, as when any other visitation cometh, but not sorrow without hope. They are taught to know, and to feel assured, that in their deaf and dumb child resides an immortal spirit—that he has reason, affections, passions, not different from, nor inferior to, those possessed by many of quickest hearing and readiest speech. He is not, therefore, altogether

> "From the cheerful ways of men
> Cut off."

Nor is he

> "For the book of knowledge fair
> Presented with an universal blank
> Of nature's works, to him expung'd and ras'd†."

Nay, more—upon the strength of testimony too direct, too ample, to permit us for one moment to doubt the fact—we know that he ofttimes possesses, in his other organs of sense and in his intellect, an acuteness and solidity surpassing that of many who deem themselves more highly gifted. Here, then, we have a distinct evidence of that marvellous process of compensation which we see so constantly carried on in this world of trial‡; another link in the long chain of inductive evidence which binds this blessed truth upon our hearts, that, amid man's heaviest calamities, the arms of the Everlasting are beneath him (See Deut. xxxiv. 27).

The system which is pursued to elicit these has been attended with many signal and successful results. The eye, which rests with eager earnestness upon each varying page unfolded to its view, and the hand, which reports with faithful accuracy the substance of the history or the argument which has been thus perused; the question quickly answered by writing or by signs; the problem correctly solved; the appointed task, whether of body or mind, punctually performed—all these are witnesses unto us, that God has pity on the deaf and dumb child; and that through each waking hour of his speechless life there is going on, in the unseen recesses of "the earthly house of" his "tabernacle" (2 Cor. v. 1), the calm continuous working of an intelligent, reflective mind. And not to the objects of time or sense only is it confined. The facilities of intercourse which he has thus acquired with the visible and external world, are but the steps to lead him onward to hold communion with the great "Father of spirits" himself, and, by "subjection" unto "him," to "live" for ever (John iii. 11). He reads, but it is to learn that "God so loved the world, that he gave

* "Mutus enim sit oportet, qui naturâ surdus est. Sed miserabilius surdus est, cui non sunt aures idoneæ ad audiendum sermonem Dei; pejùs mutus est, qui non habet linguam ad confessionem suæ turpitudinis, ac divinæ misericordiæ. Per auditum fidei salutis est initium, per confessionem oris salutis est perfectio." (Erasm. Paraphr. in Marc. vii. 32.)

† Κωφός. Compare Mark vii. 32, καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, "and they bring unto him one that was deaf and had an impediment in his speech," with Matt. ix. 33, ἐλάλησεν ὁ κωφός, "the dumb spake."

‡ Ps. cxv. 5-7. This psalm is one of those appointed to be read at evening prayer on the twenty-third day of the month.

§ The first person who is said to have instructed the deaf and dumb was a Spanish Benedictine monk, about the year 1584. Dr. Bulwer and Dr. Wallace turned their attention to the same subject in England during the seventeenth century; and the latter wrote a letter to Mr. Boyle respecting it, which was published in the Philosophical Remarks, for July, 1670. About the same period, also, Amman, a Swiss physician, published a treatise, entitled "Surdus loquens."

* See article "Deaf and Dumb," in the Encyclopædia Britannica. From the index, lately published to the seventh edition of this work, it appears that this able article is from the pen of Dr. Roget.

† Paradise Lost, iii. 46-49.

‡ See the sixteenth chapter of Paley's Natural Theology, on "Compensation," and the twenty-sixth on "The Goodness of the Deity."

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Mat. xi. 28). He writes, but it is to trace with his own hand the confession of that great salvation. He labours, and feels, probably in a way which we cannot realize to our own minds, how irksome his labour is; but he knows who it is that hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). He prays unto his heavenly Father, in his name and for his sake who gave that gracious summons, yea, prays with more imploring earnestness, it may be with more watchful perseverance, than many of those whose uttered prayers ascend to the gate of heaven. He praises him too, not indeed "in the sound of the trumpet," nor "upon the lute and harp," not "in the cymbals and dances," nor "upon the strings and pipe" (Ps. cv. 3-5), but having learned his "righteous judgments," he praises him with "uprightness of heart" (Ps. cxix. 7). In meek submission, in patience, in cheerfulness, in obedience, in hope; in all these he praises God, praises him "in his holiness," praises him "in the firmament of his power" (Ps. cl. 1). The wonders, the glories, of the material universe, the mysteries of redeeming love, opened thus to him as to ourselves, awaken the feelings of his full heart; and, gazing on them with an attention the more absorbing, because less distracted by the noises of the Babel that is around him, he fixes each deep thought on God as the proper centre of his love, and breathes that loftiest spirit of adoration which the poet, in the full climax of enraptured feeling, sought to attain, when he said,

"Come thou, expressive silence, muse his praise.*"

We believe that these are faculties possessed, and duties exercised, and privileges enjoyed, by many for whom we now plead; and that, if time or opportunity allowed it, the truth of what we have here advanced might be confirmed by reference to the very children whom you now see before you. We are quite prepared, however, to meet, on the part of those who have never witnessed these things, nor given much attention to them, with much slowness to believe the possibility of such development of power; or, what is perhaps scarcely less adverse to our cause, a vague, unmeaning, sentiment of wonder†, which has no sooner crossed the mind than immediately it vanishes. And it is possible that feelings akin to these may have arisen in the minds of some to whom we now speak. We ask them, therefore, to come and judge for themselves. And we do so in full remembrance of the impression made, by a similar experiment, upon the mind of our great English moralist, whose conversation was the delight and instruction of the last century, as his writings are of our own. The unshaken rectitude of his principles, the comprehensive vigour of his intellect, the unflinching firmness of his courage, the majestic dignity of his language, nay, even the stubborn and undisguised nature of his prejudices, must all be fresh in the recollection of every one who is interested in watching the career of a gigantic mind, as it struggled against the pains of sickness and the privations of poverty. And yet, if we were to select from one of his most characteristic works (you will have anticipated us, probably, both as it respects the author whom we are about to mention, Dr. Johnson, and the work to which we refer, his "Tour to the Hebrides"); if, I say, we were to select that passage which is best fitted to leave upon the mind an impression of thankfulness, and a motive to perseverance, it is the account which he gives of his visit to an institution in Edinburgh* of the same kind as that which we are now assembled to support. He calls it, and justly so, "a subject of philosophical curiosity." He describes the afflicted children, waiting for the entrance of "their master, whom they receive with smiling countenances and sparkling eyes, delighted with the hope of new ideas." He gives an account of the examination which he himself made; expresses the joy which he felt at seeing "one of the most desperate of human calamities capable of so much help;" and concludes with the observation, as true as it is emphatic, that "whatever enlarges hope will exalt courage†."

* The last line of the hymn at the end of Thomson's Seasons.

† "Wonder, connected with a principle of rational curiosity, is the source of all knowledge and discovery, and it is a principle even of piety; but wonder which ends in wonder, and is satisfied with wondering, is the quality of an idiot."—*Bp. Horseley's Sermon preached for the Asylum for the Deaf and Dumb*, 1796. Vol. i. p. 234.

* Under the superintendence of Mr. Braidwood.

† "Tour to the Hebrides," p. 415. It is perhaps not the least characteristic part of the passage in question, that, immediately after the description which has been referred to above, the writer should have added, "After having seen the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?"

FRUITFULNESS IN GOOD WORKS:

A Sermon,

(On behalf of the Female Servants' Home Society, 21, Nutford Place, Edgware Road,)

BY THE REV. R. W. DIBDEN, M.A.,

Minister of the Episcopal chapel, West-street, Soho.

TITUS iii. 8.

"These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

ALL are agreed that Christians ought to live good lives, but all are not agreed as to the best method of leading men to do so. Some suppose that frequent preaching on moral duties is most likely to succeed; that if clergymen preach on sobriety they will make drunkards sober—on honesty, they will make thieves honest; in a word, that, if good works be preached more than the doctrines of the Christian religion, vice will be more successfully resisted and virtue encouraged. The result of this method, whenever it has been tried, has not been such as to justify this pleasing expectation. Much of the preaching of the English clergy, a hundred years ago, was of this character; and we have the candid admission of a bishop of our own church, that its effect was widely different from what had been desired. In a charge to his clergy, somewhere about 1750, bishop Lavington says, "My brethren, I beg you

will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must change our voice. We must preach Christ and him crucified. Nothing but the gospel is, nothing besides will be found to be, the power of God unto salvation. Let me therefore again and again request, may I not add, let me charge you to preach Jesus, and salvation through his name." The doctrines of the gospel, then, according to the judgment of the bishop, were most likely to induce obedience to the precepts of the law; and such too was the judgment of the apostle Paul: "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." What things were these which the apostle desires his younger brother in the ministry to affirm constantly, in order to lead Christians to good living? On looking at the preceding verses, we shall see. Having insisted, at the beginning of the chapter, on the duty of obedience to lawful authority, charity of speech, and meekness, he proceeds to notice three most important doctrines of the Christian faith—1. natural corruption; 2. conversion by the Spirit; 3. eternal life by free justification.

These three great doctrines were to be the frequent subjects of the preaching of Titus, as doctrines of general application. For, though the apostle in the 3rd verse says, "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures," he does not mean to apply that description exclusively to Titus and himself; but he illustrates, by the example of himself and Titus, the state of all men by nature. This, then, was the first great doctrine to be "affirmed constantly," viz., natural corruption, or, as it is called in the articles of our church, "original sin." So again, when speaking of the second great doctrine, conversion by the Spirit (from the 4th to the 6th verse), it was not the apostle's meaning that Titus was to affirm constantly the mere fact that he and St. Paul were converted by "the washing of regeneration and the renewing of the Holy Ghost;" but rather that he should preach continually on the great truth that all men must in like manner be delivered, by the power of the Spirit, from the natural dominion of corruption, before they could enjoy any hope and comfort from the third great doctrine, mentioned in the seventh verse, which is eternal life by free justification. These were the things which the inspired penman declared necessary to be preached in order that "they which have believed in God might be careful to maintain good works."

Experience, as might be expected, proves that the apostle pointed out the best method of promoting good works, for they are generally most active and self-denying in works of charity who hear most constantly and believe most firmly the doctrines which have been spoken of. The love of Christ constraineth them, and they thus judge that they "should not henceforth live unto themselves, but unto him which died for them and rose again."

Still it may not be denied that exhortations to good works are "good and profitable unto men;" and therefore I think a part of our time may not unprofitably be spent in recommending a very useful charity to your notice.

The object of the society of which I am about to speak is to provide a cheap and respectable home for female servants while they are out of place.

I shall not be able to do this society justice unless I read you (in the words of their report) something concerning the principles on which it is conducted:—

"To aim to do good in every way, to seek out every opening for usefulness, is the essential character of Christian faith; and it will scarcely be denied that in the 100,000 female servants in the metropolis, and especially in the 10,000 or 15,000 always out of place, there is an ample scope, and sufficient call for exertion. Late cases brought before the public in the newspapers, speak as loudly as any previous evidence as to the necessity of protection by means of Servants' Homes, for unfriended young females continually set adrift in the metropolis by themselves or ill-judging friends in the country, and not unfrequently by inconsiderate masters and mistresses, who never reflect where their servants may take refuge upon being suddenly discharged. Bad indeed is their best resource, if it consists of the lodgings to which so many betake themselves, thence to bring back with them, except in those melancholy cases where they never return to habits of industry, whatever injurious principles or practices domesticating in a cheap servants' lodging house, and its associations may have taught them. The case of a Welsh girl, related in the newspaper of 26th February, brought before the Marylebone police office, after being basely trepanned and ill-treated, induced the committee to forward to the magistrate a copy of their report; from whom the following reply was received, addressed to the secretary:—

"'Police Court, High-street,

"'Feb. 26, 1842.

"'Sir,—I beg leave to return my best

thanks to the committee of the Female Home Society for your kind letter, and for the report, which I have looked through with great interest. I shall with great pleasure avail myself of their kindness, in the event of any proper object of their excellent institution being brought before me. You have no doubt seen in the papers a full account of the Welsh girl who applied to this court for assistance.—I am, sir, your very obedient servant,

"'GEORGE LONG.'

"Even within the past week, another atrocious case of a similar nature has come before the public through the columns of the newspaper (vide March 26th).

"'On Tuesday last, Jane Mills, a young woman of nineteen years of age, whose father had served for many years in the royal artillery, for which he now enjoys a pension, and at present resides at No. 5, Jackson's lane, Woolwich common, came to town to look for a situation; and having called upon one or two friends, and leaving her address at the shops of various tradesmen, with the view of getting a place, was about to return home to her father's between eight and nine o'clock in the evening. While passing along King William-street towards London-bridge, she was accosted by a middle-aged woman of respectable appearance, who asked her the way to Aldgate. Mills replied, she did not know, that she was a stranger to London, and that she had merely come to town that day to look for a situation, but had been unsuccessful. The female upon this remarked that, as she would have to come to town on the following day to follow up her object in getting a situation, it would be much more advisable to remain; and, as she had a comfortable home, she would be happy, under the circumstances, to accommodate her with a bed for the night, and moreover would assist her in looking for a place on the next day. The young woman, supposing her to be a respectable person, foolishly complied with the stranger's request, and, having asked another person her way to Aldgate, they proceeded together in that direction. In proceeding along Fenchurch-street, the elder female prevailed on the younger to go into the Grapes public-house, where they had two quarterns of gin, of which the latter drank two glasses; and, from that time until seven o'clock on the following morning, she was perfectly unconscious of what had happened to her, and no doubt can exist that some powerful drug had been administered to her. At six o'clock the following morning, while sergeant Barker, H 11, and police constable Sullivan, H 80, were going their rounds, their attention was *directed to the object of* this article.'

"But the sequel is of too painful and odious a character to be revived in this report."

If any thing further should be thought needful to show the great evils which such homes are likely to avert from this interesting class of the community, I will add the awful fact that, during the last thirty years, no less than one thousand five hundred females have drowned themselves in the river Thames. Positively an average nearly of one every week for thirty years together! Who can tell how many of these immortal beings might have been saved from the snares and sorrows which brought them to so dreadful an end, if they had enjoyed the privileges and protection which a Servant's Home confers.

On the ground, then, of the benefit accruing to the servants, I commend this society to your support. But it may be viewed as conferring benefit in another direction—I mean upon those who employ servants.

The report justly observes—

"Such are the circumstances enforcing the claims of this society on the notice and support of the benevolent public. Nor are the incidental benefits to the employers few in this attempt to improve the condition of servants; to know where to have recourse, in case of need, for a servant of character and respectability, or where to place in safety one in that condition of life, in whose welfare they are interested. These particulars may be mentioned in addition to the general improvement in the character and conduct of servants, which it is hoped may take place; and to which the first step assuredly is to show, by such means as the Servants' Homes, that we are concerned and anxious for their well-doing. Still the highest ground of action, the highest motive in this, as in all cases, is that to which the committee have before alluded, by which they hope they are actuated, and on which they rest their concluding appeal—'The love of Christ constraineth us.'"

You observe that this passage alludes to the general improvement in the character and conduct of servants which this society tends to produce; to this point I especially request your attention. When it is considered how much the minds and morals of children are affected by the character of the servants who attend on them, the "improvement of the character of female servants" assumes a deeply interesting aspect to those who employ them. There are very few of riper years who can be ignorant, either from experience or observation, how often by servants the way is led and the manner taught of committing acts of deceit and other sins, which might otherwise never have been

known or committed. Where servants are not innocent how great is the danger to the sons and daughters of their employers! Surely this suggests a strong reason to favour every attempt to improve the character of servants. Now this society attempts to do so in two ways—1. by protecting them from temptation and corruption when out of place; 2. by setting before them the "truth as it is in Jesus" while they reside at the Home.

In the Home these friendless young women find a refuge from the snares and impositions to which they are commonly exposed when living alone and unprotected in the ordinary lodging-houses. During their residence they have constant opportunity of attending family worship, and suitable expositions of scripture are regularly given by clergy of the established church. I can myself bear witness to the happy effects which have attended these ministrations during the last year, in which I have had the privilege to assist at the labours of the committee. Obvious reasons prevent me at this time and place from entering into particulars; but you will believe me when I say that I could point out more than one instance in which I believe both employers and servants will have lasting cause to say of the Servants' Home, "It was good to be there."

A collection will be made for this society. I will not urge you with strong entreaties, but simply ask you, in the uninspired words quoted in our excellent communion service, "Be merciful after thy power." If you agree with me in thinking it an act of mercy to use means to protect our female servants from the sins to which they are tempted and the sorrows to which they are exposed when out of place, you will also think it a "good work" which you "should be careful to maintain."

As the Lord has helped me, it has been my endeavour to "affirm constantly" among you the great doctrines spoken of in the text. You will bear me witness, my dear brethren, that I have constantly set before you the guilt and ruin of converted men; that, except they be born again, they "cannot see the kingdom of God;" and that he who believeth in the Son of God is justified from all things, and hath everlasting life. These things I have affirmed constantly; and to what end? Certainly that you who believe might be "careful to maintain good works." If, then, you are satisfied that this is a good work, and have the means to forward it, do so, that your "profiting may appear to all." I have no reason to suppose that you will be backward to contribute as the Lord has enabled you; but it would be unfaithful not to remind you that the doctrines of grace fail altogether of their designed effect, except they make those who hold and profess them not only "a peculiar people" in doctrinal sentiments, but also "zealous of good works" in their life and conversation. And "I have confidence in you, through the Lord, that ye will be none otherwise minded."

PRAYER-BOOK REMARKS.

No. II.

"Understandest thou what thou readest?"—ACTS viii. 30.

"A COLLECT or prayer for all conditions of men" is "to be used at such times when the litany is not appointed to be said." "Provision is then made for united prayer in a shorter but very comprehensive litany, in which we remember our own duty in supplications for the temporal and eternal happiness in Christ of all our fellow-creatures." So that the church has a litany in her daily service; the prayer before us supplying the place of "the litany" properly so called, as well as of that dignified and sublime form for the "church militant" which is found in the communion service, and which has all the character of a litany.

In thus appointing a virtual litany for every occasion of public worship, our church has shown herself mindful of her character as a branch of the catholic or universal church. Not only for the section of the Christian community assembled in that particular place does she pray, but for the whole body of the faithful dispersed throughout the world; for "all those who, in every place, call upon the name of the Lord Jesus." This prayer has been, for the above reasons, called by some "The lesser litany." It is a "general supplication" upon a small scale; but, brief as it is, it will be found to be a fulfilment of the injunction of the apostle to "pray for all men" (1 Tim. ii. 1). "The form," Mr. Wheatley tells us, "has been generally ascribed to bishop Sanderson; but it is a tradition at St. John's college, in Cambridge, that bishop Gunning, who was sometime master there, was the author. It is said to have been originally drawn up much longer than it is now; and that the throwing out of a great part of it—which consisted of petitions for the king, the royal family, clergy, &c., who are prayed for in other collects—was the occasion why the word 'finally' comes in so soon in so short a prayer."

The prayer may be regarded as consisting of three parts; in the first of which we address that God who "hath made of one blood all nations of men," to make his "ways known unto all men, his saving health unto all nations." We beg that his "name may be hallowed" among the heathen, where it is not yet known; and his "kingdom" of grace may "come where it is not yet preached." This general prayer is in the second portion made more special: we supplicate for those "who are of the household of faith;" that in it, by the guidance and government of God's Spirit, his "will may be done on earth as it is in heaven;" and that all who "surname themselves by the name of Israel," who "call

themselves Christians," may "be filled with the knowledge of God's will in all wisdom and spiritual understanding; that they may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." To this intercession for all mankind, and for the church particularly, there is added (thirdly) a sentence commendatory of all afflicted persons, whether suffering "in mind, body, or circumstances," to the care of the God who "careth for" them. In such a petition we show ourselves obedient to that injunction of the apostle Paul—"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb. xiii. 3). We desire, in the behalf of the sufferers, that "in the multitude of the sorrows they have in their hearts," the Lord's "comforts may refresh their souls," and that he will abate their woe as he is able to do; that he will grant them the strength to bear all that in his inscrutable wisdom he shall see fit to lay upon them, and bring them, in his own good time and method, "out of all their afflictions."

The expression "a happy issue" is most comprehensive of all that can be desired in behalf of our suffering brethren. What the issue shall be we attempt not to prescribe; we do not even hint our wish; but we pray that it may be "happy"—that the eventual benefit of the sufferers may be promoted, whether by a speedy removal of the cause of suffering, or by the extension of the period during which it is to last; in a word, whether it be by life or by death.

A clause is provided in the intercession for all mankind, whereby any person may be particularly prayed for if visited with any kind of affliction, especially if with bodily illness, which is chiefly intended in this place. It has been remarked that, while "this provision" of a special clause "is a very useful and comfortable one," of which "persons would do well on all fit occasions to take the advantage," they who have received benefit by being prayed for should not forget to return thanks, but conscientiously avoid our Saviour's reproof—"Were there not ten cleansed; but where are the nine?" (Luke xvii. 17).

Thanksgivings succeed the "prayers upon several occasions." The Gloria Patri, as often as it recurs, is a form of thanksgiving; and of this character, remarkably, are the Psalms; but, as it was thought by some at an early period in the history of our reformed church, that more express forms of praise were wanting, the more particular forms of thanksgiving were added in the time of king James I., and this general one (the composition, as it is said, of bishop Sanderson) at the time of the restoration of king Charles II.

In this admirable composition we first offer the tribute of our thanks "for all the unnumbered mercies which each moment of our lives is constantly bringing before us"*. We show our desire to "utter abundantly the memory of his great goodness." We testify that the "Lord is good, and his tender mercies are over all his works;" that he "openeth his hand and filleth all things living with plenteousness."

Next we bless God for our "creation," since we are "fearfully and wonderfully made;" and we acknowledge the goodness which called us into being. For our "preservation" also; acknowledging that it is "by him we have been holden up ever since we were born," and shielded from those innumerable influences from within and without us which tend to our destruction: "and for all the blessings of this life." How necessary is the constant use of such a prayer! While we thank God, who "crowneth us with loving-kindness and tender mercies," we remind ourselves that our "heart" must never be "lifted up," and that we must "beware lest we forget the Lord our God" (Deut. viii. 10, 14.)

But "in this thanksgiving we make especial mention of that mercy which is the foundation of all mercies; that love which God has made manifest towards our guilty race in his dear Son, our Lord Jesus Christ; the redemption of our souls 'from the wrath to come,' and the promise of an endless life of glory in his all-perfect propitiation;" concluding with the utterance of our earnest desire that we may always have so effectually "printed in our remembrance" how great the things the Lord hath done for us, that we may be constrained to render unto him not the cheap service of "our lips," but the unequivocal gratitude of "our lives;" that we may be led "by the mercies of God to present our bodies (which this prayer properly explains by the word 'ourselves') a living sacrifice, holy, acceptable to God, which is our reasonable service."

But, as the occasions which call for our thanks to God are manifold, the framers of our liturgy wisely determined to prepare other forms, besides the preceding general one. As we have "prayers" for extraordinary occasions of our need, so have we corresponding expressions of "praise," when our petitions have been granted. Of the occasional thanksgivings, we learn* that some are partly taken from ancient offices; "that they were composed in the reign of James, and annexed to the litany; from which they were detached in 1662; in which year they were printed as they now appear, after having been sanctioned by a convocation, and authorized by the act of uniformity." "As we have prayed under special trials and judgments, so are we to show ourselves thankful for special deliverances—'for rain,' 'for fair weather,' 'for plenty,' 'for peace and deliverance from our enemies,' 'for restoring public peace at home,' 'for deliverance from the plague or other common sickness.'" And thus our church obeys the direction given by the great apostle of the Gentile part thereof: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Through these outward and bodily events, which call forth special acts—in the first instance of prayer, and then of thanksgiving—much spiritual instruction may be conveyed to us. No part of God's dealings in the works of providence may be other than profitable to us in a spiritual manner, if we contemplate it aright. When, under special visitations and judgments, we pray, and after their removal offer thanksgivings, we

* See "Sermons on the Common Prayer," by the rev. Harvey Marriott. These have lately re-appeared in the form of essays, in a smaller volume, the title of which is "A plain and practical View of the Liturgy of the church of England." Hatchard, 1842. We recommend this work to our readers; it will endear our services to every one who reads it. The author *has been at considerable pains to remodel the work.*—Ed.

* See "Shepherd on the Common Prayer."

are, as Christian believers, reminded of the ordinary progress of our own experience; and have in them, at the same time, an illustration of the deadness and indifference of the mere nominal believer to the ways of God, both in providence and grace. A churchman, using the prayer "for rain," if he be also enlightened by the holy scriptures, will see in the drought of the earth an emblem of "the dry and thirsty land where no water is," wherein, by nature, every child of Adam is found; and his thoughts will turn to the Saviour, who can, and because he has promised will, supply him from "a well of water springing up into everlasting life" (John iv. 14). In the use of the prayer "for fair weather," he has a memento of the darkness of the natural understanding; and breathes the wish—"O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill, and to thy tabernacle." The same intelligent churchman, employing the form applicable to the "time of dearth and famine," is reminded that God can send a yet more disastrous form of want even than that which the prayer under consideration refers to; "not a famine of bread nor a thirst for water, but of hearing the words of the Lord" (Amos viii. 11). He learns to ask for the bread of God, that he may be nourished thereby unto eternal life. If he be cast in with a "time of war and tumults," he not only prays for public tranquillity, but desires that the tumults of his own breast may be calmed by that power which "alone can order the unruly wills and affections of sinful men." While the church bids the congregation pray for the Spirit's blessing upon those who ordain and upon those who are admitted into the ministry, the enlightened churchman, at the same time that he blesses God for the appointment of public teachers to dispense the word and sacraments, does not fail to remember that the depositing of this "treasure in earthen vessels" proves only the more emphatically that the excellency of the power is of God, and not of them. If any infectious disorder is slaying its thousands, the churchman who puts up the prayer provided in that case is reminded of the far greater plague of sin, inherited and personal, which has corrupted the species of which he is a member; and he is brought as a humble and penitent believer to the foot of the cross of Christ, whose "blood cleanseth from all sin." Summoned by our church to join in the prayers which are put up for the senators of the nation, the considerate churchman, while interceding for those who sustain the arduous office of legislation, is reminded of the "Advocate with the Father," which we have in the exalted person of Christ.

"It is in this way that a brief review of this portion of our liturgy may, under the sovereign grace of God, be made instrumental to our spiritual good. Those who have been brought to that condition of soul as to have entered with interest in the recital of this matter into the spiritual consideration thereof, in its application to their own hearts, may be cheered and comforted and encouraged in this remembrancer of their mercies and privileges and personal duties in their near relationship to the gracious Saviour, to whom they look for all they seek for in this life, and for all they hope to enjoy in the next."

FUNERAL OF A GERMAN STUDENT*.

On the 22nd of July, 1840, I witnessed, in Heidelberg, one of these most singular and striking ceremonies. The deceased was a young man from Hamburgh, who died of consumption; and the general esteem in which he was held by his fellow-students was testified by the mode in which they celebrated his obsequies. When it is intended to show more than ordinary respect for the deceased fellow-student, his funeral is conducted by torch-light, and all or the greater part of the students attend. . . Bells were tolling from various churches, and the procession was proceeding through the principal street to the lodgings of the deceased, as we went into the city about eight o'clock. We were at too great a distance to see more than a crowd and the torches; but on reaching the house the scene was singular to an English eye, and deeply interesting. The main part of the procession had halted at the distance of three or four hundred yards, where they had extinguished their torches. Before this house stood a sort of low covered car or waggon, with six black horses; the four first in German fashion, at a considerable distance from each other, and from the wheelers, and having, as usual, traces of ropes, but in this case black ones. The car, which, unlike our English hearses, was not boarded up top and sides, but appeared merely covered with an awning supported by bows of wood, had laid upon it a plain pall of black velvet, and upon the pall three garlands of leaves and flowers. The outer garland seemed to be composed entirely of laurels, and occupied the whole outer portion of the pall, with the exception of a broad margin. Within that was another, which appeared composed of roses and lilies; and then a central one of flowers also. This inner garland, which was very beautiful, was said to be the work and gift of a female hand. Within it lay his cap, his gloves, and sword. One wondered that the sword should be there, and the books not; and, had one been inclined to be critical on such an occasion, we should have asked why not, as well as the sword, the pipe, the beer-glass, the stick, and the spectacles? The sword, except as denoting the character of the students for duelling, was a singular appendage for a student; but, without being too critical, the whole effect was rich and beautiful. The garlands of laurel and splendid flowers were so dispersed as to cover nearly the whole surface of the pall with a mass of rich and mosaic beauty, which was made visible to the crowd of spectators by a light set upon it as well as by the flare of a cresset-fire, which was burning before the house, on the opposite side of the little street. Behind the car stood two rows of about twenty torch-bearers each, but with their torches also extinguished. These men were not students, but hired attendants—probably the boot-cleaners of the students, called by them boot-foxes. Many of them were of considerable age.

In this manner stood the car and its attendants before the house for about a quarter of an hour, when the coffin, also richly covered with black velvet and white ornamental work of silver-plated nails and shields, was put into the car, the light was removed

* From Howitt's "Rural and Domestic Life of Germany."

from the top, and the attendants, lighting their torches at the funeral-fire in the cresset, communicated light from one to another down the line. The pall-bearers, who were young students from the native town or neighbourhood of the deceased, took their places on each side of the car, dressed in court dresses, with their swords, and wearing white scarfs. The mutes, with staves of black, ornamented with bunches of white crape, walked on each side; the band struck up a mournful strain, and the procession moved on. The band, a military one, from Manheim, a full and very superior one, preceded the car, the musicians being clothed also in black. Immediately behind came the chief mourners—young students in full dresses, with white neckcloths and white gloves. These carried no torches, but on each side of them walked the hired torch-bearers. Then followed the main and almost innumerable train of students, in their usual costume of frock coats and caps, headed by two professors, in their college gowns and caps. . . . The procession, taking a circuit, came along the main street for a considerable part of its length, where, of course, a dense crowd was collected, and every window in the upper rooms thronged with spectators. The students were about seven hundred, and it is probable that the greater part followed; for the whole length of the street, as far as it could be seen both ways, was occupied by their two lines of torches, and they continued passing for some time. The whole procession could not be much less in length than half a mile. The effect was singular and impressive. . . . The procession passed on to the church near the end of the city, where the students are generally buried, where the clergyman performed the customary service, and then a student pronounced an oration over their departed companion. The service being over, the procession then returned by the main street to the Museum Plaz. . . As we stood at the window of the museum, we could see above the houses the light in the air over the spot where they were committing his mortal remains to the earth. Anon the light moved; it became like a streaming lustrous cloud above the roofs in the direction of the high-street. The sound of the music became audible, and presently the first torches came flaring through the darkness, round the corner, from the street into the square.

Nothing can surpass the strange and wild effect of this scene. The procession, which had gone towards the church slowly, now returned at a quick pace; the music, which had been dolorous and complaining, was now gay and triumphant.

The band was playing a martial and resounding air; the students in a wild troop, three abreast, came rushing on, whirling round and round their torches, and shaking them above their heads, like so many wild Bacchanalians, and crowds of boys and young men ran on each side, amid the mingled flare and smoke and gloom, some of them having snatched up fallen and nearly burnt-out torches, and whirling them fiercely about as they ran. The band halted before the door of the museum, and continued playing while the students formed themselves into a large circle in the square. The first, as he took his place, flung his blazing torch to some distance on the ground, and every one as he arrived did the same. This became the centre of the ring, round which the whole train arranged itself; and as the young men came near its bounds they tossed up their torches into the air, which came whirling and flaming down from a hundred places into the area of the circle. The scene was most wild and strange. The gathering ring of densely standing figures, all in the Burschen costume; the lights tossing and spinning, and falling through the air; the hundreds of them lying and blazing on the ground; while others, flying errant, dropped into the thickest masses of the spectators, and were again snatched up, and again sent aloft, and through all this the band playing in a consonant thunder, and rending train of exulting music. . . . When the circle was complete, and all the torches had been flung down, the marschals and the police were seen walking about in it. The scattered torches were thrown together, till they formed one blazing heap, which illuminated with its red light the whole walls and windows of the square, and sent up a rolling column of pitchy smoke, that hung like a sable canopy above the crowds. At once the band ceased playing: there was a pause of deep silence, and then the whole circle of students, as they stood round the flames, burst forth into a funeral song, which, unexpected as it was, and sudden and solemn as was the strain, startled and thrilled beyond description. The deep red light flung upon the circle; the dark groups behind; the marschals and seniors standing with drawn swords; the blazing pile in the centre, and the sound of the funeral hymn, sung by hundreds of deep and manly voices, like the sound as of the sea itself—was altogether so wild, so novel and strange, that it is not to be conceived by those who have not witnessed the like, nor forgotten by those who have. The song was that sung on all such occasions, the hymn for the maintenance of their academical liberty. As it closed, one of the seniors stood forward, and wielded his sword as in defiance. The rest rushed together, and with wild cries clashing their swords above their heads, there was a shout—"Quench the fire!" and the whole of the students at once dispersed. The crowds then closed round it, water was thrown on the flames, the dense black column of smoke changed into a white one, and the whole was over.

The Cabinet.

GOD'S DEALINGS WITH HIS PEOPLE*.—The only way of salvation is by faith in the Lord Jesus Christ. Christ must dwell in us by his Holy Spirit, and we must abide in him by a living faith: thus Christ is "the way," and no man cometh unto the Father but by him. Convinced of our danger by the Holy Spirit, we flee to Christ as the ark of our refuge; we see him, by faith, dying on Calvary, and we believe that our heap of sins is among those which lie on his head, and we can discern our names "graven on the palms of his hands." We believe what God's word declares as applicable to ourselves, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." But as soon as we thus believe in Christ as the propitiation for our sins,

it leads to much communication between Christ and us, and we begin to imitate him, and to reflect his image, so that our old companions "take knowledge of us that we have been with Jesus"—with him whom our soul used to hate, but now loveth exceedingly. And so, by the Holy Ghost enabling us to believe, and applying the Redeemer's blood to our sins, we "are washed, we are sanctified, and we are justified in the name of the Lord Jesus, and by the Spirit of our God." We commend our souls into the hands of Jesus, and trust in him to preserve them unto his heavenly kingdom; and with Thomas we can say to him, "My Lord and my God;" or again with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." "My times are in thy hand." We learn to acknowledge the hand of God in appointing us our life-time in the present age. His mercy towards us delayed our birth till after the ages of druidical cruelty, darkness, and superstition; and has caused us to be born at a period in our nation's history when life and immortality have been brought to light through the gospel. By fixing our birth some nineteen centuries forward in the great scale of time, we have been blest with the sanctifying knowledge of the only true God, in this world, and with the hope of glory in the world to come. Why was not the sacrificial knife uplift on us and our infant offspring? or why were not we and our children presented, in a colossal statue of wicker work, a whole burnt-offering to some sanguinary idol deity, as were many thousands of our British countrymen in olden time? The answer is, because our times are in God's hand. Again, our times are in God's hand in respect to the preservation of our lives. No "foeman" can take away our life until our God permits. Our time of death as well as our time of life are determined by our covenant God. Add to which, our times of prosperity and of adversity, of sorrow and of joy, of trouble and of consolation, of trial and of victory, of disquietude and of peace—these all are in God's hand; they come, they continue, they go away at his command. As the sun knoweth its going down, as "the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming," so do the various dispensations of God's providence come to us at the time of God's appointment. He disposes of every thing in its season after the purpose of his own will. "Affliction cometh not forth of the dust," but from God; and it is he that "giveth power to get wealth." In short, God ordains every thing; and he disposes of all persons and things for the glory of his own name and the benefit of them that are his. May this consideration stay our souls on the All-wise, Almighty, and All-sufficient God under every trial and under every danger—"it is the Lord, let him do what seemeth him good."

CHRISTIAN PRIVILEGE.—If you are a Christian, the throne of grace is yours. Your Father is seated on it; your Saviour has sprinkled it with his own blood; the Holy Spirit draws you secretly to kneel before it; and the promise, when there, is, "Open your mouth wide, and I will fill it." What an honour to approach the King of kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you and I, and others, may have audience with the King of the universe; nay, we have liberty to approach him at any time and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God.—*Newton.*

* From "God's Providence the Queen's Inheritance." A Sermon preached in Christ Church, Newark, June 12, 1842, being one of the thirty days appointed for National Thanksgiving to God, for his recent preservation of her Majesty Victoria from assassination. By the Rev. Henry Denson Jones, B.A., Pemb. coll., Cambridge, and Curate of Christ Church. London: Seeleys; Ridges, Newark.

Poetry.

YORK MINSTER.

(For the Church of England Magazine.)

WELCOME the day that saw again restor'd,
From desolating fire, this sacred pile;
Heard, mid its walls, again th' abiding word,
The voice of praise swell'd high within its aisle.

And not unworthy highest majesty
Of him whose hands heav'n's starry concave bend,
Rising with thoughts of heartfelt piety,
Words of his inspiration may ascend.

And well may he the duteous homage claim
Of holy worship, pure, and paid aright;
The altar kindled by devotion's flame,
Within the living temple his delight.

Whilst superstition, 'prest with iron hand,
Be not unprais'd, though work of Romish pride;
And domination, that enthrall'd the land
And kings made bow, to build this temple wide.

The column'd vista roof, embowed high;
The storied window vast, of various hue;
The tracery, wreath'd antique, that chains the eye;
A charm mysterious rests on all we view.

Antiquity, to thee belongs a pow'r
To give deep interest in this changeful scene,
To what hath long withstood time's trying hour,
And through the shock of rolling ages been.

In all the hoary majesty of time,
Above the city's height her towrs' ascend;
In all the grace of magnitude sublime,
She bids the pious thought with wonder blend.

When the pale lunar light, a trembling beam,
Mingled with shadows of the dying day,
Flings through the ancient pile uncertain gleam,
Let me in lonely self-communion stray;

The long drawn monumental aisle soft tread,
Amid the gathering gloom with pious awe;
There meditate among th' illustrious dead,
And from the place the holiest lesson draw.

Sleep valour, piety, and beauty here;
Rest they in hope—O, world beyond the grave,
Who can contemplate without thrill of fear,
The awful view?—rest hope on one to save?

On him whose voice shall call the sleepers forth;
For who of mortal race, though high his aim,
May hold to searching truth the plea of worth,
And heav'n's eternal bliss of merit claim?

Then muse on ages past; when mental night
Reign'd in thick darkness, bow'd with slavish fear,
And clos'd the book of life! Where then the light
That shone on Galilee—the day-spring clear?

Where then the intellectual Christian mind?
Where faith, and charity, and hope, and love?
Grim persecution, wak'd to vex mankind,
Breath'd flame for peaceful message from above.

A pagan cloud then truth's fair face obscured;
Her voice not heard—if heard, not understood;
Whilst piety, in cloister gloom immur'd,
Died whilst she lived, nor sought her neighbour's good.

Now let her useful light benignant shine,
To bless mankind, and glory bring to heav'n,
And prove by gentle deeds her birth divine,
Her perfect law best boon to mortals given.

Yet then some master spirit might be found,
Strong, with the pow'rs of darkness war to wage,
And drive illusion from the spectred ground—
A Wickliffe be the glory of his age.

Gross night of ignorance for ever fled;
Time-sanctioned error, let it pass away;
Be knowledge fair by faith and virtue led,
And earth, enlightened, bless the heavenly ray.

Miscellaneous.

HEALTH AND BUSINESS.—Shopkeepers who live in a confined atmosphere, and whose employments are a compound of the active and sedentary, with generally, however, more of the latter than the former, are seldom in perfect health. Standing behind the counter all day, or sitting in a small back parlour, with eyes directed through an inner window, to watch for customers; taking their meals at broken times—all day on the move, but never in exercise; closing their shutters at nine, and afterwards sorting and replacing their goods till eleven or twelve, they present a sad picture of an unnatural life—a life which sinks alike both mental and corporeal energies. To them the elements and seasons are indifferent, except so far as bad weather diminishes the number of their visitors. Intent on their occupation they neglect the care of their health. Week after week passes without affording them one pure inspiration. Often, also, they have not even exercise in the open air of the town; a furlong to church or chapel on Sunday being the extent of their rambles. When they have the opportunity they want the inclination. The father anxious about his trade and family, and the mother solicitous about her children, each has little taste for recreation and amusement. They are usually temperate in diet, but their health generally suffers from eating their meals too hurriedly, from anxiety, and from breathing a contaminated and adulterated atmosphere, with its vital principle so diminished that it cannot fully excite the nervous system; hence shopkeepers are pale, dyspeptic, and subject to affections of the head. They drag on a sickly existence, die before the proper end of human life, and leave a progeny like themselves. Shopkeepers (as above described) for the preservation of their health should attend to the following advice:—Avoid as much as possible being disturbed during meals. Eat as much meat at breakfast and dinner as may suit the inclination, but abstain from it at supper-time, and then eat sparingly. Have an hour's walk every morning before opening shop, and another if possible before dinner, or during the day; and after closing shop endeavour to bury business in domestic and other enjoyments till the next morning. Never omit an opportunity of having a few weeks' country air.—*Magazine of Domestic Economy.*

TURKISH ETIQUETTE.—The annual ceremony of kissing the mantle of the prophet, at Constantinople, took place on the 19th ult. The sultan, attended by the dignitaries of the state and the whole court, went to the seraglio of Top Kapu. The chirkai-dcheriff (the sacred mantle) is deposited in the Chaz Odo, a large hall, in which other relics and precious things are also preserved. The mantle is wrapped in 40 covers, each made of the finest and richest stuffs. When these have been successively unfolded, the sultan kneels down, and having with the most profound veneration kissed the skirts of the cloak, rises, and is succeeded, first by the Sheik ul Islam, and then in succession by all the grandees of the empire, in the order of their respective ranks. The sultan continues to assist throughout the whole ceremony, remaining standing, while his sillichdar aga (equerry) every time the mantle was kissed wiped the place carefully with a muslin handkerchief. There were as many handkerchiefs as votaries, and at the end of the ceremony one of them was delivered by the equerry to each of the persons who had kissed the mantle. The kissing being finished, a large silver basin filled with water was brought, and the sheik ul Islam, a venerable man, with a long white beard, wearing a splendid insignia, richly set with diamonds, on his breast, dipped the bottom of the mantle in the water and then wiped and dried it. This being done, the cloak was as carefully wrapped again in its 40 covers, and the water, which had by its use become holy, was put into bottles that were afterwards sealed by the kislar aga (chief of the eunuchs) with his signet ring. These bottles were sent to the sultan's harem and the palaces of the grandees to be drunk during the last fortnight of the Ramadan. The water is used the first thing in breaking the fast after sunset, by pouring a few drops into another glass full of other pure water, and drinking it at supper. It is the first nourishment taken after an abstinence of twelve hours. It is believed to strengthen faith, increase the fervour of prayer, and enable the faithful to persevere in fasting till the end of the holy month.—*Galignani.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 395.—MARCH 25, 1843.—PRICE 1½*d.*

THE MONTHS OF THE YEAR.

No. III.—MARCH.

THE month of March, the first in the calendar of Romulus, was so named from Mars, the god of war, whose son, it was alleged, Romulus was. By our Saxon ancestors the name originally applied to this month was Rheda, or Rethe-Monath, because, according to some, it was dedicated to their idol Rhede, or, as others say, from its boisterous character, Rhede signifying *rough* or *rugged*. But this appellation was afterwards changed to Lenet-Monath, *i. e.*, *Length Month*, because at this time the day begins to exceed the night in length.

March is often represented as a dark and fierce-looking man, with a helmet on his head. In one hand, which rests on a spade, is a bunch of almond blossoms, and on the arm hangs a basket of seeds: the other hand holds a ram, emblematical of Aries, that sign of the Zodiac which the sun enters in this month. Nearly akin to this representation is the description of Spenser :—

"Sturdy March, with brows full sternly bent,
And armed strongly, rode upon a ram,
The same which over Hellespontus swam;
Yet in his hand a spade he also hent,
And in a bag all sorts of seeds ysame,
Which on the earth he strewed as he went,
And fill'd her womb with fruitful hope of nourishment."

The temperature of March is several degrees above that of the preceding month; the average mean being about 44°; the highest, 66°; the lowest, 24°. The winds have been thus observed :—

	Days.		Days.
N.	2½	S.	2½
N.E.	4	S.W.	9½
E.	—	W.	6½
S.E.	2	N.W.	4½

The mean quantity of rain is 1.44 inches, the mean of evaporation 1.488.

March is in its general character a dry month. The violent winds which then prevail are of incalculable service in carrying off the superabundant moisture of February, and thereby preventing the roots and seeds from rotting in the ground. The farmer is now busily employed. After the labour of the plough he sows oats and barley. He is also required to attend to the lambs; very many of which being yeaned about this time may, if the weather be genial, be trusted abroad. But the greatest care must be taken of them.

"Spread around thy tenderest diligence
In flowery spring-time, when the new-dropp'd lamb,
Tottering with weakness by his mother's side,
Feels the fresh world about him, and each thorn,
Hillock, or furrow, trips his feeble feet:
O guard his meek sweet innocence from all
The innumerous ills that rush around his life!
Mark the quick kite, with beak and talons pr one,
Circling the skies to snatch him from the plain:
Observe the lurking crows: beware the brake:
There the sly fox the careless minute waits.
Nor trust thy neighbour's dog, nor earth nor sky.
Thy bosom to a thousand cares divide:
Eurus oft slings his hail: the tardy fields
Pay not their promis'd food; and oft the dam
O'er her weak twins with empty udder mourns,
Or fails to guard, when the bold bird of prey
Alights, and hops in many turns around,
And tires her also turning. To her aid
Be nimble; and the weakest, in thine arms,
Gently convey to the warm cote; and oft,
Between the lark's note, and the nightingale's,
His hungry bleating still with tepid milk.
In this soft office may thy children join,
And charitable habits learn in sport:
Nor yield him to himself, ere vernal airs
Sprinkle thy little croft with daisy flowers."

DYER'S *Fleece.*

In addition to the mere pleasure of the spectacle, which no one can fail to acknowledge who looks upon the sporting of the young

lambs in the fields, and the interest excited by the shepherd's care, the Christian will receive a high gratification from the picture presented to him of the Redeemer's watchful love to his people. The character of a shepherd is one under which Christ delights to represent himself; and the members of his church he calls his flock. In impressive language is this idea dwelt on in both the Old Testament and the New. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isai. xl. 11.) "I am the good shepherd: the good shepherd giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 11, 27, 28.)

The dormouse, the squirrel, the hedgehog, the toad, and the frog, now revive from their torpid state. Now, also, many of the birds that had wintered with us, such as the widgeon, the woodcock, the teal, the fieldfare, and the snipe, return northwards to their breeding places; while the wheat-ear, the stone curlew, and a few others, arrive from a warmer climate. The rooks are in motion to repair their nests. The notes of the throstle, and the cooing of the ringdove are to be heard in the woods. The pike, the roach, and the smelt begin at this time to spawn. Many varieties of moths and butterflies appear. The bees also venture out of their hives, and begin to collect their honey from the opening flowers.

For now the gardens are looking gay. Yellow and purple crocuses adorn their beds. The shrubs of mezereon are in their beauty. Primroses peep modestly forth. Violets perfume the air. The fields, too, are clothed with a greener robe; and the dry pastures are sprinkled already with a few daisies; while moist banks are garnished with the flowers of the pilewort. The blossoms also of the almond appear, and those of the nectarine, the peach, the apricot, and cherry trees. The gardener must be upon the alert. He must prune, and dig, and manure, and sow the seeds in great variety both for the flower and the kitchen garden.

Such are some of the operations of nature, some of the gifts of that divine hand which gives us all things richly to enjoy. It is pleasant and profitable to watch the gradual development of early promise into fruitful maturity. Spring-time is the season of promise which in its due course will be abundantly fulfilled. Let the young learn a lesson from the natural world. They are in the spring-time of life. Let them be sedulous that their buds yield in due season ripened fruit. For this they must be active and diligent. They must improve the precious hours. Else—and it will be their fault as well as their misfortune—an irremediable blight may leave them, in the loss of opportunities, in the misimprovement of privileges, to unavailing disappointment and remorse.

In the month of March occurs what is generally termed the vernal equinox, when the sun is said to rise and set at six o'clock. This, however, in consequence of the clock or true time being at this period many minutes before the sun, is not accurately the case. In other words, the evenings seem to have lengthened faster than the mornings.

Of the anniversaries in March, it may be remarked that the 1st day is consecrated to St. David, considered the patron saint of Wales. This eminent man succeeded Dubritius, archbishop of Caerleon, and removed the see to Menevia, the modern St. David's. He was, according to tradition, uncle to king Arthur, and, having reached an almost patriarchal age, he died about A.D. 544. To St. Patrick, the patron saint of Ireland, the 17th is appropriated; and, as a leek is worn by natives of the principality on the 1st, so on this day the Irish wear their national shamrock, the saint having, it is said, used it with its triple leaf to illustrate the doctrine of the Trinity. Of Patrick, little is known with certainty. He was probably born in Britain about the latter end of the fourth century, and, having been educated in Gaul, he preached the gospel in Ireland, where he became a successful missionary. The 25th, commonly called Lady-day, is the feast of the annunciation of the virgin Mary, when the angel Gabriel apprised her that "the Holy Ghost should come upon her, and the power of the Highest should overshadow her; and that, therefore, that holy thing which should be born of her should be called the Son of God" (Luke i. 35). Blessed promise! It was fulfilled in its time; and from the seed of the woman sprung forth an abundant harvest.

C.

RUSSIAN VAPOUR BATHS*.

On Saturday evening an unusual movement may be seen among the lower classes in St. Petersburg. Whole companies of poor soldiers who have got a temporary furlough, troops of mechanics and labourers, whole families, men, women, and children, are eagerly traversing the streets with towels under their arms, and birch twigs in their hands. From the zeal and haste manifested in their movements they would seem to be engaged on important business, as in fact they are—the most important and agreeable of

* From Kohl's Russia.

the whole week. They are going to the public baths, to forget, in the enjoyment of its vapours, the sufferings of the past week; to make supple the limbs stiffened with past toil, and invigorate them for that which is to come. The Russians are such lovers of vapour-baths, that Petersburg contains an immense number of these establishments. Those for the poor are mostly in the suburbs. Before the door, the words "entrance to the baths," in large letters, invite the eye; within the doorway, so narrow that only one at a time can work his way in, sits the money-taker, who exchanges a ticket for the bath for a few copeks, and has generally a whole sackful of large copper coin by his side. Near him sit a couple of women selling schnaps and kalatshi, while the people are thronging in and out as at a theatre. The Plotniks, who make a holiday at an earlier hour on Saturday that they may not lose their bath; the servants and coachmen who have been lucky enough to get leave from masters; the poor worried soldier, to whom this joy is sweeter than to all, because it falls so seldom to his share—men, women, boys, girls—all hurry to secure their tickets, as if they were proceeding to some favourite show.

Let us also take one, and follow them, to see what is going on. In general, the passage is divided into two parts behind the check-taker's post, one for the male and the other for the female guests. . . . .

We first enter an open space in which a number of men are sitting in a state of nudity on benches, all dripping with water and perspiration, and as red as lobsters, breathing deep, sighing, puffing, and gossiping, and busily employed in drying themselves and dressing. These have already bathed, and now, in a glow of pleasurable excitement, are puffing and blowing like Tritons in the sea. Even in the winter I have seen these people, all melting from the hot bath, drying and dressing in the open air, or at most in a sort of booth, forming an outhouse to the baths. Round it are the doors leading to the bathing-rooms, large wooden apartments, in which a heat of 40 to 50 degrees (Reaumur) is maintained. A thick cloud of vapour conceals at first what is going on within; for nothing is at first visible but the feeble glimmer of the lamps, breaking through a thick atmosphere, and the flame of the heated ovens. To remain here clothed is evidently impossible, neither would it be advisable for a well-dressed person to risk an appearance here as a mere spectator. . . . .

When the door is opened, as before observed, no object is at first visible. The vapour is raised by the entrance of the cold air with the new comer, which makes that visible which, existing before in a half gaseous state, was nearly transparent. In winter one must enter like Jupiter to Semele, in clouds and tempest; the cold atmosphere brought by the new comer freezing the vapour within, and causing it to descend in flakes of snow.

The sensation at first is very singular. There are a number of persons, from fifty to a hundred, employed, apparently, in the most extraordinary manner in the world, namely, in inflicting torture on themselves. On the platforms, raised in the form of an amphitheatre, lie a number of bodies on their backs or stomachs; if not dead, they certainly seem struggling with death; for the air they are breathing can only serve to stifle. Other persons, their tormentors, are employed scourging them with birchen rods, steeped in cold water, as if to increase the smart. Here and there a father is holding his little boy between his knees, and diligently employed in flogging him. Others are standing by the glowing stoves, as if they wished to be roasted; and others again, descending from the upper platform, steaming at every pore, have ice-cold water poured over them by the pailful, of which there are tanks at hand for the purpose.

A man may fancy himself entering a place of penance, and take the people, if not for victims of persecution, as they seem willing sufferers, at least for martyrs to some fixed idea, or some fanatical extravagance. But what will a stranger think when he questions the men, and hears them all protest they are delighted with their discipline, and as comfortable as fish in water?

Any one, however, who can overcome the first impression; who can accustom his lungs to swallow fire; and will place himself upon a bench, and yield to the languor inevitably resulting from inordinate perspiration, will soon be enabled to solve the enigma. In the baths I am describing I did not experience this enjoyment, for they were too disgusting to tempt me to join in the delights of the place; but in the more elegant establishments—of which there are many in St. Petersburg, and where everything, antechamber, dressing-rooms, and baths, are perfect in their kind—I have often experienced it. The pleasurable sensation is felt when the first disagreeable effect of heat is overcome, and the transpiration commences in full activity. Then the beneficent spirit of warmth pervades the whole frame, a divine sense of pleasure is all that remains to us of our existence, our whole being seems dissolved in fleeting vapour; all pain, all stiffness, vanishes from the limbs; we feel light and buoyant as feathers. The rubbing and flogging with birchen twigs increases the transpiration, and, consequently, the enjoyment. All bodily pain, be it what it may, disappears in these baths; of headache, toothache, cramps, convulsion in the limbs or face, gout and rheumatism, not a trace remains. It is an extraordinary excitement, a kind of intoxication of the whole nervous system. Of course it is not asserted that the Russian baths are a radical cure for all these disorders, for many pains return with increased violence afterwards; but it is certain, that while in the bath, and for some hours afterwards, every person feels himself totally free from suffering, and hence we may easily comprehend the extraordinary fondness of the Russians for this kind of intoxication. By one of these baths a man is washed out like a sponge; not only the skin is washed, but the heart, stomach, liver, and lungs, seem cleansed by the torrent of evaporation. For a sensual people, I can imagine no higher enjoyment. The Russians, of all ranks and ages, are so accustomed to the use of these baths, that they feel unwell when obliged to dispense with them for any length of time; and the poor soldier, fettered by the severity of discipline, will complain that he has not been able to enjoy the bath for a month, with as compassion-asking an air as if he had undergone the pangs of hunger for as long a period.

A LECTURE ON THE SEVENTEENTH ARTICLE OF THE CHURCH OF ENGLAND.

By the Rev. W. Napper,

Rector of Tamlaght O'Crilly, Londonderryshire.

No. I.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephes. i. 3, 4.

I trust you will perceive that this passage of holy scripture supplies us with an admirably fitted key for unlocking the true meaning of the 17th article of the church of England, which it is my duty this day to endeavour to expound. It is confessedly a subject of more than ordinary difficulty; and very various and conflicting opinions have been published, and are still maintained, concerning it.

From these causes there arises much danger of mistake on the part of the expositor, and also of being misunderstood by his hearers. I have therefore thought it good to commit my views to writing, on the present occasion, in the hope of attaining to a competent degree of accuracy and correctness; and also that I may have a fixed document to refer to, in case any one should desire to be further informed, or to have doubts removed as to what I have said in offering an interpretation, and proving its conformity with the word of God. May the Holy Spirit of God, who alone can give us a spirit of truth, of love, and of a sound mind, dispose us to proceed, in every step, "with reverence and godly fear." These are feelings with which every sacred subject ought to be contemplated. How much more when we are compelled to approach unfathomable mysteries! We must also carefully distinguish between what is revealed and what is secret: for "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever" (Deut. xxix. 29).

Our first step must be, to lay before you that which is to be expounded. But, in connexion with this, it is expedient to read and hear again the 16th article, for the 16th and 17th articles cast mutual and direct light upon each other; and we may premise as a certainty, that there cannot be any contradiction between them.

SIXTEENTH ARTICLE.

Of Sin after Baptism.—"Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives: and therefore they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

SEVENTEENTH ARTICLE.

Of Predestination and Election.—"Predestination to life is the everlasting purpose of God, whereby (*before* the foundations of the world were laid) he hath *constantly decreed by his* counsel, secret to us, to deliver from curse and damnation these whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy scripture; and in our doings, that will of God is to be followed which we have expressly declared unto us in the word of God."

Here it is asserted, and truly asserted, that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives." Yet in the 17th article it is affirmed of "vessels made to honour," that "they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity." I mention this apparent difference at present, merely that it may be carried in your recollection. But I hope that in the progress of this lecture it will be evidently seen how the two passages are to be reconciled with each other, and with the holy scriptures.

We are now prepared to enter upon the exposition of the 17th article, and to go regularly through the entire, sentence after sentence. The first sentence is as follows:—

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret* to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."

* I consider the secrecy here mentioned, as referring to individuals upon whom "the election of grace" takes hold, "as vessels made to honour:" for the general purposes of divine mercy to mankind are no longer secret, but fully revealed in the gospel of Christ. The cases of Nicodemus, of the young ruler, of Demas, and others, afford examples so obvious of what is meant, that it would be superfluous to dwell further in illustration.

The practical use of this secrecy may be seen in the apostolic exhortations: "We desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (Heb. vi. 11): "Brethren, give diligence to make your calling and election sure" (2 Peter i. 10).

You see the predestination mentioned is "to life;" and the objects of that "everlasting purpose" of God's mercy are described to be "those whom he hath chosen in Christ out of mankind," and as "vessels made to honour." The framers of the article took care to adhere so precisely to the very words of inspiration, that the proposition asserted must be true. It is just the same with what St. Paul wrote to the Ephesians, when he gave thanks to God for "all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." To which the apostle adds in the 5th verse, "Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

It is an opinion very commonly entertained, that the elect of God are found in the corrupt mass of fallen mankind*, and regarded as his chosen people, even while in their sins, by virtue of an eternal decree to save a certain limited number of the human race, and (as some think) for whom alone Christ died. But no such doctrine is taught either in the article or in the bible. The article speaks of God's elect as chosen in Christ, because St. Paul does the same. But neither our prayer book, nor any inspired writer, speaks of election as applicable to any who have not been in some measure "taught of God;" nor is there a declared certainty of coming to Christ, except as to those who have not only "heard" but "learned of the Father." Our blessed Saviour says indeed—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John vi. 37). And again, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day" (ver. 44). But he immediately adds—"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Hence it appears that more is necessary to ensure "coming unto Christ," than even that great and gracious blessing of being drawn by the Father. He draws even those to whom the apostle Paul addresses that strong remonstrance—"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. ii. 4)? The drawing must be followed; the divine instruction must be reverently heard; the lessons of heavenly wisdom must be effectually learned. Those who are thus taught of God are successively given by the Father to the Son: they are accordingly chosen in the Son; and concerning them he has given that most precious assurance, that they shall come to him. All this is the fruit of the everlasting covenant "ordered in all things and sure." The fall of man was not a surprise to him, from whom no secrets are hid: he had provided an all-sufficient remedy in the counsels of eternity, and in the good pleasure of his will. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Pet. i. 18-21). Thus it is expressly revealed, that Christ "was fore-ordained before the foundation of the world;" and for what purpose? To be made a sacrifice for sin, and a great high priest upon his throne; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Behold in him a chosen head, to become the Saviour of a future body. The purpose of his election from eternity is to save his future members as they come within the attractions of his grace, as it is written, "I, if I be lifted up from the earth, will draw all men unto me." Hence the language of the apostle, and the language of our seventeenth article in exact correspondence with that. Every vessel made to honour is considered as chosen in Christ before the foundation of the world, because he was fore-ordained to deliver such from curse and damnation, and to bring them to everlasting salvation in union with himself. There is not a word of limiting this grace and inestimable love to a certain number. It is true there is in the burial-service a petition thus expressed, "Beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom." But the mention of the glorious kingdom of our Redeemer forbids us to interpret the preceding clause in a restricted sense, because that future dispensation of the kingdom is to be the grand period of enlargement, when "the knowledge of the Lord shall cover the earth as the waters cover the sea;" and we are taught to look forward to a still more glorious prospect of the "new heavens and the new earth wherein dwelleth righteousness;" and the king "upon the throne" shall say, "Behold, I make all things new;" and "the bride," "that great city, the holy Jerusalem," shall be seen "descending out of heaven from God;" "in the midst of the street of it, and on either side of the river.... the tree of life....and the leaves of the tree for the healing of the nations" (Rev. xxi. xxii.).

Far then be the idea of limitation. Rather let us conceive the happy accomplishment prayed for to be the coming-in of "the fulness of Gentiles," when all Israel shall be saved. As it is written, "There shall come out of Sion the deliverer, and shall turn away

* It appears that some countenance was given to this opinion by the first draft of this article, in the year 1553; the first sentence of which was in the following terms:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid), he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." (See Faber on Election, book ii. c. 9. He refers to Burnet's history of the Reformation, vol. ii. part 2. p. 296, 297.)

Does not the remarkable addition, by interposing the words "in Christ" after "chosen," and before "out of mankind," plainly imply a consciousness that the statement of the first draft was erroneous? or at least, that it would be improper to require the universal assent of ministers of the church of England to a proposition drawn in that form? However, it is not intended to deny that a Calvinist is at liberty to understand the article in his own sense, or an Arminian in his. But the design of this exposition is to shew that there is another interpretation more scriptural than either, and perfectly consistent with "the literal and grammatical sense." The words "whom he hath chosen in Christ out of mankind," perhaps most strictly signify persons in actual existence, and already "taught of God."

ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Father's sakes; for the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. xi. 26-32).

Surely it was wise and scriptural not to clothe God's predestination and election in the gloomy colours of an absolute decree, making an impassable line of salvation and destruction, but, on the contrary, proclaiming "predestination to life" as "glory to God in the highest, and on earth peace, good will towards men"—in Christ, as the Lamb slain from the foundation of the world,' 'and "pre-ordained" before it; and God's eternal decree, a purpose of unutterable and boundless love, "that he by the grace of God should taste death for every man" (Heb. ii. 9). Without this the attributes of the Most High would not be invested with the glory of infinite perfection. Even every intelligent creature predestinates according to its measure of knowledge and of power: the farmer predestinates a course of crops and culture for his fields: the rulers and senators of a kingdom predestinate plans for the government and welfare of the nation committed to their charge. Too often, indeed, we sinful creatures predestinate presumptuously—for "we know not what shall be on the morrow," and therefore we ought to say, "If the Lord will we shall live, and do this or that" (James iv. 14, 15). But the Lord Jehovah is infinite in power, wisdom, and goodness; and we ought to rejoice that he "seeth the end from the beginning," and that "he doeth according to his pleasure in the armies of heaven and among the inhabitants of the earth."

With respect to the form of speech, "chosen in Christ," who was pre-ordained before the foundation of the world, it may perhaps be in some degree illustrated by what is done and spoken by men in human affairs; and we are warranted, by the example of the apostle Paul, to refer to that manner, when suitable occasion shall be given, in the exposition of spiritual things. One case, supposed to be here appropriate, is found in the nature of corporate bodies formed by charter from the crown, and in a figure of expression, which may be properly used by the members of such corporations throughout successive generations. For instance, the present freemen of a city whose corporation has been permanent, might say, "We were invested with the rights and privileges which we still enjoy, in the persons who composed the original body, to whom our charter was granted." The same apostle, in proving to the Hebrews the pre-eminence of the priesthood of Melchisedec above that of Aaron, adopts a mode of expression which, although not exactly parallel to that of our election in Christ, may assist in illustration. "And as I may so say," he argues, "Levi also, who received tithes, paid tithes in Abraham: for he was yet in the loins *of his father when* Melchisedec met him" (Heb. vii. 9, 10). But in the promises to Abraham we have most glorious and complete examples of the divine predestination, and of the language in which it pleases God to reveal it in such measure as is good for his people: "In thee shall all families of the earth be blessed" (Gen. xii. 3): "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice" (xxii. 18). And when we come to the description, "vessels made to honour*," and "they which be endued with so excellent a benefit of God," all occasion of doubt seems to be removed as to those who are understood to be the objects of God's election. For the character given of them, in calling them "vessels made to honour," is by no means applicable to persons "in the flesh," who "cannot please God," being under the dominion of "the carnal mind, which is enmity against God" (Rom. viii.) In St. Paul's second epistle to Timothy (xi. 16-21), he supplies us with means of ascertaining his idea of "vessels made to honour," where he exhorts his beloved son in the faith to "shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker—of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal—the Lord knoweth them that are his; and, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." From this passage it appears that persons altogether unholy and polluted are not "vessels unto honour," "according to the election of grace." There is no decree of God which embraces with complacency those who have no desire to do the will of God—no election entirely unconnected with the actual sanctification of the Spirit. But Christians are elect (as St. Peter expresses in the beginning of his first epistle) "according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. It is not intended to deny that God's "tender mercies are over all his works," or that he "justifies the ungodly," or "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;" but, keeping close to the word of God, which is the only way to arrive at and adhere to truth, it is intended to maintain that, in the language and of course in the doctrine of holy scripture, sanctification and election are inseparable. The same view of "vessels unto honour," only under the name of "vessels of mercy," is given in the ninth chapter of St. Paul's epistle to the Romans—"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only,

* The reader is requested to observe the difference between these words and others which might have been used, if it had been intended to point to the future, such as "vessels to be made to honour;" or, "to make them vessels unto honour." "Vessels made" properly signifies "already made."

but also of the Gentiles." Observe it is not "which he had decreed from eternity," but "which he had afore prepared," that is, "made meet by his Spirit;" and therefore this is quite a different meetness from that which is rejected by our thirteenth article, in denying that "works done before the grace of Christ, and the inspiration of his Spirit....make men meet to receive grace." But the framers of the article could not have intended to contradict our Saviour's promise, "To him that hath shall be given." No man can have that to which the promise is made, "before the grace of Christ, and the inspiration of his Spirit:" it is the impossibility of a meetness in the natural man to "deserve grace of congruity," that our thirteenth article asserts, agreeably to what St. Paul declares of those who are "in the flesh."

THE ENGLISH CHURCH IN JERUSALEM.

LETTER from Bishop Alexander to the friends of Israel scattered throughout Great Britain and Ireland, and other countries; grace, mercy, and peace, from God our Father, and the Lord Jesus Christ:—

"Having, by the good providence of God, nearly completed the first year of my episcopate in Jerusalem, I am desirous to avail myself of the medium of the pages of "The Jewish Intelligencer" to address a few lines to you by way of kind remembrance, and by way of replying to numerous letters received from different friends, which, from want of time and other reasons, I have found it impossible to answer individually. I feel sure that all the friends of Israel with whom I have the pleasure of being personally acquainted, as well as all those who have long stood forth as the promoters of their best interests, will be glad to receive, at the commencement of a new year, the first episcopal salutation and benediction from the bishop of the united church of England and Ireland, whom God, in his inscrutable providence, has placed in Jerusalem.

"This I do most heartily in the name of the Lord, and I cannot express my wishes and prayers for you better than in the words of the psalmist, 'The Lord that made heaven and earth, bless thee out of Zion' (Psalm cxxxiv. 3).

"I can truly say, with respect to many whose personal acquaintance I have the privilege of enjoying, that 'I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy,' that the Lord God of Israel may own and bless abundantly your work of faith and labour of love; that all those who have long mourned over Jerusalem, pitying her and her children, seeing them lying in the dust, may yet have reason to rejoice over her (Isaiah lxvi. 10), and may even be permitted to see the good of Jerusalem all the days of their life, and peace unto Israel.

"The chief object of my present address is to inform you that it is my intention, God willing, to set apart the 21st of January for special prayer and thanksgiving, it being the day of my arrival in the holy city; and to call upon you, dear friends, to join with me on that day in prayer and supplication with thanksgiving, to the God of Israel, for that remarkable event. It is a day which can never be forgotten by those who witnessed the reception we met with, contrary to the most sanguine expectation—a day which I firmly believe will yet be looked back upon as one of the most remarkable in the annals of the church. The events even of the year just closing bear me out in this expectation; for although the enemies have endeavoured, by every means in their power, to oppose the establishment of the Jerusalem bishopric in the first instance, and have subsequently gone so far as to endeavour to ridicule it by abominable and absurd inventions, I am happy to be able to state that we have never been molested or disturbed in the least. The kind and honourable reception I met with on the day of my arrival has been followed up by every mark of respect and kindness.

"We have pursued our course under many tokens of real encouragement. Whilst the building of the church is progressing on Mount Zion, we have in our temporary chapel of St. James (this is now its name) regularly conducted our worship in its complete form. The prayers of our incomparable liturgy have been read daily at seven o'clock in the morning, in the Hebrew language. The congregation of Hebrew believers, though necessarily small, is yet of a very encouraging nature; the number is often greater than was the number of the (Hebrew) Christians who first assembled at Jerusalem. In the evening the service is daily read in English. On the Lord's-day we have full service in English in the morning, and in the afternoon in German. In the evening we have English service at my own house; and I must say, these have often proved occasions of blessing to those who have attended.

"During this my first year we have had every ordinance of our church performed in our chapel. A Jewish family and some infants of converts have been added to the church by baptism. On Sunday the 10th inst., I held my first confirmation, which was deeply affecting and interesting. During the week following, we had the solemnization of matrimony between two converts from Judaism. On Sunday last I had the privilege of ordaining the first Israelite together with an English gentleman who is to act as chaplain on board one of her Majesty's frigates stationed at Beyrout. You are no doubt aware of the previous ordination, which was that of a missionary of the Church Missionary Society, who has left for his station appointed him in Abyssinia. I cannot but subjoin here a passage from his last letter I received a few days ago, proving the peculiar importance of a missionary being ordained in Jerusalem.

"'I was told by Mr. Kruse, one of the missionaries in Abyssinia, that the fact of my not only having visited the Holy Land, but of my having been ordained at Jerusalem, will have a powerful influence on the minds of the Abyssinians, will give me credit in their eyes, and render their hearts more accessible to me than they are to others.'

"I feel inclined to add another extract from his first letter, which he wrote soon after leaving Jerusalem. After giving me a remarkable passage from his journal, which he wrote on his birth-day, a year ago, when in Africa, expressive of his desire to receive ordination, he says:

"'This I wrote without having any idea of arriving from Jerusalem on this very same day at the boundaries of the land of promise, intrusted with legitimate authority to accomplish the same. Glory to God on high, who has called me and

brought me into the bosom of Zion to enjoy the privilege as such, and moreover the privilege of being the first born of your sons, of whom it shall be reported that they were born in Zion (Psalm lxxxvii). Maybe that it would have been more becoming if any of the sons of Israel had obtained the first blessing from your lordship's hands by virtue of his birthright; but, if you remember that I am not with subtlety to take away the first blessing, I know your lordship will say with Isaac of old, 'I have blessed him, yea and he shall be blessed.' 'And if many come after him, I will bless them also.'

"Traits of a more immediate missionary nature, which during the year have transpired respecting the Jews, you will have learnt from the reports which from time to time have appeared in "The Jewish Intelligencer; they have not been without interest, and considering the peculiar difficulties of this station, they may be viewed as highly encouraging.

"We have positive information of many Jews here who are secretly convinced of the truth of Christianity, and are only kept from making a public profession by political and domestic circumstances.

"The medical department has been very useful, and is likely to prove a great blessing, not only in the outward alleviation of human suffering, but in practically proving to the Jews the love of Christians towards them.

"Other facts might be mentioned as grounds of thanksgiving, but surely these are sufficient, particularly when taken in connexion with the sure word of prophecy, which plainly declares that Jerusalem shall become a rejoicing, and her people a joy. Inasmuch then as the events of the past year cannot but be looked upon as the speedy approach of that blessed period, surely we have reason to rejoice and be thankful. But, my dear friends, I would humbly exhort you to earnest prayer in our behalf. Our position here is no ordinary one: the eyes of the church, and even of the world, are upon us; whichever way we turn we are beset by difficulties, trials, and temptations of no ordinary kind. There are local difficulties and dangers arising from the desolate state of Jerusalem and from the climate. We have all been hitherto mercifully preserved; but the climate is trying to Europeans; and all who are connected with the mission need special grace and strength not to be discouraged, but to have that share of devotedness and special love for the city of our God that will enable them to keep their ground in the face even of danger. We have also much to contend with from the circumstance that Jerusalem is trodden down of the Gentiles, and that it has hitherto been mysteriously given up to superstition and ignorance: all this requiring much patience, perseverance, and charity, tempered with wisdom and prudence on our part, that, without trespassing on the legitimate ground of others, we may, by fully maintaining our own, glorify God by being living epistles known and read of all men, and as lights shining in a dark place, giving none offence, neither to Jew nor to Gentile, nor to the church of God. For all this grace we need the prayers of the church generally, and of the friends of Zion in particular.

"But as it respects the future glory of Jerusalem, *the restoration of* the children, and the establishment of the Redeemer's kingdom; whilst these are sure to take place, according to the divine promise, we must ever bear in mind that the Lord has said, 'For all this will I be enquired of.' I beseech you, therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that my service which I have for Jerusalem may be accepted of him and be abundantly blessed.

"Brethren, let us not rest for Zion's sake, and for Jerusalem's sake let us not hold our peace, 'until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' 'Ye that make mention of the Lord, keep not silence, and give the Lord no rest, until he make Jerusalem a praise in the earth.' I would only add that I intend, God willing, to have the sacrament, for the first time in Hebrew, on that day, after morning Hebrew prayers, at seven o'clock, and a special English service at eleven o'clock. And assuring you that you will be remembered by us, on that day, especially at a throne of grace, praying that the abundant blessing of the God of Israel may rest upon you, upon the church, and the country at large, I remain ever your sincere and affectionate friend and servant, (signed) M. S. Angl. Hierosol.

"Jerusalem, October 31, 1842."

SHIPWRECK.—JUDGMENTS OF GOD:

A Sermon,

By the Rev. Holt Okes, D.D.,

Senior Provisional Chaplain of Wynberg and Rondebosch, Cape of Good Hope, South Africa.

Eccles. ix. 12.

"For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare: so are the sons of men snared in an evil time, when it falleth suddenly upon them."

"By the disobedience of one man sin entered into the world, and death by sin." Every man therefore is under the sentence of death. Nor does any man know at what instant he may be called hence. The assurance we have that we must die, and the uncertainty when our souls will be required of us, should lead us to reflect on our present state, and to consider whether we are prepared to die. The levity or the sinfulness of men, their love of worldly pleasure, or the anxiety with which they are engaged in their worldly interests, are too apt to absorb all considerations of a future state, and to render them perfectly regardless of that awful account which they must hereafter render before the "judgment seat" of Christ respecting all their actions here, whether they are good or evil. There is not a person present who does not allow the truth of such reflections as these: they are obvious to every one. Such observations may be regarded as common-place. They do not indeed convey any new truth; it is

what every one knows. It may be replied, Who is so ignorant as to require to be told that he must die? Who is there that has the slightest acquaintance with the holy scriptures, who has not heard of a future state, of the eternal happiness prepared for the righteous, and of the fire that is not quenched, which is prepared for the devil and his angels, into which they also will be cast who work wickedness, and are despisers of God and of his Christ? Alas! how many are there who have been brought up as Christians, who have been instructed in the scriptures from their infancy, who can repeat various por- of them, who have been taught to pray to their Father which is heaven, and to keep his commandments, and to believe in Christ, and to rely on his atoning sacrifice for acceptance with God, and to pray for the assistance of his Holy Spirit to instruct and comfort them; and who, with all these advantages, are as careless and indifferent respecting a future state as the most ignorant and uninstructed.

Brethren, the holy scriptures are in our hands: they are the same as they were when in the hands of the primitive Christians: they convey the same important doctrines that they did then, and are therefore no less calculated now than they were 1800 years ago to make every one wise unto salvation that reads them with an earnest desire to understand those important truths, and with prayer to God for his grace to assist them in their pursuit. But, alas, the holy scriptures are as much unknown to many protestants as if they were a sealed book, as if they were withdrawn from public perusal by a decree of the pope. The word of God, like the manna which fell from heaven to feed the Israelites in the wilderness, lies as it were in the public path, and is open to the perusal of every passenger. There is no scarcity of bibles, or of persons to explain them. There are also places adapted for the service of Christian congregations in every direction. Whence then, it may be enquired, whence arises that famine of hearing the word of the Lord which is so prevalent? Whence is it that so many are feeding on the husks of human philosophy and learning, when they may drink of the water of life, and eat of the bread which came down from heaven? To such an enquiry we must reply, that the word of God is as unpalatable to many who call themselves Christians as the manna was to many of the Israelites. "The people spake against God, and against Moses, saying—Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away: there is nothing at all beside this manna before our eyes. Who shall give us flesh to eat?" Alas! how many have an equal disrelish for the word of God; how many to whom the words of the prophet Jeremiah may be applied: "Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is to them a reproach, they have no delights in it." They prefer any book to the bible.

Under such circumstances how can we be surprised at the increase of infidelity and profligacy? How can we be surprised at seeing so many manifestations of the wrath of the Almighty?—if we hear of the conflagration of whole cities, of the destruction and massacre of great armies, of dreadful explosions by steam, of frequent shipwrecks, of earthquakes, of famines, of plagues? And have we not heard of these awful visitations for a long series of years? Who is there that does not perceive in them the just judgments of God against the infidelity, the impiety, the profligacy, and the wickedness which is so prevalent in every part of the world? The yellow fever, which destroyed so many thousands in the West Indies and in America; the cholera, which raged over India, Russia, England, and other countries of Europe; the snow and the frost, fulfilling the words of the Almighty, and which were the instruments of his destruction for an army of infidels, led by their infidel and once victorious chief; the convulsions in civilized and Christian countries, attended with cruelties and horrors which have scarcely been equalled, and never surpassed, even among the heathens, who were worshippers of idols, and had no knowledge of God—are so many indications of the wrath of the Almighty. Surely, in the rapid succession of these awful visitations, we may find some resemblance to that dreadful period foretold in the revelation of St. John, the beloved disciple of our Lord, in which the fifth angel poured out his vial upon the seat of the beast—"and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and of their sores, and repented not of their deeds."

We frequently hear that of late years there has been a great change in the world for the better, that there is a greater zeal for religion, that the clergy and ministers of every Christian denomination are more earnest in their exhortations, that the great and important doctrines of the gospel are more faithfully preached. The great doctrines of faith in the Lord Jesus, and redemption

by his atoning blood, together with the necessity of holiness of life as the fruit and proof of a sincere faith, under the effectual operation and influence of the Holy Spirit, are indeed more faithfully and zealously impressed now than they were some years past. A great change for the better has been made in these respects, and it appears to be extending in the world. But, alas, how much remains to be done; how much practical infidelity, and irreligion, and profligacy pervades every rank in society! Infidelity is not now confined mostly to the higher and more learned classes, as was formerly the case: its poisonous and baneful influence extends among the most illiterate and ignorant. A great and terrible change has taken place in this respect in the world. Some new denomination of infidelity is continually springing up. Prayer to God, and faith in Christ, and the influence of the Holy Spirit, and the holy scriptures, are scorned and turned into ridicule. Whatever is sacred, or honourable, or respected, is vilified and despised. We cannot therefore be surprised at the too general desecration of the sabbath-day. But shall we dare to suppose that God will not vindicate the breach of his own commandments, and the pollution of his sabbaths? Have we not reason to fear, if men will not repent and turn to God, that the earth will be visited with more grievous calamities than those to which allusion has been made? "O Lord (said the prophet Jeremiah), are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction. They have made their faces harder than a rock, they have refused to return." It is not long since you heard of the awful destruction of nearly one hundred persons on their return to Paris from Versailles, at which place a great multitude had assembled on the sabbath-day, notwithstanding the remonstrance of their bishop, to witness a display of fire-works. They were in the short space of a few minutes torn to pieces or consumed by fire, while their minds were yet engrossed with the splendour of the scene they had but just quitted. Death was far from their thoughts: the grave, and the worm, and the corruption which awaited their bodies; the judgment to come, and an eternity of happiness or misery which awaited their souls, were subjects but ill-suited to the worldly gaiety and vanity of which they had so lately formed a part. Shall we hesitate to say that the miserable and painful destruction of so many on the sabbath-day, which they had so wantonly violated, was not a judgment from God? Shall we refer this dreadful *calamity to some* accidental cause? Shall we refer it to fate or misfortune, to want of precaution, or to mismanagement? Such, doubtless, is the language of the generality of mankind: they cannot see the finger of God in any thing that occurs. But, brethren, "to God belong the issues of life and death," and "not a sparrow can fall to the ground without his leave." Shall any man dare to say that whatever may be the sinfulness of men, or whatever degree of contempt they may show to his word, or however regardless they may be of his will, that he does not or cannot "visit them for these things?" Are not the sword, and the pestilence, and the famine, and the noisome beast, his four sore judgments? Can he not pour out the vials of his wrath upon a guilty people? Shall we say that he cannot "punish every man according to the fruit of his doings?"

Brethren, "are not his judgments prepared for scorners?" "Man knoweth not his time." He knoweth not when he may be called hence, and be no more seen. "As the fishes are taken in an evil net, and as the birds that are caught in the snare, so are the (sinful) sons of men snared in an evil time, when it falleth suddenly upon them." All men are sinners: all therefore may expect to meet with some dreadful visitation, except they repent. There are, indeed, gradations in sin —all are not equally corrupt; but what man is there who is not conscious that he is unworthy of the least of all the mercies and blessings which he receives at the hand of God; and that it is only through the long-suffering and mercy of God, "who waiteth to be gracious," that he does not suffer the wrath which is due for his sinfulness, his disobedience, and his ingratitude? No man amongst us can plead ignorance of his duty to God and his neighbour. There are indeed too many, even in Christian countries, who have been brought up in sin and crime, and whose minds from their earliest infancy have been exposed to the corruption of bad examples. But, to the great body of people in every Christian country, it may be said of every commandment of God, "This commandment which I command thee is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee; in thy mouth, and in thy heart, that thou mayst do it." To every one who hears the gospel it may be said, "See, I have set before thee this day life and good, and death and evil; in that I command thee to love the

Lord thy God, to walk in his ways, and to keep his commandments and his statutes, that thou mayst live, and the Lord thy God shall bless thee." It is indeed an awful thing to reflect that there is no condition of life, however elevated, or however low, however enlightened by instruction, or destitute of it, which is not exposed to the pollutions of sin. It may indeed be often said of a whole country, that "from the crown of the head to the sole of the foot, there is no soundness in it." Nothing indeed but that change in our nature, that new birth which the Spirit of God can alone produce, is a security against the temptations of the world, the flesh, and the devil. No worldly wisdom, no extensive acquaintance with ancient literature, no depth of knowledge in the arts and sciences can effect, this change; this only is the work of God: every system of public education must therefore be lamentably defective, in which the mind is not led to the knowledge of the truth as it is in Jesus.

Brethren, for which world are we living? For this world, or for the next? Of how few can it be said, that their thoughts and their hopes and their hearts are set upon the next! But the sinner, the impenitent sinner, may be cut off in the midst of his sins. He may have said in his heart, I know that I am a sinner, and that I have grossly sinned against God, but there is time enough before me: I have many years left: I will become serious and repent, and obey the gospel of Christ, when I am older. But perhaps the sentence has already gone forth, "This night shall thy soul be required of thee."

Brethren, we have lately heard of numerous shipwrecks on our coasts. But there are two to which I would direct your attention, those of the "Sabina," a Spanish vessel; and of the "Waterloo," a male convict ship. Twenty souls were lost in the former, and one hundred and eighty-nine in the latter; and of these one hundred and forty-three were under sentence of transportation. The inmates of the "Sabina" were all respectable in their several stations of life, and engaged in their lawful callings. The far greater proportion of the inmates of the "Waterloo" were the victims of sin and vice. Yet the solemn denunciation of the Almighty had gone forth against a considerable number of persons in each vessel, on the respective days in which they were lost, "This night shall thy soul be required of thee."

Doubtless, brethren, if the solemn warning, that they should be prepared to die, is requisite for those who have been guilty of no disgraceful offence against the law of their country and were pursuing their lawful callings, how much more was it necessary for those who were disgraced by those crimes of which they had been convicted!

Brethren, who can look upon the spot in which so many sinful men were lately overwhelmed in the waves so unexpectedly, and in so short a period as a few hours, and not ask within himself, what is become of their immortal souls? Their oaths and their imprecations, and their foul language, are silenced for ever—they are cut off in their sins. But were they, in the midst of the roaring of the wind, and the buffeting of the waves, and the shattered fragments of the vessel, only thinking of their personal safety as far as regarded their bodies? or were they chiefly thinking each of his eternal salvation, and crying out in agony, "Lord, save me, or I perish:" "Lord, have mercy upon me:" "Christ, have mercy upon me, and forgive me all my sins:" "O, save my immortal soul? "O, who would not (if any were so situated) rejoice that he had lived as became his Christian profession; that his conversation had been such as becometh the gospel of Christ; that, renouncing all hopes of salvation through any works of his own, his only hope and trust was in the merits of Christ, who had died, the just for the unjust, through whom he trusted to be presented holy and unblameable, and unreprovable in the sight of God, and to be an inheritor of everlasting happiness? Such, among the sailors and soldiers with their wives who perished, let us hope, were the three fathers, with their wives and children, and the mother with her five children, who were ingulfed together in the same watery grave. Let us hope that while they called unto God "out of the deep," they were comforted with the blessed hope of a joyful resurrection; and that, when the sea shall give up her dead, they will be united together in that eternal inheritance which God hath prepared for them that love him.

But, brethren, it is impossible to represent to ourselves the internal workings in the guilty minds of the wretched and sinful convicts—their terror, their despair, their bitter reflections, their self-reproaches—while they saw, as it were, written on every surf, and heard on every gust of the storm, a declaration not unlike that conveyed by the hand on the wall to Belshazzar, "MENE, MENE, TEKEL, UPHARSIN," which announced to each of them that he had been "weighed in the balance and had been found wanting," and that his life was departing from him. Their shrieks, and their tears, and their regret availed them nothing.

Brethren, it was on the sabbath-day. Were there no sabbath-breakers in the

"Waterloo" among the poor and miserable convicts?—none who had habitually absented themselves on the sabbath-day from the courts of the Lord's house, and had devoted to the pursuits of sinful pleasure that day which the Lord himself had given them as a holy rest from the cares and interests of this world, to serve him, and praise him, and to pray for his blessing? How many must have then wished, while they heard the distant tolling of the bell for the worship of God, that they had never turned a deaf ear to the solemn call! O, how fervently might some pray that God, of his infinite goodness and mercy, would save them in this their hour of peril—that he would forgive them for his dear Son's sake; they would never again turn their back on the Lord's house, they would keep holy the sabbath-day, they would love the Lord Jesus, they would worship at his holy table, they would eat of his body and drink of his blood, and thank him for all his mercies. Alas, they then felt the truth of those scriptures which they had so long disregarded: "Those who hate the good and love the evil, shall cry unto the Lord; but he will not hear them, he will hide his face from them."

Brethren, was not the vessel a receptacle, as it were, of every unclean thing, of every pollution and excess, of all impurity, dishonesty, and wickedness? But will these judgments of God (for in this light every serious person will regard them) have any permanent effect either on those who witnessed the appalling scene, or on those who hear of it; or, alas, even on all those who by the kind providence of God were delivered from impending death? Alas, we have reason to fear that the tide of wickedness will still continue to flow, that the sabbath-day will continue to be polluted, and darkness cover the earth, and gross darkness the people.

Brethren, let us pray that these dispensations of Providence may be a warning to all of us; let us not be high-minded and justify ourselves in the sight of God, by comparing ourselves with others; let the warning voice of our Saviour teach us to be humble, and to fear always, and not to suppose that those who are thus cut off are sinners above all men. "I tell you nay (said our Saviour), but except ye repent ye shall all likewise perish."

CHRISTIAN DUTIES, WITH ILLUSTRATIVE ANECDOTES*.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. i. 5—7.

In speaking of faith, the apostle does not exhort his disciples to acquire it, but rather takes it for granted that they possess it, and supposes it as the foundation already laid, upon which his exhortation is built—"Add to your faith, virtue." The persons whom St. Peter speaks of were believers; they had faith, they had persevered in it; some of them had the honour of suffering for it, and of undergoing ill usage both from Jews and Gentiles. He considers them as already persuaded of the truth of Christianity, and seriously engaged in that holy calling; but he judged it expedient to exhort them to a careful observance of all Christian duties; for, as a perfect faith comprehends them all, so a faith begun and carried on requires them all, and is a sufficient motive and inducement to the practice of them.

When the apostle says, "Add to your faith, virtue," he means courage in professing the faith, and in sincerely practising the things which this faith requires; and we shall find that sins are usually attended with a defect of this quality. Injustice is a weakness which induces us to wrong others because we cannot resist some vile passion: intemperance is a weakness by which reason submits to sensual appetite: covetousness is a weakness which prefers sordid lucre to spiritual gain: pride is a weakness which disposes us to think too well of ourselves, and too meanly of those who are our equals in every valuable acquisition. Hence the necessity of "adding to your faith, virtue," that is, steadiness and resolution in well-doing.

"And to virtue, knowledge." A knowledge of religion is necessary, and without it neither can faith nor virtue be complete; and the more accurate that knowledge is, the more secure is the possessor of it from being misled either in matters of opinion or in matters of conduct, in his notions or in his actions. Ignorance sometimes is stubborn, and sometimes unstable. When it is presumptuous and self-willed it refuses instruction; and, when it is diffident and submissive, it surrenders itself too implicitly to human authority. But an understanding, duly cultivated and constantly exercised in the things pertaining to religion, enables a man to act steadily and consistently, to prove all things, and to hold fast that which is good.

"And to knowledge, temperance; and to temperance, patience."

As he who is not master of himself is not likely to be a good servant to God, and a friend to man, St. Peter sets before us, in the first place, the duties relating to ourselves, namely, temperance and patience. By intemperance men dishonour and debase themselves; by impatience they trouble and torment themselves. Temperance and patience should be inseparable; for good and evil are so

* From "Elucidations of interesting passages of Scripture." 2nd series. An excellent work, and well adapted for the reading of the young. It is compiled by the authors (or rather authoresses) of the "Odd Volume," "Mornings with Mamma," "The Cabinet for Youth," and a variety of other publications, uniting, in an eminent degree, amusement and sound instruction, from some of which we have quoted in previous volumes of the magazine.—Ed.

blended in this present state, that we are perpetually obliged to exercise both. Prosperity and adversity are the two usual trials to which we are exposed. The ancients saw and knew this, and one of their wise men has said, that morality consists chiefly in two things, in bearing and in forbearing, that is, in patience and in temperance.

We have a beautiful instance of patience and resignation in the trials of Job. "And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job ii. 4—10). And again, when accounts came pouring in upon him of the death of his sons and his daughters, and of his oxen and sheep and asses and camels being carried off or destroyed, it is said: "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (i. 20, 21.)

The famous Dr. Boerhaave was once asked by a friend who admired his patience under provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion. He answered, with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

"And to patience, godliness."

Godliness or piety is the principle which is to animate every virtue. This is the character which distinguisheth the Christian from the Pagan moralist. We may find amongst the Pagans examples of justice, equity, sobriety, patience, liberality: but piety is peculiarly the effect of revealed religion. If there were no God, or no providence, still without virtue civil society could not well subsist; but if there be a God, it is a shame not to direct our actions to his honour and glory. Since therefore virtue or moral goodness is a quality which the world, bad as it is, expects from us, we must choose whether we will be good for the sake of pleasing our heavenly Father, or for the sake of pleasing a world to which perhaps we have no great obligations.

That excellent man, the late king George the third, gave many proofs of his sincere piety. At his coronation, when the king approached the communion table in order to receive the sacrament, he inquired of the archbishop whether he should not lay aside his crown. The archbishop asked the bishop of Rochester, but neither of them knew or could say what had been the usual form. The king determined within himself that humility best became such a solemn act of devotion, and took off his crown, and laid it down during the administration. A similar act of piety is related of Canute the great, who took the opportunity of a solemn occasion to acknowledge his sincere submission to Almighty God, his Lord and Sovereign: he deposited the golden crown which he had been accustomed to wear, in the church at Winchester, and never afterwards placed it on his own head. One of the first acts performed by the young monarch, George the third, after his succession to the throne, was to issue an order prohibiting any of the clergy who should be called to preach before him, from paying him any compliment in their discourses. His majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, prebendary of Westminster, thought proper to deliver in the chapel royal; and for which, instead of thanks, he received from his royal auditor a pointed reprimand, his majesty observing, "that he came to chapel to hear the praises of God, and not his own."

* * * * *

The celebrated Linnæus always testified in his conversation, writings, and actions, the greatest sense of God's omniscience; yea, he was so strongly impressed with the idea, that he wrote over the door of his library, "*Innocui vivite, numen adest*"—"Live innocent, God is present."

"And to godliness, brotherly kindness."

Every virtue is connected with every other; and all virtue with piety. For, without the love of God to excite us, and the fear of God to restrain us, and the word of God to direct us, and the grace of God to strengthen us, we shall neither behave to our fellow-creatures nor govern ourselves in a proper manner. There is, in truth, a mutual connexion and dependence amongst the several graces and duties of a Christian: where there is one grace in sincerity there is a constant care to secure all the rest; and, where a Christian for conscience sake performs one duty, he will be anxious to perform the rest. The duties of both tables will be religiously observed by him, both as an argument of his sincerity and as an ornament to his holy profession.

In the year 1734 the smallpox was introduced to Greenland by a boy from Copenhagen, who, dying with the disease, communicated the infection. It soon became a pestilence among the people, equally unskilled in its nature and the manner of treating it. Of two hundred families, who lived in a circle of ten or twelve miles around the Danish settlement, scarcely thirty escaped, nor was the settlement free from its fatal influence.

In this calamitous situation many Greenlanders, when the fever began to attack them, sought safety among the Danes, and particularly flocked to Hans Egede, in whom their confidence was perfect. He received as many as his house could accommodate; nor was this all. His wife and himself attended, cheered, and consoled them during their sufferings. Such was the mortality, he was often obliged to remove the dead bodies in the middle of the night, lest the survivors should perish from the stench; still he continued to receive such as implored his help, and by this kind of conciliating conduct gained more proselytes than the Spanish fanatics in America ever obtained by their severity and cruelty. Among those who, as it were, died in his arms, was an

old Greenlander, who had been always stedfastly averse to the exhortations of Egede, but, corrected by all he saw of the unaffected goodness of this charitable man, he was moved, and felt a veneration for the religion which could so nobly inspire and support its votaries. "Thou," said he, addressing Egede, in his last moments, "although a stranger, hast done more for us than we could ever have expected from each other. Thou hast nursed us, and buried our dead that they might not be the prey of ravenous birds and beasts. Thou hast taught us how to become happy, that we may gladly die in the expectation of a better life hereafter." Having uttered this eulogium, he expired.

In the autumn of 1775 an English vessel, laden with barley, bound to Scotland, and navigated by Thomas Brown, master, and five seamen, stranded between Hornbek and Villingebek, fishing-villages in the neighbourhood of Cronborg. The darkness of the night was no less fatal to them than the violence of the storm, which raged with increasing fury. The day at length dawned, when the unfortunate crew found themselves within gun-shot of shore. Their piteous lamentations were heard by the inhabitants, who immediately launched their boats; but every effort to make the vessel was vain: they repeated their attempts, but still with equal ill success. All this time the wretched mariners clung to the wreck, till, exhausted by cold, hunger, and fatigue, they gradually lost their spirits and their strength, and fell down dead by the side of each other; the master and mate alone survived. The latter being much dismayed at the sight of the dead bodies of his companions, desperately collected all his fortitude, and formed the perilous resolution of attempting to swim ashore. It was now evening. He embraced the master, bade him farewell, and plunged into the sea, but he had not advanced many yards before a floating piece of timber struck him on the head, and he sank to rise no more. The peasants on the beach, aroused by this terrible succession of lamentable events, at last determined to save the only survivor at all hazards.

Now Anders Jensen, Peter Jensen, and Svend Bagge, cottagers, with Jens Larsen and Svend Pedersen, their servants, all of Hornbek, volunteered this desperate service. They contended magnanimously with winds and waves, and ultimately reached the wreck, from which they joyfully rescued the half-dead master, whom they conveyed in safety ashore, to the satisfaction of all present. In this exhausted state he was carried to a house, where every assistance its slender means could afford, were readily supplied. Shortly afterwards he was received in the queen's mill, where proper remedies being administered, health and strength were again restored to him. On his recovery, perceiving these good people who had so disinterestedly risked their lives to save his, he gratefully offered them all the money he had about him, but they nobly refused his present, as they felt they had merely performed their duty in rescuing an unfortunate man from the grasp of death. A native of Denmark, however, then absent from his home, hearing of this event, rejoiced at the philanthropy of his countrymen, and resolved to bestow on them a reward suitable to their merits. He accordingly settled twenty-five dollars per annum on each of the five persons afore-mentioned. At the decease of any one of them, his share devolved to the survivors, and the last of them was to enjoy the whole one hundred and twenty-five dollars per annum for life.

"And to brotherly-kindness, charity."

In 1 Tim. vi. 17—19, it is written, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And in Prov. xix. 17, we read, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The fire at Ratcliffe, in July, 1794, was more destructive, and consumed more houses, than any conflagration since the memorable fire in London in 1666. Out of one thousand two hundred houses where the fire raged, not more than five hundred and seventy were preserved. The distress of the miserable inhabitants was beyond description, not less than one thousand four hundred persons being thrown on the public benevolence; nor was it slow in their support. Government immediately sent one hundred and fifty tents for the wretched sufferers. The city subscribed 1000*l.* for their relief, and Lloyd's 700*l.* The East India Company also gave 210*l.* But more remarkable traits of that universal charity which is almost peculiar to this country, were exhibited on the Sunday immediately after the fire. On that day the collection from the visitants who crowded to see the encampment, amounted to upwards of eight hundred pounds; of which four hundred and twenty-six pounds was in copper, including thirty-eight pounds fourteen shillings in farthings—each a poor man's mite*.

How beautifully does the latter part of this statement remind us of what our Saviour says in St. Luke xxi. 1—4: "And he looked up, and saw the rich men casting their gifts into the treasury. And he also saw a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

The emperor of Germany, Joseph II., had once a petition presented to him in behalf of a poor superannuated officer, who lived, with a family of ten children, in an indigent condition, at some distance from Vienna. The emperor inquired of several old officers whether they knew this man, and received from all of them an excellent character of him. His majesty gave no answer to the petition, but went, without any attendants, to the house of the poor officer, whom he found at dinner, with eleven children, upon some vegetables of his own planting. "I heard you had ten children," said the emperor, "but here I see eleven." "This," replied the officer, pointing to the eleventh, "is a poor orphan I found at my door: and though I

* An interesting idea, but obviously unfounded: one cannot imagine 37,152 persons each in one single day contributing at one place *one* farthing.—Ed.

l I could to engage some persons than myself to provide for him, all rs have proved in vain. I have ed my small portion with him, and ıp as my own child." The emperor oble and generous humanity of this to whom he discovered himself, and e that all these children may be my ıd that you will continue to give s of virtue and honour. I grant you ɜr annum for each of them, and 200 nal to your pension. Go to-morrow ɾer, where you will receive the first ment, with a commission of licuten- r eldest son. Continue to be your eful tutor, and I will henceforth be

The old man, with all his family, ? at the feet of his sovereign, which ith tears of gratitude. The emperor nself, and after giving some small ɜ children, retired. When he joined ɜ said to count Colloredo, "I thank lay's favour. He hath guided me to tuous man in obscurity."

The Cabinet.

SUFFERING OF JESUS A PATTERN N MINISTERS.—He wept to think of ıose whom love could not soften and awaken; who were so dead to all sense ion, that they hardened their hearts l of mercy, and frustrated the gracious l towards themselves; who were living ıough light had come into the world; gainst conviction, though asking for a en; content to die without hope, even ved, without God in the world. He nd he wept. And, my brethren, if the in him be in us, this will be the feeling shall contemplate the world, and meet which will be raised against our ministry. n anger, though there will be much to ment: it will not be in indignation, will be much to justify such emotion. lerer feeling will supersede these, and art of the minister of Jesus Christ; inners who are seen destroying them- ssion for those whom Satan has taken will; sorrow to see the work of God nd the offers of his mercy thus slighted. the feelings of him who goes forth on ıe evangelist with the mind that was in ese feelings, when rendered habitual, r every other feeling that might be neglect and ingratitude he may ex- vill give the character to his ministra- se ministrations there will be much of st sin, and much of tenderness for the mpromising vigour in maintaining the arying kindness in the mode of assert- vill be regarded as the objects of pity anger, and of a pity as much deeper pity, as the danger of the soul exceeds y; and the sincerity of remonstrance not so much by the vehemence with which it is urged, as by the sorrow which its disappointment is seen to produce.—*Rev. Chancellor Raikes.*

RECONCILIATION WITH POPERY.—There can be no sound agreement betwixt popery and the profession of the gospel, no more than betwixt light and darkness, falsehood and truth, God and Belial; and therefore no reconciliation can be devised betwixt them.—*Archbishop Usher.*

Poetry.

SONNET.

BY THE REV. JOHN BYRON, M.A.,

Vicar of Killingholme, Lincolnshire.

(For the Church of England Magazine.)

I SAW a lark from earth's cold bosom spring
With trembling haste, to greet the sun's first ray.
Long had she watch'd; and now she strove midway
To meet the beams she loved, on dewy wing,
And bathe herself in golden light, and fling
The dull dark world behind her. 'Twas a day
Of April's loveliest—death and decay
Seem'd gone; and that sweet morn new life did bring.
And thus, methought, shall we too one day rise—
The grave's long vigil ended—to embrace
Him who we look for with far-straining eyes;
To live in him, to see him face to face,
And, though unworthy, win the blood-bought prize,
And sin's deep scars and stains at length erase.

THE RAISING OF LAZARUS.

BY MRS. ABDY.

(For the Church of England Magazine.)

SAVIOUR of peace, of mercy, and affection!
Great was thy might to succour and to save,
When Bethany's sad sisters in dejection
Led thee to weep upon their brother's grave.
Thy word was spoken—they beheld in wonder
That blessed word reverse the spoiler's doom;
Thy presence broke the bands of death asunder;
Thy voice revived the tenant of the tomb.

Lord, though to serve thee humbly we endeavour,
We may not hope such bounties to attain;
We lay our loved ones in the grave for ever,
Nor shall they rise to mortal life again;
Yet may we each recal, in heavy sadness,
Some friends for whom our secret tears are shed.
O Lord, convert our sorrow into gladness;
Raise, we implore, the spiritually dead.

The boon of life they seemingly inherit,
And in the crowd they bear an active part
But frozen is the dull and joyless spirit,
Grace has not touched the cold and languid heart.

They deem thy holy word a law of rigour;
Thy name from them no adoration wins;
They move in outward healthfulness and vigour,
Yet are they dead in trespasses and sins.

Lord, to our fond and tender prayers restore them;
Teach them to feel thy greatness and thy worth,
Spread thy divine and holy influence o'er them.
As when thou saidest, "Lazarus, come forth."
He came, in gratitude the boon confessing,
That called him back to scenes of earthly strife.
O, grant to those we love a dearer blessing—
Call them from death unto eternal life.

St. John's Rectory, Southwark.

Miscellaneous.

THE CHURCH OF IRELAND.—It is to be observed that the church of Ireland, though originally pure, was at length compelled, both by force and fraud, to conform to that of England, and, consequently, to adopt the doctrine and discipline of the church of Rome: and that, for nearly four hundred years, she was suffered to groan in bondage, before it pleased God to make use of the same power which had bound her to the foot of the papal throne, to effect her emancipation from the trammels of a degrading superstition. Now, when this important change was introduced into this country [viz., Ireland], all the Irish bishops conformed, except two, namely, Walsh of Meath, and Leverous of Kildare. The former, being an obsequious slave of Rome, used every effort to foment the popular discontents; for which he was arrested and imprisoned, but was afterwards allowed to retire to Alcala, in Spain; and the latter, giving no offence except his nonconformity, was permitted to support himself by keeping a school in the city of Limerick. With these two ecclesiastics, therefore, any link which might connect the present Romish church in Ireland with the former Irish establishment was annihilated; and, for many years after, no bishop of that communion was permitted to make his appearance in Ireland; and, when ecclesiastics of that order did enter our island, they were of foreign ordination, and had no descent from the first Irish bishops, nor any possible connecting medium, only that they taught [the same errors which were embraced by the Irish clergy for some time previous to the reformation. The real state of the question, then, is this—Did the [established church of Ireland forfeit all her right to ecclesiastical property by reforming her doctrine and discipline according to the word of God and her own original principles? And ought that property to be transferred to any foreign sect that should nestle in the country, at a subsequent period, and teach the same errors which she had rejected? It is to be observed that, at this day, there is not one Romish [ecclesiastic in Ireland, of any grade, who has derived his orders from the ancient established Church of Ireland, but that the succession is whole and entire, without any degree of obscurity or doubt, in the present body of protestant clergy. There was therefore no transfer of churches or church property in Ireland from one church to another, as is vulgarly supposed; these always belonged to the regularly legalized establishment of the country, and it would be the height of arrogance and presumption for the emissaries of a foreign bishop to claim them under any pretext whatever.—*From the Apostolic Church, by the rev. D. Falloon.*

THE THORN.—According to the rabbins, there are twenty-two different Hebrew words signifying thorns or prickles in the bible. Celsius has given dissertations upon sixteen; only one of which, *Kotz*, appears to have the meaning of any thorny plant in general, whether large or small, woody or herbaceous. 1. The Paliurus Napeca, in Hebrew *Shamir*, is believed by most modern authors to be the real thorn, of which the painful crown of our Lord was platted; it is singularly elegant, whether in flower or in fruit; and I cannot do better than copy Hasselquist's account of it:—"Nabca Paliurus Athenai of Alpinus. Nabca of the Arabians. In all probability, this is the tree which afforded the crown of thorns put upon the head of Christ. It grows very common in the east. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches; and what, in my opinion, seems to be the greater proof is, that the leaves very much resemble those of ivy, as they are of a deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were crowned, that there might be a calumny even in the punishment." 2. Next, after the pretensions of the paliurus to the honour of forming the crown of thorns, stand those of the buckthorn, or Rhamnus Spina Christi. The monks of Jerusalem show, or lately did show, an aged buckthorn-shrub near the holy city, from which they say the crown was originally cut in such a manner, that, wearing it, the thorns showed themselves so as to present something like the appearance of the radiate crown with which the kings of the east used to adorn themselves. 3. A third sharp thorn, native to Palestine, is sometimes considered as the material of the crown of thorns. This is the Lycium horridum, or box-thorn, whose prickles are of the most stinging sharpness, though the plant itself has a graceful appearance....When Hasselquist travelled, he found the uncultivated ground in Egypt and Palestine every where encumbered with the beautiful but troublesome rest-harrow, or Ononis spinosa; and, from this and some other circumstances, he was inclined to think it the thorn of the original curse. "Thorns also and thistles shall it [the earth] bring forth unto thee." Most late writers have adopted this notion of the Swedish traveller. Where the rest-harrow appears, the spade, plough, and harrow have done their work; and it is not without excessive toil that the ground is reclaimed. Our vernacular name is sufficiently expressive. With us it adorns heaths and hedges, and grows in tufts on the headland of the corn-field.—*Callcott's Scriptural Herbal.*

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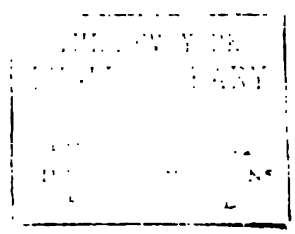

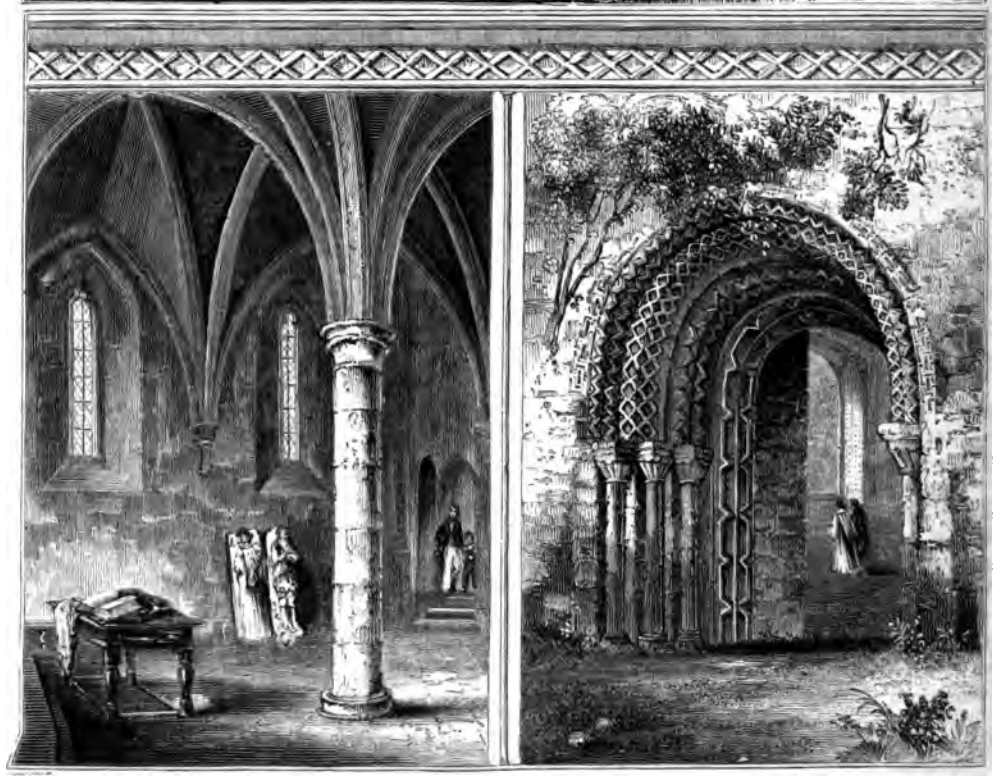

LANDAFF CATHEDRAL.

2. CHAPTER HOUSE

3. ENTRANCE

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 399.—MARCH 31, 1843.—PRICE 1½*d.*

LLANDAFF CATHEDRAL.

THOUGH the precise period when this church was founded is unknown, yet it contains unloubted evidences of high antiquity: such are its simple structure and diminutive size, as well as the form of it, which is not that of a cross. Dubricius, a native of west Wales, was ordained and consecrated bishop of Llandaff by Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; both his ordination and name proving that Christianity must have been known on the banks of the Taff. This bishop was succeeded by Teilo, who founded the cathedral under the direction of Dyvrig; and was one of the most distinguished saints of the British church, in the latter part of the fifth and beginning of the sixth century. In 1107 Urban, archdeacon of Llandaff, was raised to the see, and consecrated by archbishop Anselm. He found the bishopric, with its revenues, in a deplorable condition. The church having suffered much from the incursion of the Normans, he raised a considerable sum of money, pulled down the old ruins, and commenced, in 1120, a new structure.

The cathedral of Llandaff is generally allowed to be the most ruinous in south Britain. It suffered considerably during the rebellion in the reign of Henry the fourth. A violent storm, notwithstanding its low situation, in 1703, also damaged the west end and other parts of the ruins. "It stands," observes Malkin, "as seems to have been the fashion in this part of the country (and in all the west of England) for buildings of great account, in a bottom, surrounded by rising grounds that overlook its highest battlements. It serves, therefore, neither as a beacon nor ornament to the neighbourhood; but its situation, when you come to it, is awful and monastic, interspersed, as it is, with religious remains, and partially overhung with wood, or clothed with ivy." It has, indeed, all the local advantages which seem to have attracted the attention of the first Christians in their selection of pious residences. Nevertheless, the same writer concurs in the popular notion, that "the dedication of St. Fagan's church to Christian worship, is much more ancient than that of Llandaff, according to the account both of the English and Welsh writers, none of whom place the arrival of this missionary later than the second century." Were there authentic evidence of this fact, according to the custom of the first missionaries, it would contribute to establish belief in the great antiquity of Llandaff, as its contiguity to St. Fagan's must have contributed to their mutual security.

The site of the palace of Llandaff now belongs to what is commonly called the court, a mansion adjoining; and is formed into a garden. There is nothing in Llandaff which will at all answer to the expectations of those whose ideas are formed upon the model of English episcopal stations; though its situation is beautiful*.

Examining the cathedral on its *exterior*, the west front we remark still beautiful in its ruins: in the place of the tower, on the south side, a mass of ivy is seen, which spreads itself over, and conceals under its dark foliage, nearly one half of the west end of the nave, which is divided into three stories. The lowest contains the door of entrance, which, being round-headed and composed of Norman mouldings and shafts, is probably the work of bishop Urban, together with the wall on each side of it. The next story is very elegant, containing three lancet-headed windows, of one light each, the centre one higher than the others; and between

* See Winkle's Cathedrals.

them a small lancet-headed panel, with slender shafts. The third story contains one lancet-headed window, of one light, not so lofty as those beneath, and on each side of it are four trefoil-headed panels, which gradually increase in height towards the window, following the inclination of the gable: above this window, in the gable point, is a small trefoil-headed arch, and on the point itself is set a plain cross. There is no parapet; but in its place a plain coping. Jasper's tower, on the north side, said to be the work of a duke of Bedford, is nearly perfect: at the south-west angle is a turret containing a staircase; the lowest story contains an early English window, now walled up, which lighted the west end of the north aisle. This story of the tower could not have been built by the duke; he probably added the two next to this, and so gained the credit of having built the whole. The windows of the second and third stories agree very well with the date when it is recorded that the tower was built by that nobleman. The rich open parapet and crocketed pinnacles, however, with which he crowned it, have disappeared, and a mean and modern battlement substituted in their place. The unsightly buttresses of many stages, at the outer angles of the tower, have been added in modern times to strengthen it. On the south side all is in ruins, to the fifth compartment of the nave and its aisle; from thence to the chapter house, the aisle is entire: the windows are of three lights, with ordinary decorated tracery, and flowing, or ogee arches; the embattled parapet above them is a modern addition. Though the south porch is gone, the door way which it covered is still perfect, and is a most beautiful example of the richest Norman work. It is deeply recessed, and composed of four concentric semicircles, adorned with zigzag, net, and other mouldings, which rest on cylindrical shafts engaged. This also may be a part of the original work of bishop Urban. The present nave and choir is a modern edifice, and one more incongruous with the buildings and ruins around it could not have been erected: it has a pediment at each end, with a sort of Doric cornice. That to the west is adorned with urns; the windows on each side are round-headed, with fan lights. The east end of the aisles have each of them a good pointed window of perpendicular tracery. The south side of the Lady chapel has three good windows, of early decorated character, of two lights each, with buttresses of several stages between them, reaching to the bottom of the parapet, which is modern and embattled. The east end of the chapel is flanked with double buttresses of the same description, and has an embattled modern gable. It had a large east window, pointed, which being decayed, was walled up, and a round-headed window, similar to those in the new nave and choir, constructed in the walling. Poverty and bad taste have conspired together to spoil even the ruins of this once elegant and imposing edifice. The north side of the Lady chapel, new choir, and nave, as well as the ruined portion of the old nave, are very similar to the corresponding portions on the south side. The Norman door on this side is exactly opposite to the south door, but not so richly ornamented. The new west front of the church intersects the old nave, through the four columns on each side of it, from the west end.

On going *within* the church we find two compartments of the old nave yet remaining; the pillars, however, are more slender and clustered, and the arch mouldings more delicate, than those of the ruined portion of the nave. The aisles, both of the nave and choir, are still in their original state. Between the second pillars from the new west front the choir screen is constructed; this as well as the whole interior of the choir is all of modern Anglo-Italian work, perhaps a little more dignified than the exterior already described. The seats for the bishop and chapter and other members of the cathedral establishment are arranged in the usual manner on each side of the entrance, and along the north and south sides of the choir; and the altar stands within a portico, supported by two rows of columns, four in each row. It is now near a hundred years since so much of the cathedral was abandoned to desolation, and what remains metamorphosed into a would-be Grecian temple. In these days, when the beauty and sublimity of the pointed style are so well understood and so justly appreciated, and its appropriateness to places of Christian worship so universally acknowledged, the rebuilding in such a style of architecture this portion of the cathedral is quite astonishing. If funds could not be raised to keep the whole cathedral in repair, if some portion of it must be left to moulder away, that which was still preserved for the performance of divine service might have been repaired and restored to its original appearance for less money than was expended upon raising this modern town-hall (for such is its appearance) upon the walls and amid ruins of an edifice in the pointed style, and a beautiful example of the best ages of that style. This would have been the practice in these days; but those were perhaps the worst days for architecture that this country ever witnessed, since it could boast of any architecture at all.

The Lady chapel still retains most of its original features; it is light and well proportioned, the groining simple and good, and

the only thing to be regretted is the modern and round-headed window before described, which greatly injures the effect.

The chapter-house is a square room, entered from the south aisle of the choir, against which it is built: the other three sides have each of them two windows of one light each, and trefoil-headed: the groining is very good, and springs from a cylindrical column in the centre. The singularly beautiful door of the chapter-house is exhibited in the engraving which accompanies this notice.

There is no crypt, no cloister, no monuments, ancient or modern, of sufficient merit or interest to be particularly described: the most ancient ones are those of bishops, much mutilated, removed from their original positions; and it is uncertain to whom they belong.

The dimensions of this cathedral are as follows:—Extreme length from east to west, including Lady chapel and ruined portion of the nave, 270 feet; breadth of nave and aisles the same as the choir and its aisles, 30 feet; about 70 feet of the nave is in ruins; Lady chapel 58 feet long, 25 broad, and 36 high. The cathedral is dedicated to Sts. Peter, Paul, Dubritius, Teilcian, and Odoceus. The members of the cathedral are a bishop, who is also dean, an archdeacon, treasurer, chancellor, and precentor, who, with nine prebendaries, making in all fourteen, constitute the chapter; there are also two vicars choral, a schoolmaster, verger, and bellringer. There were also four singing-men, four choristers, and an organist; but the endowment of the choir has been given up for many years to form a fund for the repair of the fabric, which has not sufficed however to save it from ruin. The new establishment will consist of a bishop, dean, and four canons. The old diocese comprised the two counties of Glamorgan and Monmouth, except a few parishes in each, which by the late act are now added to it.

I cannot quit the cathedral of Llandaff without recording the names of a few of its distinguished diocesans, among which that of Richard Watson stands conspicuous. His "Apology for Christianity" in letters to Thomas Paine the infidel is masterly and unanswerable. That learned and able theologian, Dr. Van Mildert also filled this see, being succeeded in it by the present bishop of Winchester. The prelate who now fills the see is Edward Copleston, D.D., formerly provost of Oriel College, Oxford; the University having conferred upon him the rare distinction of the degree of doctor in divinity by diploma, for his able support of the studies of Oxford at a critical moment, when they had been violently assailed. Bishop Copleston is also Dean of St. Paul's, and divides his time between his see and the duties of the metropolitan cathedral.

A LECTURE ON THE SEVENTEENTH ARTICLE OF THE CHURCH OF ENGLAND.

By the Rev. W. Napper,

Rector of Tamlaght O'Crilly, Londonderryshire.

No. II.

Besides general description, the holy scripture contains striking examples of "vessels made to honour," and "chosen in Christ out of mankind." Such a one was Nathaniel, who, although he was under strong prejudices, had the testimony of the Lord himself, that he was "an Israelite indeed," in whom was no guile. Accordingly, when the blessed Jesus said—"Before that Philip called thee, when thou wast under the fig-tree, I saw thee," he immediately confessed his faith in the clearest and most decided manner: "Thou art the Son of God, thou art the King of Israel." Nicodemus affords another interesting and instructive example, although he was drawn in a very different process from Nathaniel: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Simeon and Anna, and Joseph of Arimathea, and several others, might be enumerated in the same class, before the crucifixion of our Lord. The history of the Acts records the case of the treasurer of the queen of Æthiopia, who was reading the prophet Isaiah. And the Spirit sent an evangelist to him, "and he believed, and was baptized, and went on his way rejoicing." Cornelius the centurion also had this precious testimony, that "his prayers and his alms went up for a memorial before God;" and he was directed to send for Peter, "who should tell him words whereby he and all his house should be saved." And what said Peter upon hearing the account which Cornelius gave him of the occasion of his sending for him? "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." And he preached the gospel to him and his assembled company, the glorious result of which you know. Neither is the case of Paul an exception to the elect of God being "vessels of mercy afore-prepared unto glory," although he was a persecutor; for he "thought he ought to do many things contrary to the name of Jesus of Nazareth;" and he tells us that he "obtained mercy, because he did it ignorantly in unbelief" (1 Tim. i. 13). In the same context he renders thanks to Christ Jesus our Lord, "who (says he) hath enabled me, for that he counted me faithful, putting me into the ministry." And as to his conscientious character, and desire to do the will of God throughout his previous life, he made this strong declaration before the council in Jerusalem: "Men and brethren, I have lived in all good conscience before God until this day" (Acts xxiii. 1). For collective example we might refer to the whole ministry of John the Baptist; for the nature and design of it was "to make ready a people prepared for the Lord" (Luke i. 17). The parable of the sower also beareth witness to these facts; for the good seed did not bring forth fruit unto perfection, except in the prepared will of

"an honest and good heart," which doubtless must be a new heart. And, lastly, the noble Bereans present an illustrious pattern of the election of "vessels made to honour," while "they received the word with all readiness of mind, and searched the scriptures daily," to compare them with the things preached by Paul and Silas, and thus to ascertain "whether those things were so; therefore many of them believed."

In proceeding to the next clause of the article, we find the interpretation which has been offered very strongly confirmed. The clause is in the following words:—"Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season." Let us ask what is this excellent benefit of God? The literal and grammatical sense* most plainly answers, it is being "vessels made to honour:" they are the words immediately preceding, and directly referred to. Besides, the very force and import of the word "endued" requires something in actual possession wherewith to be endued. You cannot be endued with a decree; it must be a gift within you—in your heart, and disposition, and character. That this is the meaning of the term "endue," we may appeal to an English dictionary of the highest authority. It is there defined—"to supply with mental excellences; to invest with intellectual powers:" and the examples added are all illustrative of that one decided sense. Instead of these examples, however (except one, which will be found in my quotations), I shall take a few from our prayer-book, and all that occur in our authorized translation of the holy bible. You will recollect that one of the short petitions which follow soon after the creed in morning and evening prayer, is this—"Endue thy ministers with righteousness." Again, in a prayer for the queen, we find—"Endue her plenteously with heavenly gifts;" and in that which follows for the royal family—"Endue them with thy Holy Spirit." In the litany we pray "that it may please thee to endue the lords of the council and all the nobility with grace, wisdom, and understanding." And again—"To endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word." The following five examples are all that are referred to in "Cruden's Concordance of the Bible:"—"God hath endued* me with a good dowry" (Gen. xxx. 20): "Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding" (2 Chron. ii. 12): "And now I have sent a cunning man, endued with understanding" (ver. 13): "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49): "Who is a wise man and endued with knowledge among you?" (James iii. 13.) Now what is proved by these definitions and examples? It is proved that the word "endue" or "endued" always implies a gift actually received and in possession. And what is the inference to be applied to our immediate subject? It is, that the "excellent benefit" of being "vessels made to honour" is a gift in the possession of God's elect, and not merely foreseen or fore-ordained.

Next follows in the article a description of the progress of those chosen vessels: "Called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

The call by the Spirit of God, here mentioned, does not mean his first operation upon the heart; for without such operation they could not be "vessels made to honour—" a most important work of grace, which has been already effected. But "to him that hath shall be given;" they have been "taught of God," so as to be among those happy persons of whom our Saviour pronounces with decided certainty—"All that the Father giveth me shall come to me." Accordingly, "they through grace obey the calling." All is through the grace of the Lord Jesus Christ; "without him they can do nothing." For his sake all the great and precious privileges of justification, adoption, new creation, a holy walk, and everlasting felicity, are freely bestowed from the infinite love and inexhaustible riches of our heavenly Father. But it is manifest that this glorious description, although it be indeed "the path of the just which shines more and more unto the perfect day," does not include the whole company of those who are saved by divine mercy, through the blood of Christ. It does not include Christian infants, who have died before the commission of actual sin: it does not include the thief upon the cross, who had no opportunity in this world to "walk religiously in good works," after the Lord said to him—"To-day shalt thou be with me in paradise:" it does not include the restored penitents, of whom the 16th article speaks so explicitly; and therefore it cannot possibly include the whole of the travail of the Redeemer's soul. It cannot be expounded as a limitation of the number of all the elect people of God. In what light then is the description to be contemplated? It is a map of the king's highway in its best condition; or, to change the figure, it is a standard definition of a Christian, and a Christian's course. But such definitions are to be applied, not to exclusion,

* That "the literal and grammatical sense" is the true and just principle of interpretation may be proved, not merely from the royal declaration, which appears to have overstepped the proper limits of royal authority, but from the design of the articles; which was not to represent the opinions of individuals or of a party, but the harmonious confession of the whole convocation, so far as it was found that they could agree, and express their common sentiments in common words; and also from the manner in which that concordance of mind was ascertained.

Bishop Burnet says, in the introduction to his work upon the articles, that "questions were framed relating to them; these were given about to many bishops and divines, who gave in their several answers, that were collated and examined very maturely: all sides had a free and fair hearing before conclusions were made."

The same thing is confirmed by the illustration which he gives from the example of the third article, concerning Christ's descent into hell. He states that "it is capable of three different senses, and all the three are both literal and grammatical." In king Edward's time a clause existed in this article, which limited the interpretation to one opinion; but it was found necessary to remove that exclusive clause, in order to afford that reasonable latitude which we now enjoy. We also learn from the same introduction, that the 42nd article, in the time of king Edward, asserted that "all shall not be saved at last." Does not the omission of that doctrine indicate that there were some at least who could not receive it? And that the 17th article is not to be understood so as to imply what was *excluded?*

* This is supposed to be a mistake for "endowed;" but it makes little or no difference in the argument.

but to practical elevation and improvement. If we were to attempt to delineate the human form, we would not present a mutilated or monstrous picture. Our picture would exhibit just proportion and completeness. It would have two eyes, two hands, two feet; and so throughout as to all the parts of a perfect man. But would we therefore pronounce a person wanting an eye or an arm, or both eyes and both arms, not to be a man? Certainly not. We know how to make reasonable distinctions and allowances in such cases, and we ought to be equally candid in spiritual matters, without running into extremes on either side. On the one hand, let us be persuaded that all, whose hearts are right in the sight of God, unfeignedly aspire after a correspondence with that perfect model of a Christian, whereof the outlines are so scripturally drawn in the article before us. But, on the other hand, let us not entertain a thought that the salvation of Christ is purchased only for a limited number of his creatures, or circumscribed by an impassable barrier, beyond which the glad tidings of the gospel must be proclaimed in vain, and be entirely divested of their attributes of joy.

The subsequent paragraph of this article affords us means of applying a test for ascertaining what is true and what is false in the great subject under our consideration. This test is founded in the strong contrast which is observable between the different views taken of the subject by spiritual and carnal persons. "As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."

Here the godly consideration of "predestination and our election in Christ" is justly asserted to be full of comfort and pleasure; and upon grounds which are perfectly agreeable to the word of God. For who could reasonably hope for salvation without the precious assurance of God's unchangeable love, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (1 Tim. i. 9), or without the promise of the Redeemer concerning his sheep: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 28)? Such promises encourage believers to "give all diligence unto the full assurance of hope unto the end;" and the love of God shed abroad in the heart, from its own eternal source, "fervently kindles their love towards God." "For herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But how greatly is love increased, when we learn that he was sent to be "the propitiation for the sins of the whole world" (1 John ii. 2). That perfect love, which casteth out tormenting fear, must be purified from selfishness; for what security can there be that love is love indeed, unless it be infinite? And accordingly, that God, whose first commandment is to love him with all our heart and powers, has written in the second place, "Thou shalt love thy neighbour as thyself."

Such are the happy views of those who have "the earnest of the Spirit in their hearts," and "drawing up their minds to high and heavenly things." But such are not the views of "curious and carnal persons, lacking the Spirit of Christ." For them "to have continually before their eyes the sentence of God's predestination is a most dangerous downfal;" and is not this an ample proof that the view they take must be a false view? To look at truth cannot be dangerous: its form is loveliness: its influence is sanctifying. Therefore, in order to ascertain what is the false view of the divine predestination, we have only to inquire what is the view of "curious and carnal persons, lacking the Spirit of Christ?" The view they take is such as this—"If I am to be saved, I shall be saved; if I am to perish, I cannot avoid it." It is the view that is commonly called absolute predestination. Therefore we conclude that view to be false, because it is the view of corrupt and perverted minds, and also because it is dangerous and destructive; thrusting those who hold it "into desperation, or into wretchlessness" (that is, recklessness or carelessness) "of most unclean living, no less perilous than desperation." Such dreadful consequences can never flow from truth. The real "sentence of God's predestination" is a subject of thankfulness and joy. For this is God's decree—"to abolish evil." "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

The conclusion of the seventeenth article most fully harmonizes with these cheering prospects: "We must receive God's promises in such wise, as they be generally set forth to us in holy scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God." We must take God's commandments for the rule of our actions. We are not to suppose prophecy to be a rule of conduct. For example, it is predicted of Egypt, in the 29th chapter of Ezekiel, 15th verse, "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations." This prophecy has been most remarkably fulfilled in all succeeding generations. The righteous Lord has accomplished his judgment, and manifested the truth of his holy word; but it is not our duty to labour for the continuance of Egypt's baseness. On the contrary it is our duty to endeavour to improve its condition; for the commandment is, "While we have time, let us do good unto all men." Again, we know that the land of Canaan was devoted for the wickedness of those who dwelt therein; and it was promised to God's chosen people for an inheritance; yet that people had no right to undertake the execution of the decree, without an express commission from the Most High. And, lastly, to take an individual instance of

the highest value, Abraham, though he knew the will of God, that "in Isaac his seed should be called," yet felt it his bounden duty to obey the command to sacrifice his son, while he trusted that the promise would be fulfilled by his resurrection.

The manner in which it is declared that we are to receive God's promises confirms all that has been said. We must receive them in "such wise as they be generally set forth to us in holy scripture:" and how is that? Surely it is as addressed to the human race—in the spirit and motive of "good will towards men;" and giving "glory to God in the highest," "who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men—the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 4, 6). Again, we read that he is "the Saviour of all men, specially of them that believe;" and in the first chapter of Colossians we find the universality of creation and redemption ascribed to the Son of God, in terms perfectly equivalent, although more amplified in one case than the other. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (ver. 16-20). Can we require more? If any do, more is ready in abundance. The apostles were commissioned to go into all the world, and to "preach the gospel to every creature." Could they do so without being authorized to assure every creature of the love of God in Christ? Blessed be God, the great commission did contain this authority. The Lord of glory, who died for man upon the cross, declared in Jerusalem, when the time drew nigh, "I, if I be lifted up from the earth, will draw all men unto me." That was the predestination of Christ; and the same he then pronounced was the decree ordained in the counsels of eternity. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye" (Ezek. xviii. 32). "The goodness of God leadeth thee to repentance" (Romans ii. 4). "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Romans xi.)

In conclusion, I wish to adopt the character of our *doctrines on the title page of* a tract by the late rev. Hans Hamilton, D.D.—"The Doctrines of the Church of England neither Calvinistic, nor Arminian, but scriptural."

There is a quotation added from the bishop of Lincoln on Calvinism:—"Our church is not Lutheran; it is not Calvinistic. It is scriptural; it is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone."

RELIGION IN OTHER LANDS.

No. VII.

LAPLAND*.

THE inhabitants of Lapland are nominally all protestants, great pains having been taken for their religious improvement by Swedes and Danes; still superstition exists to a fearful extent among them, though there is good ground to hope that it is on the decline. They have so far well escaped the corruptions of the Romish see. Among their superstitions is the divining drum, which is supposed to be able to tell fortunes, to reveal secrets, or to detect criminals. This is simply a drum with a needle, somewhat like the hand of a clock, placed on its uppermost skin, acting in a magical manner in the estimation of the people, who do not perceive that the whole business is managed by means of a piece of magnetised iron, which could guide the needle as the wizard chose; the people's own alarm, or their simplicity, soon betraying to the "cunning man" which way to shape its course. But indeed the magnet itself would have been to them as much an object of superstitious awe, could they have ascertained its share in the business.

Superstitious notions of a very similar character are not unknown in our own country, where certain supposed wizards or cunning men are consulted by the weak and credulous, under the silly notion that they can give information as to lost property, those who have been guilty of theft, &c.

There are many relics of heathen idolatry in Lapland—the deities of which are represented as of much the same character as those of the northern nations in general—which they imagined to be extraordinary charms in many of the diseases; and they held in strange and fearful veneration the places where ancient sacrifices had been offered. These places are still marked by heaps of decayed rein-deer's horns; and still, when they pass that way, the natives shrink with horror.

The worship of many of the Teutonic deities is still retained among them. They frequently worship the trunk of a tree, which they cut into the rude resemblance of a human face. They believe in the transmigration of souls, and set apart certain festivals for the worship of aerial spirits, and to invoke the dead.

It was once believed that there were necromancers in Lapland who had power to sell fortunate winds; and, what was worse, to send adverse ones after those who gave them offence. So late as 1653, a French traveller in that country gives an account of going on shore with the captain of a Danish vessel to purchase a wind, in compliance with the wishes of his crew. A wizard was easily met with; for of course, as they found it a profitable business, there were always a sufficient num-

* See "Lapland and its Rein Deer."—Harvey and Darton.

ber who pretended to this supernatural skill. They managed, as in the affair of the drum, to keep up their credit by diligently studying natural effects; in the wind case by attention to the signs of the sky, by which they could, with tolerable certainty, promise from what quarter the wind should blow for the next few hours after they had sold their charm, or muttered their curse. Meanwhile their fellow-countrymen were as much gulled as their customers. Thus in the old adage:—

"In Iceland and in Denmark both,
Witches for gold will sell a man a wind,
Which, in the corner of a napkin wrapped,
Shall blow him unto what coast he will."

Even in the reign of queen Elizabeth witches and wizards were accused of dominion not only over the destinies of men and cattle, but over the elements themselves. If the wind or a storm arose, the cry was "Ring the bells and burn the witches."

The places of worship are generally very rude buildings of logs of wood, laid transversely together, and often in very bad repair. The following is an interesting account of that part of Lapland which belongs to Norway. The clergyman was a Norwegian. His dwelling was not very much more comfortable than a common tent; it was built, like the church, of logs of wood, and consisted of two rooms, and a small closet with a bed in it. The furniture merely a stove, a few wooden tables and benches, and a very scanty supply of other necessary articles. He had a couple of tame pigs; but these were kept more as curiosities than as a part of his stock of provisions. No poultry is to be found throughout the country, but in its stead they have an astonishing quantity of game. The black cock, the ptarmigan, wild ducks, teal, becassines, and fish of various kinds, were always to be had. Potatoes could not be preserved through the winter; and it was with great difficulty that even a few were saved for planting. In the summer the clergyman, in whose garden they were cultivated as a luxury, not only ate the root, but boiled the tops of the plant, which, for want I should suppose of better, he considered a very delicate vegetable. These potato-tops, and also nettles, helped to make out a soup, with the addition of rein-deer's tongues.

He had, besides, rye-biscuit for bread; but this was obtained from Sweden. A little barley is generally the only species of grain sown. Sometimes the crop does not ripen at all; at others, according to the favourableness of the season, it is housed in seven or eight weeks from the time the seed is committed to the ground.

As a Lapland parish often extends some hundred miles, it may be imagined the clergyman's life is subject to much fatigue and hardship. In the depth of winter he is usually settled near his church; and here his parishioners assemble from their distant homes every Sunday, some arriving the day before if they have a very long way to travel, and taking up their quarters for the night in the church, or in one of the few log-houses close by.

Here, too, their marriages take place. On one occasion a son of one of Niel's old friends took unto himself a wife, and Karin was delighted to see the grand presents that were bestowed as bridal offerings. There were rings, and silver spoons, and a cup silver-gilt; a silver girdle for the lady's waist; one silk, and two cotton kerchiefs for her neck. All her friends gave some slight token of good-will. The bridegroom himself made ready a great feast of rein-deer flesh, brandy, and a brewing of malt for the occasion, with plenty of tobacco for smoking. The desire for ardent spirits is almost insatiable in Lapland.

After the wedding-dinner a collection in money was made for the new-married pair from all the guests. The father bestowed on his son, to begin the world with, some of his precious silver cups and dollars, and a fine herd of eighty rein-deer. The guests also, many of them, promised to contribute a few more to his stock, on condition that he would come to demand them, and bring with him a present of brandy in exchange.

Round the clergyman's hut there were several others of the same kind, inhabited by the merchants who came to deal with the Laplanders for the furs they got in hunting.

A Laplander's funeral is conducted somewhat in the following manner, and is on the authority of an eye-witness:—"Coming to the house of the deceased, we saw the corpse taken from the bear-skins on which it lay, and removed into a wooden coffin by six of his most intimate friends, after being first wrapped in linen, the face and hands alone being bare. In one hand they put a purse with some money to pay the fee of the porter at the gate of paradise; in the other a certificate, signed by the priest, directed for St. Peter, to witness that the defunct was a good Christian, and deserved admission into heaven. At the head of the coffin was placed a picture of St. Nicholas, a saint greatly reverenced in all parts of Russia on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he might not starve on the road. This being done, they lighted some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, and exhibited a variety of strange gestures and contortions, expressive of the violence of their grief. When they were fatigued with gesticulations they made several processions round the corpse, asking the deceased why he died? whether he was angry with his wife? whether he was in want of food or raiment? if he had been unsuccessful in hunting and fishing? After these interrogatories they renewed their howling. One of the priests frequently sprinkled holy water on the corpse, as well as the mourners. The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to Christianity they used to place an axe, with a tinder-box, by the side of the corpse if it was that of a man; and if a woman's, her scissors and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world; the tinder-box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed from time to time to dig holes by the side of the grave, and to deposit in them either a small quantity of tobacco or something that the deceased was fondest of when living. They supposed that the felicity of a future state would consist in smoking, drinking brandy, &c.; and that the rein-deer and other animals would be equal partakers of their joys."

Dr. Clarke relates in effect the following extraordinary scene in a Lapland church of Enontakis:—"The whole church," he says, "was crowded, and even the gallery full; many of the wild Nomade Laplanders being present in their strange dresses. The sermon appeared to us the most remarkable part of the ceremony. According to the custom of the country, it was an extemporaneous harangue; that is, preached without being previously written down. It was delivered in a tone of voice so elevated that the worthy pastor seemed to labour as if he would burst a blood-vessel. He continued exerting his lungs in this manner during one hour and twenty minutes, as if his audience had been stationed on the top of a distant mountain. Afterwards he was so hoarse he could hardly articulate another syllable.

"One would have thought it impossible to doze during a discourse that made our ears ring; yet some of the Lapps were fast asleep, and would have snored, but that a sexton, habited like themselves, walked about with a long stout pole, with which he continued to strike the floor; and if this did not rouse them, he drove it forcibly against their ribs, or suffered it to fall with all its weight upon their skulls.

"After the sermon singing commenced; it consisted of a selection of some verses from the psalms, which, notwithstanding what has been said of the vocal music of Lapland, were devoutly and harmoniously chanted. It was impossible to listen to the loud and full chorus of a rude people, thus celebrating the triumph of religion over the most wretched ignorance and superstition, without calling to mind the sublime language of ancient prophecy.: 'the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.'

"As we accompanied the minister to his house, we ventured to ask the reason of the very loud tone of voice he had used in preaching. He said he was aware that it must appear extraordinary to a stranger, but that if he were to address the Laplanders in a lower key they would consider him as a feeble and powerless missionary, wholly unfit for his office, and would never come to church; for the merit and abilities of the preacher are always estimated amongst them by the strength of his voice."

Still, when we compare the condition of the Laplanders with that of the nations who have never heard the doctrines of the bible, we shall find that, though rude, the advantage is greatly on their side.

The population is estimated at sixty thousand souls; yet there are no annual wars amongst them, such as Franklin, in his "Journey to the Polar Seas," speaks of as constant among the northern Indians of America. Murders are seldom perpetrated. They are comparatively industrious. They work as far as is necessary to provide honestly for their moderate wants. Their mode of life seems in many respects dreary and comfortless certainly; but we know, from repeated instances, that so dearly do they "love their mountains, and enjoy their storms," that, whenever any of them are induced to leave their native land for any length of time, they pine and sicken, and probably would die if they could not once more breathe their keen air.

Miscellaneous.

SOUTH SEA ISLANDERS.—The natives of the South Sea islands—those especially which fall under the denomination of the eastern or farther Polyncsia—were found by the first discoverers in a state of great simplicity, and, as it might seem, in possession of more than the usual share of human happiness. The climate has all the charms which belong to the fairest scenes of poetical fancy. A mild sky sheds down upon the inhabitants the sweetest influences of the atmosphere; the earth yields to them at all seasons a plentiful supply of the necessaries of life, and even offers, at the expense of little labour, a great variety of luxuries. There the richest verdure is contrasted, on one side with precipitous rocks of a dark hue, and on the other with the ever-changing face of the vast ocean, which dashes its long waves on the coral beach. Otaheite, in particular, appeared to the eyes of the first Europeans who landed on its shores as an earthly paradise, the abode of contentment and repose, the asylum of all those mild virtues which had fled from the disputes and rivalry of civilized nations. But simplicity of manners, and even a gentle disposition, are not always accompanied with innocence. It was, accordingly, soon discovered that the vices incident to society every where else were not unknown even in those primitive communities; among whom, it might be imagined, the more turbulent passions could find no excitement, and where the artificial wants of life would not as yet have roused either avarice or ambition. Like all savages, they were much addicted to theft; which they seemed to consider in the light of an ingenious dexterity rather than as a practice that any one could justly condemn. Influenced by a feeling similar to that which was made a part of education in ancient Sparta, they set more value on a thing they had succeeded in stealing, though of no utility, than upon a useful article if obtained as a gift or in the ordinary process of barter. Their worst actions, too, like those of uneducated children, were perpetrated without any warning from conscience that they were doing wrong; and though, as in the case of infanticide, reflection on an atrocious deed might bring regret, it never created any compunction. The usages of their fathers stood in the place of a moral law; and whatever had been done in the old days might, they concluded, be done again with perfect impunity. Their emotions on all occasions appear to have been quick, but exceedingly transient. A rebuke reached their hearts, chased away the smile from the countenance, and made them assume for a moment an attitude of the utmost seriousness; but, having no depth of reflection, they could not long suppress their merriment, nor preserve the decorum which they might feel due to the presence of their visitors.—*Edinburgh Cabinet Library, No. XXXIII. Polyncsia.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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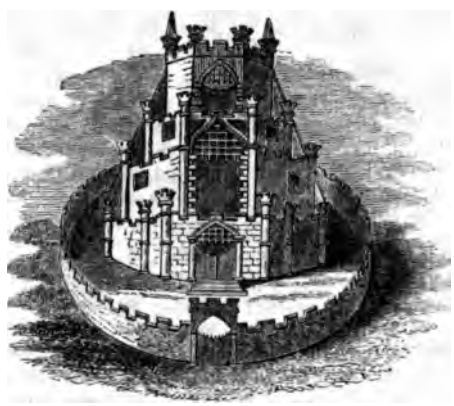

REMARKABLE PLACES.

No. I.

OLD SARUM.

OLD Sarum, long ranked as a rotten borough, and as such well known to politicians, is situated in the parish of Stratford-under-the-castle, Wilts, one mile and a half from Salisbury, and was a fortress of the ancient Britons or Celts. At the period when Britain first finds a place in authentic history, it belonged to the Belgæ, a tribe supposed to be partly of German or Teutonic origin, who, according to the chronology of Richard of Cirencester, passed over into this country about 296 years before the invasion by Julius Cæsar.

In many respects it is still an object of interest. In the "Itineraries" it is named "Sorbiodunum," and was connected with the surrounding stations of the military ways. Of these the Ickneild-street formed a communication, on one side with Winchester and on the other with Dorchester—the Venta Belgarum and Durnovaria of the "Itineraries;" the port way with Silchester or Calleva; a road not mentioned in the "Itineraries," with Bath or Wells; and possibly a similar road with Cunetio, the Roman post on the Kennet. Old Sarum was one of the ten British cities admitted to the privileges of the Latin law. It was taken by the Saxons, under their leader Kenric, son of Cerdic, second king of Wessex, from the Britons, A. D. 552, and from the dryness of the soil was called Searesbyrig. It continued to be a residence of the west Saxon kings till the union of the heptarchy under Egbert, after which it still continued a royal castle. Alfred issued an order to the sheriff of Wilts to fortify this place with a trench and palisades. The remains of the present fortifications are evidently Saxon. In 960 Edgar convoked a great council, or wittenagemote, here; the chief object of which was to deliberate on the best mode of defending the northern counties against the Danes, by whom this part of the kingdom was infested. In 1003 Sweyn, king of Denmark, having landed on the western coast to retaliate the massacre of his countrymen in the reign of Ethelred, pillaged the town and burnt the castle. A synod having met at St. Paul's cathedral in 1076, for removing episcopal sees from obscure villages into fortified cities, the seat of the bishopric of Wiltshire was removed from Sherborne (which had fallen into decay), first to Wilton and then to Sarum, where bishop Herman founded a cathedral, finished in 1092 by his successor, bishop Osmund*, by whom, assisted by bishop Walcelin, of Winchester, and John, of Bath and Wells, it was consecrated. This fabric being burnt by lightning, was rebuilt by bishop Osmund in 1099, the

* There were twenty-three bishops of Sherborne, beginning with Aldhelm, and ending with Alfwold II. Eight bishops of Wilton, beginning with Ethelstan, and ending with Brithwold.

year in which, according to the Saxon chronicle, he died.

The original seat of the see was at Sherborne, Dorset, where, in 670, a house was founded for secular canons by Cenwalh, king of the west Saxons, and others; and in the year 704, Sherborne was made the head of an episcopal see, which included the counties of Dorset, Somerset, Wilts, Devon, and Cornwall, by Ina, of which his kinsman, Aldhelm, was the first bishop. About 998, the secular canons were displaced, and a society of Benedictines, established under licence from Ethelred, by Wiffin, bishop of this see, who also rebuilt the monastery, and dedicated it to St. Mary, which institution became richly endowed, and at the dissolution its revenue was valued at 682*l.* 14s. 7d. The only remains of the convent are the cloister, the abbey barn, and the ancient refectory, now used as a silk manufactory*.

William the conqueror summoned all the bishops, abbots, barons, and knights of the kingdom, to attend him at Sarum, and to do homage for the lands held by feudal tender. In 1095, or 1096, William Rufus assembled a great council here, in which William, count of Eu, was impeached of high treason against the king, in conspiring to raise Stephen, earl of Albemarle, to the throne. Henry the first held his court here several months during the year 1100, where he received archbishop Anselm, on his arrival in England, whom he required to do homage, and swear fealty to him, and to receive from his hands the investiture of his see. This demand gave rise to a dispute between the king and the pope; at length, however, it was compromised, the pope allowing the prelate to do homage to the king, and reserving to himself the right of investiture—the first attempt to establish papal supremacy in Britain. Henry again fixed his residence here in 1106, and in 1116 assembled the prelates and barons to swear allegiance, and do homage to his son William, as his successor on the English throne, previously to his embarkation for Normandy, on his return from which country that prince was drowned. In the reign of Stephen, bishop Roger held the castle for the king; and soon after the instalment of his successor, Joceline, in 1142, the partizans of the empress Matilda took possession of the town, which, in the course of the contest, was alternately occupied by both parties. On the accession of Henry the second, in 1154, a considerable sum was expended in repairing the castle. From the time of Stephen, disputes had arisen between the castellans and the clergy, which became so violent, that, in the reign of Richard the first, Herbert Poore, then bishop—who succeeded to the see A. D. 1217, and was translated to Durham in 1227†, which see he held ten years—obtained licence from the king to remove the see, after being presided over by six bishops, and to erect a new church in the valley, at the distance of nearly two miles from the castle, called Miryfield or Merryfield.

This design was carried into execution by his successor, who, having obtained a special indulgence from the pope, laid the foundation of the present cathedral of New Sarum, or Salisbury, to which place the episcopal chair was transferred. From that period the town of Old Sarum began to decay, and was gradually deserted by the inhabitants establishing themselves in the more immediate vicinity of the new cathedral. Of the old town scarcely a vestige remains, except a few fragments of foundation walls of some of the houses, on the declivity of an eminence rising from the western side of a valley, and forming the extremity of a ridge which extends towards the east. The vast ditches and ramparts of the ancient city, and the site of the castle, may be traced; and, while they constitute the only visible remains of this once flourishing city, are among the most interesting objects of antiquarian research. There were houses remaining down to the time of Henry the eighth, and service was performed in the old chapel of the cathedral until the same period. Old Sarum was a borough by prescription, and first exercised the elective franchise in the 23rd of Edward the first, but made no other return till the 34th of Edward the third, since which time it continued to send two members to parliament: the right of election was vested in the burgage freeholders, of whom the number was seven: the bailiff was the returning officer. A temporary house was erected under a large tree for holding the election.

John of Salisbury, one of the most eminent scholars of his time, and celebrated as an historian and biographer, was born at Old Sarum, in the early part of the twelfth century.

The town enjoyed the privilege of a mint; for a coin of Edward the confessor has been preserved, bearing an inscription, which proves it to have been struck by Godred, at Sarum.

In "Domesday" Sarum is mentioned as producing to the king, six pounds from the third penny, twenty shillings from half the profits of a mill, and sixty pounds by weight from the augmented tax, which was paid through the hands of the sheriff. In another entry, the bishop is described as holding the manor, which was taxed in the time of Edward the confessor, at fifty hides, making thirty-two carucates. There are also twenty-five villeins, and fifty borderers with seventeen carucates.

In the 26th of Henry the sixth, the castle was granted in fee to John lord Stourton, treasurer to the royal household.

On the attainder of Charles lord Stourton, in the reign of Mary, for the murder of Mr. Hartgill and his son, the castle reverted to the crown. In the reign of James the first it was, for the first time, united to the earldom as a property, in the possession of sir Robert Cecil, second son of lord Burleigh, then created earl of Salisbury; and his descendant James sold the manor to governor Pitt, in 1699. In this family it remained till the death of lord Camelford, when it fell to lord Granville, who had married his sister. It was purchased by lord Caledon, and finally exchanged for other estates with the present proprietor, James Alexander, esq.

Not far from the eastern entrance, a subterraneous passage was discovered in 1795. The earth and timber with which it had been originally masked, having been loosened by a sudden thaw, the whole fell in, disclosing a passage cut in the

* Lewis.

† In the northern transept of the new cathedral is a monumentor cenotaph of Purbeck marble, ascribed by tradition to bishop Poore, the munificent founder, and which was removed from the northern side of the altar. This bishop was in reality buried in the cathedral of Durham. His heart was deposited in the priory church of Tarrant Crawford, in Dorsetshire, the place of his nativity, and where he founded a nunnery. Bishop Poore died in 1237, and his epitaph, in old Latin, will be found in *Antiq. Sarisburienis, p.* 137.—*Winkle.*

solid chalk, with the remains of steps towards the end, and apparently sloping to the ditch. A sinking about the same distance, to the south of the entrance, recently filled up, affords reason to believe that a similar outlet existed on that side also. These passages were to facilitate retreats, and the traces of "rampes," to descend from the entrance into the ditch, are unequivocal indications that such openings formed a part of the original system of defence. On the north side of the circular area is a bank extending from the inner ditch to the rampart, which may possibly have been the foundation of a wall intended to separate the ecclesiastical buildings from the rest of the city. The cathedral stood in this quarter. At the foot of the works, the foundation of a wall composed of rubble, and without towers or flank defences, may be traced round the fortress. It ran from the public house, on the east side of the road, to the end of the inclosure. It then proceeded directly to the base of the rampart, which it skirted on the north, east, and south sides; and finally again diverged towards the road leading to Stratford, in the direction of a scanty quickset hedge.

This is all that now remains of Old Sarum, now consigned to the obscurity of parliamentary oblivion. Marked successively by the footsteps of the Briton, the Roman, the Saxon, and the Norman; associated in recollection with some of the most memorable events and remarkable personages in our history; illustrated by the presence or residence of the wise, the virtuous, the learned, the brave, and the accomplished of past ages—the aspect of its bare and solitary mound prompts the most thoughtless to moralize on the vanity of worldly grandeur, and the fleeting character of human labours and human institutions*.

SKETCHES FROM NATURAL HISTORY

No. I.

THE SHEPHERD'S DOG.

"Monarch himself meanwhile, of some fair flock,
A meek mild people, who his rule obey;
And while the shepherd slumbers on the rock
Or in the vale, nor sheep, nor lamb shall stray."

PRATT.

THIS species of the canine tribe is, generally speaking, believed to be that which most nearly approaches to the parent stock of dog, from whence the other varieties have sprung. In countries inhabited by savages, or only half civilized, the dogs resemble this breed more than any other. The shepherd's dog, it has been observed, is the stock or body of the tree. This dog, transported into the rigorous climate of the north, as into Lapland, for example, has become ugly and small; he seems, however, to have been kept up, and even brought to perfection, in Iceland, Russia, and Siberia, where the climate is rather less rigorous, and where the people are more civilized. These changes have been occasioned by the influence of climate alone, which has produced no great alteration in the form; for all these dogs have straight ears, long and thick hair, and a wild look. The same shepherd's dogs, transported into temperate climates, and among people who are quite civilized, such as those of England, France, or Germany, lose their savage air, their straight ears, their long, thick, and rough hair, and become mastiff, hound, or bull-dog, by the influence of climate merely.

The shepherd's dog has upright ears and a sharp muzzle. His tail and the back of his legs are very hairy; but he is the most patient and hard-working, in some respects, as well as the most sagacious among animals, though he appears to know little beyond his immediate duty; for if called for to help in any service not connected with the care of sheep, he seems heavy and stupid. Nothing, however, can exceed his sagacity in his own business. He not only guards the flock in general, but, when well trained, is acquainted with every particular sheep belonging to it, and will single out one belonging to his master from among a thousand others, as may be fully illustrated even amid the tumult of Smithfield market. He will conduct a flock alone, without his master, for some miles; not losing a single sheep, even though, on the road, he may meet other droves.

In Scotland, where the sheep-walks are of vast extent, and the flocks very large, the shepherd would have a weary life indeed but for his faithful dog, or, as he is there termed, *colley:* but he may often sleep on his post, or leave the mountain altogether; for the dog will not let his charge stir beyond the bounds pointed out to him by his master. No servants, however numerous, could supply his place. With a sagacity scarcely less wonderful than the far-famed dogs of St. Bernard, he will scratch out from under the snow, the animal that may have been immersed therein, and bring it home in safety. This instinct is the result of the wise and beneficent purpose of that

* See the account of Old Sarum, published by Mr. Clapperton, of Salisbury.

gracious and glorious being, who "causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth;" whose providential arrangements have not only reference to the setting forth of his own glory, but the welfare of his rational creatures.

In eastern countries, where the sheep follow when they hear the shepherd's voice, and suffer themselves quietly to be led out by him—and which our blessed Saviour adopts as an illustration of those who, in a tractable and humble spirit, submit to his gentle authority—the necessity of such an auxiliary as a faithful dog is probably not so apparent; though Job speaks of the "dogs of his flock"—"But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock;" neither is his value so fully estimated in the rich cultivated pastures of the south. That value can only be appreciated by those who have visited the mountainous regions of our pastoral districts, either in summer's heat or winter's cold. A flock scattered far and wide upon the hills, in snowy, stormy weather—some of them sinking into the deep drifts, others too weak to proceed to the far distant fold—presents a very melancholy spectacle. No more can rightly be used the metaphorical language of the psalmist: "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy—they also sing" (Psalm lxv. 13). Beautifully does the prophet, by the similitude of a flock in danger, illustrate the sovereign goodness of God towards his people: "As a shepherd seeketh out his flock, in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered, in the cloudy and dark day" (Ezekiel xxxiv. 12, 13).

Many readers can form little or no conception of the length of the sheep-walks—of the steepness and ruggedness of the mountains—of the miserable desolation of the valleys in a snow storm—of the depths of the drifted wreaths. Without the aid of the shepherd's dog, vast districts, miles in length and breadth, would be utterly valueless, and a proportionate increase would take place on the price of provision and clothing.

The following, selected from numerous instances, powerfully illustrate the sagacity of the shepherd's dog.

A person, engaged in trade as a butcher and cattle drover, in Cumberland, bought a dog from a drover. He was accustomed to purchase sheep and cattle in his own neighbourhood, and, when fattened, to drive them nine miles to Alston market, and sell them there. Alston is the most eastern town of the county, and is surrounded by lofty fells or mountains, which retain the snow nearly three-fourths of the year; there is also, contiguous to it, a dreary moor, reached after a journey of fourteen miles, through a most bleak and desolate country. The butcher was often astonished at his dog's cleverness in managing the cattle, and grew so satisfied with his care, that he gave himself little or no concern about the matter, and used merely to ride along and watch the animal's movements. At length he laid a wager that his dog would take care of so many sheep and *oxen, and drive them,* alone, to Alston market. The person with whom he laid the wager made it a condition, that no one whom the dog knew should be within sight or hearing, nor was any spectator to interfere. On trial, the dog performed his task in the most steady manner. He had often to drive his charge through other herds, but he never lost one, but carried them safely into the very yard into which he was used to drive them when with his master, barking at the door of the person appointed to receive them.

A Scotchman (Mr. Steel), a dealer in sheep, was in the habit of letting his dog, a faithful bitch, whom he had long possessed, do her work alone also. When he had bought a flock of sheep, he took a pride in leaving it to her to take home, and often used to go another road himself, or stay an hour behind. On one occasion, he gave her this charge at a place five miles from home, over wild hills, with no tracked road. He did not return himself till late in the evening, and was much surprised to find his faithful animal had not made her appearance with the flock. With his son, or servant, he instantly prepared to set out in search of her, but just as they were going off, home she came with the whole drove, not one missing. The delay was accounted for by her bringing a young puppy in her mouth! The poor creature had pupped on the road, or rather among the hills; and how she could have managed the flock her master could not conceive. As soon as she had given up her charge, and put her little one in a place of safety, off she set to the hills again, and brought another and another, till she had conveyed her whole litter home; but the last one was dead.

The country people in Scotland are all well acquainted with the characters and deeds of their most celebrated dogs. Hogg, the Ettrick shepherd, has put down a number of most curious stories of his own dogs. He had one called "Sirrah," remarkable for attending to his business, though not an agreeable dog. He was of a surly, unsocial temper, disdaining all caresses; but his attention to his duty, when his master had trained him, was astonishing. He was hardly a year old when Mr. Hogg bought him, and knew nothing of herding; but his affection for his master made him labour at every thing he was desired to do, till he had quite learned it. He used to try every way till he had found out what was required, and when once he did understand, his master says he never knew him forget or mistake it again. On one occasion, Mr. Hogg had about seven hundred lambs under his care, at weaning time, and one night they broke loose and scampered off, in three different divisions, across the neighbouring hills, in spite of all that he and an assistant could do to keep them together.

"Sirrah," cried the shepherd, in great affliction, "my man, they are all gone!" The night was so dark that he could not see the dog: but the animal understood the distress, and, without more ado, silently set off in quest of the flock. Meanwhile Mr. Hogg himself, only a servant, and his assistant, spent the whole of the night in scouring the hills in all directions, but could not obtain the least trace of Sirrah, or of his charge. When day dawned, they returned to their master, and informed him that they had lost his whole flock of lambs, and did not know what was become of one of them.

"On our way home, however," says Mr. Hogg, "we discovered a lot of lambs at the bottom of a deep hollow, and Sirrah standing in front of them, looking round for help, but still true to his charge. We concluded it was one of the divisions which he had found up and driven into this convenient situation: but what was our surprise to find not one lamb of the whole flock wanting? How he had got all the divisions collected in the dark is beyond my comprehension. The charge was left entirely to himself from midnight to sunrising, and if all the shepherds in the forest had been there to help him they could not have done it better. All I can further say is, that I never felt so grateful to any creature under the sun as I did to my honest Sirrah that morning."

Mr. Hogg says, that at last Sirrah grew too old for work, and as his son Hector was growing up a clever dog, he did not want two. The times were hard, and expences fell heavy on his master. Hogg felt that he must part with one of his dogs, so he sold Sirrah to a neighbouring shepherd, for three guineas. At first the dog went away, as Mr. Hogg told him, and did his duty by his new master, for a day or two, as well as ever he did in his life. But when he found out that he was not lent but sold, or parted with to a stranger, he never would do another useful turn. His owner said he ran in among the sheep like mad, and seemed intent on doing all the mischief he could. The consequence was, he could make nothing of him, and took him to his father, begging him to be kind to Sirrah for the sake of what he had been; which was performed.

Mr. Hogg says, the poor dog never would come back to his house. He seemed quite aware that he was finally driven away; but he would watch at a distance for him; and, though he would not come near him, he seemed to feel pleasure in looking at him. "The parting with old Sirrah," says he, "after all he had done for me, had such an effect on me, that I have never been able to forget it to this day. I made a vow to myself, which I have always kept, and always shall, never to sell another dog; and I must add, that, when I saw how matters stood, I never took a farthing of the price of old Sirrah.

"Without the shepherd's dog," he continues, "the whole of the mountainous land in Scotland would not be worth sixpence. It would require more hands to manage a stock of sheep, gather them from the hills, force them into houses and folds, and drive them to markets, than the profits of the whole stock would be capable of maintaining.

"Well may the shepherd then feel an interest in his dog. It is indeed he that earns the family's bread, of which he is content himself with the smallest morsel. Neither hunger nor fatigue will drive him from his master's side: he will follow him through fire and water*."

Sirrah has been long dead, and so has his son Hector, who, though not so good a dog as his father, was a more interesting and amusing one. He performed many wonderful feats for his master, Mr. Hogg, but had some little dash of stupidity mingled with most of them.

"One day," Mr. Hogg says, "I was at the farm of Shorthope, on Ettrick head, receiving some lambs that I had bought, and was going to take to market, with some more, the next day. Owing to some accidental delay, I did not get the lambs till it was growing late, and being obliged to be at my own house that night, I was not a little dismayed lest my lambs should be scattered or lost, if darkness overtook me. Darkness did overtake me by the time I got half way. The lambs having only been weaned that day, and of the wild black-faced breed, became very unruly, and for a good while I lost the hope of mastering them. Hector managed the point, however, and we got them safe home; but both he and his master were alike sore tired. It had become so dark that we were obliged to fold them with candles, and after closing them safely in, I went home with my father and the rest to supper. When Hector's supper came, behold, he was wanting; and, as I knew we had him at the fold, which was within call of the house, I went out and whistled and called for a good while, but he did not appear. I was distressed about this: for, having to take away the lambs again next morning, I knew I could not drive them a mile without my dog, if it had been to save me the whole drove. The next morning, as soon as it was day, I rose and enquired if Hector had come home. No, he had not been seen. I knew not what to do; but my father proposed that he would take out the lambs, and herd them, and that I should ride with all speed back to Shorthope, and see if the dog was there. Accordingly, we went to the fold to turn out the lambs; and there was poor Hector, sitting trembling in the very middle of the fold door, with his eyes still stedfastly fixed on the lambs. He had been so hardly set with them after it grew dark, that he durst not for his life leave them, although hungry, tired, and cold: for the night had turned out a deluge of rain. He had never so much as lain down; for only the small spot of ground he sat on was dry, and there he had kept watch all night. Almost any other creature would have seen that the lambs were safe enough in the fold, but honest Hector had not been able to see this. He even refused to take my word for it, for he would not quit his watch, though he had heard me calling both night and morning." Mr. Hogg says that this dog, though in some things stupid, did certainly possess the power of understanding any thing said to him or of him, or about the sheep, in a most wonderful degree. "There was one winter evening," says he, "when I told my mother that I was going to Bowerhope for a fortnight, but said, 'I won't take Hector with me, for he is always quarrelling with the rest of the dogs.' 'No, no,' said she, 'leave Hector with me; I like to have him at home, poor fellow!' These were all the words that passed. Next morning the waters were in a great flood, and I did not go away till after breakfast, but when the time came for tying up Hector, he was missing. 'I'll lay a wager,' said I, 'that he caught the sound of Bowerhope last night, and is gone off there as soon as the doors were opened this morning.' The river was so swelled as to be unpassable, so that I had to walk up to St. Mary's Lake, and take a boat there; but, on drawing near to Bowerhope, I saw that matters had gone exactly as I expected. Large as the stream was, Hector had swam over it, and was sitting, like a ducked hen, on a knoll at the east end of the house, awaiting my arrival with great impatience."

* Hogg's "Shepherd's Calendar."

Hector's son, Lion, is also described by the same person as an equally good dog. Another thing very remarkable is the understanding these creatures have of the necessity of being particularly tender over lame or sickly sheep. They will drive these a great deal more gently than others, and sometimes a single one is committed to their care to take home. On these occasions they perform their duty like the most tender nurses.

Can it be wondered at, then, that the *colley* should be much prized by the shepherd; that his death should be regarded as a great calamity to a family, of which he forms, to all intents and purposes, an integral part; or that his exploits of sagacity should be handed down from generation to generation, and form no small part of the converse by the cozy ingle, on the long wintry nights?

The Sunday morning often presents an interesting sight. Shepherds and their families, descending the hills, or walking up the long vales, to the humble parish kirk, girt with their narrow checked plaids, and attended by their faithful companions, who really seem to have a perfect sense of the difference of the Sabbath from other days, and of the necessity of remaining perfectly silent during the service. From these humble animals many a negligent, careless, nominal worshipper might derive a most beneficial lesson. "O, they're unco' wise beasts, they colleys," said an aged shepherd, "and wonderfully weel behaved. It would be weel if aw the lords and lairds in Teviotdale observed the Sabbath as daicently as the dugs."

B.

FOUR TRACTS ON "UNITY,"

BEING THE SUBSTANCE (MUCH ENLARGED) OF A LECTURE DELIVERED IN HIS PARISH,

BY THE REV. CHARLES E. KENNAWAY, M.A.*,

Vicar of Campden, Gloucestershire.

TRACT I.

ON THE PRAYER OF OUR BLESSED REDEEMER.—ST. JOHN, XVII.

THERE is in the minds of most men a desire for unity. It may be more strongly felt by some than by others, but it is felt in a measure by all. There are some indeed who are so accustomed to the spectacle of disunion and division, that they consider absolute unity, that is, the union of all men in one body such as the church, to be an impossibility; yet even they feel an inward craving for some point of union—some common ground on which all men professing to be followers of Christ may stand together and co-operate with one another. It is the object of the present and of the following tracts to show the scriptural grounds of Christian unity, and to lead the reader to consider both its indispensable importance to the perfection of the church, and the miserable way in which it has been violated.

For this purpose I will first transcribe some of the words of our blessed Lord in his last prayer, which bear especially on this subject: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they all may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John xvii. 20-23).

I. Now consider, first, the circumstances under which these words were spoken, and may God the eternal Spirit bless your consideration of them.

1. It was night. That night was the last which the Son of man was to spend on earth. He was with his disciples in the upper chamber at Jerusalem (Mark xiv. 12). They had altogether partaken the passover. It was the last passover supper that was ever to be lawfully eaten. Jesus Christ had already instituted that new paschal supper which was henceforth to take its place. The sacrament of the holy communion of his body and blood had been just ordained. These were some of the circumstances under which these words were spoken. The time, the place, the accompanying thoughts of deliverance from Egypt, and of the universal redemption of man, clothe the whole with a peculiarly touching and solemn interest.

2. There is another matter which heightens the character of the whole. Jesus had been giving his last counsel to his disciples. The three preceding chapters are, so to speak, his death-bed address. They are the last dying words of the Son of man. After he had finished them he prayed. His prayer was to bind this his latest counsel on their souls—to fix (if I may so speak) the colours of his wisdom and love upon their heart's inmost tablets.

There then, in the upper chamber, at the hour of midnight, reclining at the table with his disciples, lifting up his eyes to heaven, and his voice and his holy hands to God his Father, he makes his great parting prayer for his church.

II. Now is there any one idea which seems more than others prominent in this prayer? Are there any words by which we can gather what thought or what desire especially filled the soul of the Saviour? In answer, I would say that we may lawfully conclude that there was; that it was unity—the unity of his holy church, which filled at that hour the Redeemer's soul. We may gather this most clearly from the words of the prayer. Our Lord constantly and instantly supplicates that his people may be one. He is not satisfied with asking it once or twice or thrice, but again and again, with only the slightest variation of language, he makes the same prayer. He rings the changes, if I may reverently say it, upon unity. You have only to read the words to be convinced of this.

1. For, first, in that which we may call the declaratory part of the prayer, he lays down the great truth, that the church is different from the world: "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine" (ver. 9). There are two great bodies then, and only two; the world is one, the church is the other. The world has rejected him, and he now in this prayer only entreats for the church.

2. What then is his first petition? It is as follows: "Holy Father, keep through thine own name those whom thou hast given me that they

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may be one" (v. 11). He declares (v. 12) that while he had been with them he had kept them all united, an unbroken band, a holy brotherhood. But he is now going away: by his departure the visible key-stone is to be taken out of the arch of unity, and he prays that God his Father would supply its place by the binding influence of his own sovereign grace and power, and especially by sending that Holy Spirit which he was departing to procure.

3. Having prayed for his disciples, he extends his view to the church which they should plant. He looks down the stream of time; he sees the converts made by his apostles become a growing church; he sees this his church floating on its mighty waters. It is a vessel bearing a precious cargo of power and peace and healing and salvation. It is the new temple with a new Shechinah—an outward and visible and glorious building, containing an inward glory. It is to be like a city set on an hill to attract the notice, the admiration, and the hearts of mankind. The barbarian in his darkness, the Greek in his false and fading light, and the Jew in his pride of privilege, all were to behold the glory of this new church, and to be won by the constraining influence of the grace and the power of Christ, shown forth in its visible unity and in its manifold graces.

4. But he sees dangers within it; and these dangers his calm eye also sees will immensely increase the difficulties which are without. Those dangers arise evidently from disunion, otherwise he would not have prayed for union. We do not pray for peace unless we dread war; we should not pray for union unless we dreaded separation. See then how earnestly the Son of man supplicates for this blessing: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." Here is the first expression of his desire; he prays "that they all may be one." The term which he uses is striking; it implies the strictest unity, and even more than this—it implies that absolute oneness which we only see exemplified in that which has a perfect outward form. We talk of one man, one woman, one family, one city, one nation, because there is an outward form which defines or marks a single individual, a house which bounds a single family, a wall which includes or shuts in a single city, a boundary-line which marks the extent of a single kingdom. Now our Lord at least implies that his church should be one in this sense—that, as Jerusalem is called "a city at unity with itself," so his church should be one in as true and as strict a sense as a city which is walled all round is one city.

Now I will suppose our Lord's prayer to have concluded here; and I ask by what right any man can say that the unity intended is only an unity of love? If it be replied that there can be no real unity where there is not love, I answer, most truly there is not; but it does not follow that therefore love is the only principle of unity which is here intended. Had it been so I believe the word "united," and not the word "one," would have been used; for we unite those things or persons or bodies which were before separated. Union implies previous separation. Friends are united by love, having never been united before, but families are one by birth; dissenters are united with the church, or unite against it; but the church is one as a whole, without any necessity of being united with itself.

It seems therefore, from the use of this word "one," that our blessed Lord prayed that his church might never be divided. He looked on it as a family, and prayed that it might always continue so. He looked on it not as a number or variety of bodies to be united, but as already one and a whole—one ark, one vessel launched forth upon the waves of time, exposed to the danger of being broken and divided; and he prayed to his Father that the threatened evil might not arise, but that it might continue one, and never be split or broken asunder. This meaning is made more plain by the words which follow. Our Lord adds to his prayer for the oneness of his church an interpretation, in the way of prayer, what that oneness should be: "As thou, Father, art in me and I in thee, that they all may be one in us" (v. 21). Now I beg the reader to put this tract down, and pause for a few minutes upon these wonderful words.

I suppose that you have done it; and I am sure that, if you have, you will wonder, first, at the extraordinary character of the oneness which Christ prays for, as well as at the very low notions you have hitherto entertained of it; for the Father and the Son are absolutely one—one in heart, if we may so speak, one in will, one in act, one in essence, one, truly, in the deepest, highest, broadest sense that can be imagined.

But it must be remembered too, that there is a single particular in which the Father and the Son are separate, and that is in person. Now this separation makes the oneness to be only the more perfect representation of the unity which ought to exist in the church; for the church is one great body containing many individuals or persons. All these individuals have their separate and peculiar habits, dispositions, pursuits, trials, graces, &c.; but there is one point in which they should all be one, and that is in the fellowship of Christ's holy church. But here the prayer of our blessed Lord might have ceased as far as oneness is concerned; and, if it had, we could not but acknowledge that the subject of unity lay deeply in his heart. But he presses the subject even further: he seems to labour to impress upon their hearts and upon ours (while he strives to obtain it through prayer to his eternal Father) that great object, the unity of his church to the end of time. And we do not wonder at this when we see that he expected that this open and visible unity would conduce to the conversion of the world: "That the world may believe that thou hast sent me." Neither is he satisfied with this simple expression of his desire; but he declares that he had imparted to his disciples his own glory for this very purpose, that through this glory, thus imparted, they might be entirely one, *i.e.*, knit together in that perfect union which subsists between him the eternal Son and his eternal Father.

And then again, borne on, if we may so speak, by the intensity of his desires, he adds, in great condescension to his disciples and to us, a still more minute explanation of his object in giving them his glory, and of the way in which it was to accomplish the conversion of the world: "I in them and thou in me, that they may be made perfect in one," and that thus, *i.e.*, by witnessing

their perfection in union, "the world may know" (not simply believe, but know) "that thou hast sent me, and" (by seeing them endowed towards each other and towards thee with the same divine principle of holy oneness which exists between thee and me, may have a proof that virtue has gone out from us both, that we are one in Godhead, and that it is not only I that have loved them, but) that "thou" (thyself) "hast" also "loved them as thou hast loved me."

There is more too even than this in these petitions. The union or oneness of Christians in the one church was evidently intended to be a picture of the oneness of the Father and the Son; for see, again, the expressions in ver. 21: "As thou, Father, art in me and I in thee, that they all may be one in us." When therefore schisms and divisions abound, as they do unhappily among us, we commit two great evils: we first rend in pieces the body of Christ, for the church is his body; and, secondly, we destroy the visible picture of the oneness of the eternal Trinity. May not these, our sad divisions, which have thus blotted out the picture of the holy Trinity, be one cause of that dreadful heresy called Socinianism or unitarianism?

You see that we must carefully attend to the words and sentences of this wonderful prayer, if we wish to gather what thoughts were occupying the mighty mind of the Son of man as he offered it up. I pass over the 24th verse, as this is only the strong declaration of his exceeding love for his church. I only beg you to look, in conclusion, at the two last verses; for you will see that Jesus pleads with his Father for them, because they had known him, while the world had rejected him; as if to say, I have been pleading for their perpetual union, O grant it to them; for, while the world has rejected thee in me, they in receiving me have received thee. I commend them therefore to thee, O heavenly Father, in this my dying hour, pleading with thee by my own life of faith in thee, now just terminating, and by their obedience and faith in me thy own "elect" and holy "servant" Jesus, and entreating thee to grant (for this is evidently still in the Saviour's mind) that they all may be one, by means of that "love wherewith thou hast loved me," being for ever "in them, and I in thee."

After considering this sublime prayer, I would wish the reader, if he has any doubts whether its meaning be such as I have explained, to read the whole through again, and to consider calmly and seriously, as if he had done it for the first time in his life, and at the same time most solemnly as in the presence of an heart-searching God, whether he that offered up this prayer did not desire that all his disciples, that is, all the members of his holy church, should be joined together in the closest bands in which it is possible for human beings to be united.

I will then beg the reader to look at his own neighbourhood, wherever it be; and when he sees all kinds of sects each opposed to the other, and all opposed to the church, to consider whether this is the kind of unity which truly in his heart he can believe that Jesus Christ prayed to God the Father to grant him for his church.

THE CHURCH OF GOD:

A Sermon,

BY THE RIGHT REV. AUBREY G. SPENCER, D.D.,

Lord Bishop of Newfoundland.

(Preached in St. John's parish church, Newfoundland.)

ACTS XX. 28.

"Feed the church of God, which he purchased with his own blood."

WHETHER I consider the particular circumstances which have led me to the discussion of the subject implied in the text, the numerous assembly collected within these failing walls, or the effects which have followed the endeavours of my respected brother and myself to stimulate your liberality in a holy cause, I cannot but regard this congregation with more than ordinary interest.

From the dim and dilapidated building in which I now address you, I look forward with confidence to a nobler structure, which shall be raised by your generous exertions to the service of God, and I trust to the inestimable advantage of yourselves and your posterity. While I look on the amount of the offerings already laid on the shrine of piety, and know the actual labour and privation to which some of you must submit in the fulfilment of your obligations, I cannot fail to acknowledge your furtherance of this good work, with the cordial satisfaction of pastoral feeling. I hail these liberal donations as an earnest of the sincere desire which divine grace has kindled in your hearts to propagate among yourselves, your children, and your dependants, the saving truths of the gospel, and to aid your ministers with all your power in the execution of the awful charge which they have received, to "feed the church of God, which he purchased with his own blood."

These words constitute a most important part of the memorable address of the great gentile apostle to the Ephesian presbyters, whom he had summoned to Miletus previous to his departure for Jerusalem, whither he was induced by the constraining influence of the Spirit; unknowing indeed of the details of his fearful destiny, but upheld by an invisible arm for the encounter, and prepared, to use his own patient but triumphant expression, "not to be bound only, but to die also for the name of the Lord Jesus."

Without further reference to the context, which embraces a variety of subjects, I shall endeavour to render that clause of the verse which I have adopted for my text as clear and practical to my present purpose as the limited time in which I may claim your attention shall permit, by considering, first, the nature and constitution of "the church"

which "God," manifest in the flesh, "purchased with his blood;" and, secondly, the duty and ability of all the members, as well as the overseers of the church, to sustain and feed the holy society to which they belong, and in which it is the merciful intention of God that they should be saved.

And, first, I am to consider what is the evangelical definition and description of "the church," in order that I may exhibit aright its true nature and constitution. The 19th article of our own branch of that church defines it thus—"The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." And this is the definition of a church built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." You may trace the prediction of her foundation in Zion in the prophecies of Isaiah and his inspired brethren, until the confession of St. Peter was recognized by Christ himself, as "the rock on which he would build a church against which the gates of hell should never prevail." The holy and catholic character, which our liturgies ascribe to her, is borne out by every figure under which she is introduced in the scriptures; and, though this character be compatible with occasional failure in her militant, and occasional error in her didactic state, it can never be thoroughly lost, but the church must continue, till the world shall come to an end, "the heritage of God," "the fold of Christ," "the ark of salvation," "the pillar and ground of the truth." The branches of this church may so err as to be cut off from the parent stem: the stem itself may be cankered; but the germ of perpetuity is in the root, and a remnant must survive. The candlestick may be removed from Jerusalem, Alexandria, Antioch, or Rome: the faith as well as the ceremonies of a particular church may be wrong, and "the light may go out in the temple where the ark of the Lord was;" but, so long as there is any blessed company of faithful people, so long as God's word is in the earth, the promise of Christ will be realized; there will remain a visible society of baptized Christians, contemplating to enclose within its fold all nations: and there will be ministers apostolically ordained to teach them to observe all things whatsoever Christ hath commanded them; and with that society Christ himself will be present, present in his Spirit, present in his sacraments, present in his sustaining power, even unto the end of the world.

It was for this visible church, however divided may be its component parts by time or locality, that Christ, having offered himself through the eternal Spirit a victim without spot or blemish, obtained the remission of sins, the resurrection of the body, and the life everlasting. It was to this church, at its primitive constitution, that St. Peter converted by one sermon, delivered under a demonstration of the Spirit and with power, three thousand souls; and to which the Lord subsequently added, and continues daily to add, such as shall be saved. It is with this church that God's covenant is established, and through her ordinances that God's grace is dispensed. Through ages of darkness she has retained the lamp of truth: through the fires of persecution she has passed immortal, and brought down to the present generation the words of eternal life. When I bid you pray for Christ's holy catholic church, this is the sacred "ark of the testament" for which I invite your prayers. When you assert your belief in "the holy catholic church," you affirm the existence of a body of which "Christ is the head," and of which, if you be saved at all, you must be living and united members. If it be "the blood of Christ alone which cleanseth from all sin," that blood was the purchase-money of his church. If it be by faith in that blood that sinners must be justified, faith, which is the gift of God, is restricted to his church. If it be by the communication of God's Spirit that holiness is to be obtained, that sanctifying influence is the property of his church. If it be "by the word of God, which liveth and abideth for ever," that men "are born again, not of corruptible seed but incorruptible," with the church are the oracles of God. "Let him that hath an ear hear what the Spirit saith unto the churches."

Dissociation from this holy temple, with which Christ is identified, must, if there be any truth in revelation, be a most dangerous calamity: "without are dogs:" in the church are believers: in the world are infidels. "Lord, we believe; help thou our unbelief." "Lord, increase our faith;" not that it may endow us with the gift of working miracles, and of doing the signs and wonders which the disciples in their blindness coveted; but that it may obtain for us the victory which overcometh the world, and convince us that expatriation is less misfortune than excommunication, that "it is better to be a doorkeeper in the house of our God than to dwell in the tents of ungodliness."

Brethren, what God hath joined together let no man put asunder. There is a mystical union betwixt Christ and his church, mercifully designed for the redemption of fallen man; and to this union we must be indebted

for every means of grace and hope of glory. Is this to preach a religion of forms and ordinances, in disparagement of the spirit and life of the gospel? No: I tell you that the whole goodly fabric of an apostolic church will be profitless to you if you dissociate from the form the power of godliness. "Unless you be born again of water and of the Holy Ghost," and unless you sustain that regenerate character by a life of holiness, ye shall not enter into the kingdom of heaven, ye shall not see God. The apostles could scarcely be called formalists and promoters of a lifeless dispensation, when they applied their illuminated minds to preserve unity, to rebuke schism, to put all things in decency and order, to propagate the form of sound words, to edify and build up the church, so that through it, "by Christ Jesus, there should be glory to God throughout all ages, world without end."

I rejoice to be in the smallest degree accessory to the extension of this glory. While I know and confess the sinfulness of my own nature, the insufficiency of my own works, the weakness of my own prayers, the utter inutility of my own poor efforts to advance me one step of proximity towards God, I learn with admiration and gratitude of the adequacy of Christ's atonement, the infusion of his Spirit, and the imputation of his righteousness for the salvation of the believer. And I know, of these gracious properties, devised to me in common with a world of sinners in the blood of the New Testament, the church is the executrix and the legatee; I know that, before I can plead any title to the heritage, I must prove my communion with the society to whom it is conveyed. I speak not now of the national church with which we are associated, and which, whatever may be our conviction of its excellence, had no being as a distinct society at the period of the apostolic injunction. I speak (and I beg that I may be distinctly understood on this point) of the holy catholic church, in her universal character as the bride of Christ. I speak of that spiritual Jerusalem of whom most excellent things are written, as the city of God, and which, in this holy alliance, is "the mother of us all." Informed of the essential truth that there is no other access to God than through the Son, I find no means of acquiring the passport of the Son but through the church which he has espoused and ordained. Amidst the general darkness that veils eternity from my view, even "a darkness that may be felt," I have seen within her sanctuary "a burning and a shining light." Like the pentecostal effusion of the Spirit, the cloven tongues of fire, the hallowing graces of religion rest on them who "with one accord are in one place." The flame on her altars may occasionally be suppressed, but can never be extinguished. It may burn according to the indolence or activity of its human guardians, with a dimmer or a brighter lustre, but the period shall arrive when its splendour shall be perfected, and all people shall rejoice in its illumination. It was for this purpose of ineffable benevolence that Christ paid the awful price of his own immaculate blood for the purchase of his church, when "he loved it and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, and present it to himself," when he should revisit the earth, as "a glorious church, not having spot or wrinkle, but holy and without blemish."

Taking with us this comprehensive, and, I trust, not unprecise or indistinct view of the whole church of Christ, a few words will suffice for my present purpose to describe that pure and apostolic portion of it which claims our allegiance, and whose claims have lately been urged from this pulpit with much fidelity and eloquence. The church of England is a reformed and protestant branch of the catholic church of Christ, and possesses all the marks that can be required to avouch her authenticity. She is an integral part of that "blessed company of faithful people," who are subject unto "Christ, of whom the whole family in heaven and earth are named." This society consists of an ordained ministry and baptized members; the one derived, in its trifold offices of bishops, priests, and deacons, direct from the apostles; the other day by day received into her communion by the rite which Christ has instituted, and appointed his commissioned servants to retain: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We live, my brethren, in critical times—in times in which, on the one hand, Satan seems to be mustering all his forces, and contriving all his frauds, and recollecting all his wiles, in order that he may direct them in concentrated energy against the church; while, on the other hand, her children, awakened from a long-continued lethargy, are alive to a sense of peril, and are preparing themselves, though with weapons of very different temper, for the inevitable conflict. In such a contest it well becomes us to beware that "the weapons of our warfare be not carnal." The natural strength of the man may prevail over enemies of flesh and blood, and that but in a partial sense; whilst against the hostility of the principalities and powers, the spiritual wickedness that is opposed to him, they will be utterly unavailing. Our great danger is from

n. It is that the prince of darkness enter the citadel as an angel of light. that he may sow dissensions among our ıders, and tamper with the instruments ır protection and safety. Alas! while soldiers are marching around our ram-, they forget that they are brethren, and "fall out by the way." Thus it is that deeply endued with the spirituality of on, in their anxiety to escape from alism, are led to renounce the very or-ıces which God has instituted for the ıles of his Spirit, and to undervalue the cy of sacraments which Christ hath nanded to be received. In their solici-to preach nothing but Christ and him fied, they forget that preaching would self but foolishness were it not for the npanying grace which God has annexed and that the church and her sacramental vances, "in the breaking of bread and ayers," claim for their sufficiency the unquestioned authority. Opposed to low views of apostolical order and dis-ıe, held by this portion of our Zion, has ı another party, consisting of persons ent alike for their learning and their , but who, in an overweening fear of a ral secession from "God's way in the uary," have sought to revive the habits scipline by a return to obsolete usages, r of which have no foundation in scrip-and have too near an alliance with those ıptions of the gospel which the fathers martyrs of the reformation shed their l to repudiate and condemn. To the one ıese parties catholicism and Romanism ynonymous terms; to the other the ge-of protestantism is an evil spirit to be ıematized and cast out. And yet, my ıren, the plain truth beyond all contro-is, that our beloved church assumes to ı name and in spirit both catholic and stant—catholic in her communion of with "the general assembly and church ı first-born which are written in heaven;" protestant in her first and continued pro-ıgainst those errors and delusions which oman ritual enjoins, which no antiquity ıallow, and from which we believe that ıpecial interference of Christ, in the vin-ion of his church, has made us free.

hile the love of many has waxed cold, so as to deny the Lord that bought them, others, "swerving from the law of cha-have turned aside unto vain janglings," church of England has "continued sted-n the apostles' doctrine and fellowship," retained in her scriptural liturgies, and rated in her decent ceremonies, the faith delivered to the saints. In her walk ıgh successive generations of a world deeply stained with pollutions, she may occasionally manifest the defects of her human constitution, for nothing temporal can be perfect, and she may, like Peter, require washing, "at least her feet." She may again have to pass through the furnace of persecution, but she will abide the trial, and come forth from the ordeal purified, aye, purified like the precious metal in the refiner's fire. However dense may be the smoke that would obscure her beauty, "the king's daughter is all glorious within, and her clothing" (her sacred ordinances), will stand the assay, for it is "of wrought gold." Accompanied by the churches which she has planted in the east and in the west, she shall approach, at the last day, the presence of her Lord: when the appointed time is come, and the bride shall have made herself ready, "she shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company;" and with joy and gladness shall she enter on her home.

And this is the church which, according to the third and concluding topic of my discourse, it is the duty and within the ability of all her members to sustain and feed.

Undoubtedly this is a duty which devolves mainly and especially on the pastors and overseers of the flock of Christ. The ministration of the sacraments of grace, the preaching of "the word which is able to build you up and to give you an inheritance among all those which are sanctified," belong exclusively to the ministers whom the Holy Ghost has ordained, and constitute an office which cannot be invaded without guilt. But that ministry must look to you, of the laity, in a large measure for encouragement, for maintenance, for support. Pledged as they are to lay aside the study of the world, and to omit its gainful occupations, that they may minister to you in all spiritual things, it is surely right that they should sometimes reap your worldly things, and not be left to a state of poverty which may paralyse their influence and utility. Whatever be the straitness of their pecuniary circumstances, they may resort to no secular employment to amend and better them. The bank and the counting-house, "the tables of the money-changers," are proscribed to them. They may watch the clouds of adversity looming darker and darker over their beloved homes: they may see the desire of their eyes and the joy of their hearts sinking under the pressure of calamity which no prudence could avert: they may see the olive branches round their tables withering in the sickly atmosphere of poverty and want; and yet the hand which has been solemnly and in perpetuity devoted to the plough of the gospel may not be stretched out in any worldly husbandry for

their relief. No, though the sickness be at their heart and the iron enter into their soul, they must retain the calm aspect and composed demeanour which befit the messengers of the gospel of peace; they must go forth among the children whom Christ has consigned to their care, determined to speak and to illustrate the message "of that love stronger than death, which many waters cannot quench," and to suggest the hope which is full of immortality, and to tell of comfort and quietness which exist beyond the grave, and to "feed" with zeal and fidelity, unabated by personal affliction, their peculiar portion of "the church of God which he purchased with his blood." Nor have you, my brethren, been unmindful of your duty in this matter. I have the happiness to know that you have "given not grudgingly, or of necessity, but as cheerful givers," to provide for the pastor whom you revere, and who, I pray, may long be continued to watch over you in the Lord.

In conclusion, I would revert to the necessity of erecting a new and more commodious parish church within this town, and of vesting it with the cathedral character which our ecclesiastical position seems now to require.

From the day in which I first addressed you on this subject up to the present hour, I have had the satisfaction of knowing that many imaginary impediments to our undertaking have gradually been abandoned, and some real ones surmounted; and I believe that the work will now be carried on with a zeal and liberality proportioned to its acknowledged importance, and which will fully vindicate the Christian character of this community. Forgive me too if I confess my hope, that not only will the members of the religion of our forefathers and our common country evince their attachment to our cause by a generosity of which I have already a sufficient earnest, but that many of the inhabitants of this parish, whose religious tenets differ in some respects from our own, will not be restrained by a contrariety of opinions in matters which, though important, they do not deem essential to salvation, from contributing, unasked, to the erection of a church designed to admit the greater part of the parishioners within its walls; in which all may occasionally "take sweet counsel together, and walk in the house of God as friends." I appeal then on these principles to all who now hear me, for such assistance as it may be in their power respectively to afford. I appeal to those who, whether strangers or parishioners, are solicitous to advance the kingdom of Christ and the extension of his church on earth. I invite them to rejoice in an opportunity of contributing to the building of a temple to be devoted to the pure and evangelical worship of their God and Saviour—a temple which I trust will in many a trying hour afford to its future congregations the lessons of divine wisdom and the consolations of the gospel of truth—a temple in which the rich will be admonished, the poor comforted, the afflicted supported, and the spiritual life of all will be sustained by the unadulterated doctrine and prevailing prayers of that true and apostolic church, which has now taken root in this land, and which may well be described as a vine which "the Lord's right hand hath planted, and the branch which he hath made so strong for his own self."

My brethren, I have done; and may God, in the fulness of his mercy, grant that, when you and I and every contributor to this work of piety shall long have mouldered in the grave, your children and your children's children may have cause to bless the memory of their ancestors, and may never want within the walls which we shall rear to God the labours of a faithful ministry, to "feed the church of Christ, which," on the awful occasion that we now commemorate, "he purchased with his own blood."

VISIT TO THE TOMB OF HOWARD, AT KHERSON, ON THE DNIEPER, RUSSIA*.

At the distance of five versts† to the north of Kherson, stands the original monument of the prince of Christian philanthropists—the great, the illustrious Howard, who, after travelling 50,000 British miles to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from Nikolaief to Kherson, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves, in which the neighbouring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend whose ashes are here deposited till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description grew upon our minds, and forced upon us the conviction that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with

* From "Profitable Employment for Leisure Hours."—Whyte and Co., Edinburgh.

† A "verst" is two-thirds of an English mile.

is to point out which of them was designed to perpetuate the memory of the philanthropist, it was impossible for us to determine otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription—"Vixit propter alios" (he lived for the benefit of others).

It was impossible to survey this simple obelisk without reflecting on the superiority of principle which impelled the great friend of his species in that career of disinterested benevolence which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow-creatures; his toilsome pilgrimages and unnumbered acts of self-denial were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred; but his whole character was formed, and his practice regulated, by the vital influence of that gospel which reveals the divine philanthropy extending itself upon human weal. Conceiving himself to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration—"Who went about doing good."

Such was Howard, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death: "In God's hand no instrument is weak, and in his presence no flesh must glory." He was enabled to effect great things, yet he utterly renounced dependence upon himself. "My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord, my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and, be assured, the subject is more grateful to me than any other."

His genuine humility prompted him to choose this sequestered spot for the reception of his mortal remains; and it was his anxious desire that neither a monument nor inscription, but simply a stone-dial, should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch in whose territory so many of his benevolent acts were performed, and who nobly patronized the attempts made to follow out the plans of Howard for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of Kherson, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact white freestone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high, by 200 in circumference. Within this wall, in which is a beautiful cast-iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD.
DIED JANUARY 20, 1790, AGED 63.

the simplicity of which is in strict accordance with the orders the great philanthropist more than once gave, and which only requires the all-emphatic addition, "Christ is my hope," to render it perfectly conformable to the inscription dictated by his own pen, and placed under that to the memory of his wife in Cardington church, near Bedford.

Agreeably to his request, a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance, that the only divisions of time it exhibits are the hours from ten to two, as if to intimate that a considerable portion of the morning of life is past, ere we enter on the discharge of its active duties; and that with many the performance of them is over at an early hour after the meridian of our days*.

This great and good man, who is called, by way of pre-eminence, the "philanthropist," or lover of man, has been eulogised by Burke and Cowper—by the one in his splendid prose, and by the other in his enchanting poetry.

Howard (his name John is seldom prefixed) was born about 1727, at Hackney, and had the great misfortune to lose his father when young. Business not agreeing with his health, and being independent in fortune, he became a traveller, "not," as it has been eloquently expressed, "to survey the sumptuousness of palaces, nor the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, nor to collate manuscripts" (and would that all our young travellers were even thus innocently and usefully employed), "but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected, and to visit the forsaken." His was indeed "a voyage of philanthropy," and "a circumnavigation of charity." He visited Lisbon in 1756, after the great earthquake in that capital, and on his return was captured by a French privateer, and suffered extremely in his confinement at Brest. This disaster was no doubt overruled by a wise Providence, who trains and tutors by affliction and suffering its best agents, to quicken his sensibility of sympathy with the unfortunate inmates of a prison-house, from his dear-bought experience of their many miseries. Upon his return from the continent, death entered his

* Dr. Henderson's Biblical Researches.

dwelling, and his domestic afflictions were heavy. After the death of his lady, he retired to Bedfordshire, where he purchased an estate, where he was usefully occupied in giving employment to the poor, whilst he was improving and beautifying his property. Much of his time was humanely spent in relieving the sick, building cottages for the industrious and deserving, and educating the families of the indigent. No wonder that such a man was beloved and esteemed by those among whom he lived, and to whom he was such a benefactor. As sheriff of the county, his frequent visits to the different prisons brought him into painful acquaintance with much crime, and its attendant misery, and no doubt urged him to that career of active and disinterested humanity which he ever after pursued.

No distance, nor difficulty, nor danger, was allowed to retard his steps in his work of compassion and benevolence among the most degraded and miserable of mankind. He shrunk from nothing but praise. When he heard in his absence that a statue was to be erected in honour of him at home, and subscriptions already raised for that purpose—"What!" he exclaimed, "have I not one friend in England to stop such a proceeding?" and actually prevented its going on.

He undertook his last tour in 1789, with the enlarged intention of spending three years in visiting Russia, Turkey, and the east. But his career of glory was arrested at Kherson (or Koslor), a settlement in the south of Russia, on the Black sea. Visiting a young lady there who was ill with the plague, he caught the infection and died in the course of two or three days. Prince Potemkin not only sent his physician to attend him, but visited him in person. Nothing, however, could avail to prolong his invaluable life; and he who so often and kindly soothed the sick and the dying, sunk into the grave, far from friendship and home. But he was not alone, nor did he die unnoticed; for precious in God's sight is his saints' death; and such was he. The fear of God was his ruling passion, his regulating principle.

The Cabinet.

ADVICE.—There is nothing of which men are more liberal than their good advice, be their stock of it ever so small; because it seems to carry in it an intimation of our own influence, importance, or worth.—*Young.*

DEATH.—The hour is coming, and it is a fearful and solemn hour even to the wisest and the best; the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think it or not, that body which is now warm and active with life, shall be cold and motionless in death—the countenance must be pale, the eye must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our last enemy. We may banish the remembrance of the weakness of our human nature, we may tremble at the prospect of dissolution; but our reluctance to reflect upon it, and our attempts to drive it from our recollection, are in vain. We know that we are sentenced to die, and although we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we never can entirely remove it. The reflection haunts us still; it attends us in solitude, it follows us into society, it lies down with us at night, it awakes with us in the morning. The irrevocable doom has passed upon us, and too well do we know it, "Dust thou art, and unto dust thou shalt return."—*Townsend.*

PREACHING.—It is not by its immediate results that the effect of Christ's preaching can be properly estimated. He abstained from conquests himself, that his praise might be perfected out of the mouth of those weak and humble agents who were to be the preachers of his gospel, and in whose success we are to acknowledge the power of him whose commission they bore. Their lips were touched with a live coal from the altar, and the hand of the Lord was with them. Single discourses of his apostles were destined to add more to the church than the whole of the Saviour's ministry. Even where he was most admired, the hearers profited little by his preaching. The evangelist says of some, "They were astonished at his doctrine, for his word was with power;" and yet the inhabitants of this very city were singled out by our Lord as an instance of extraordinary impenitence. Such is the value of popular applause, and of the praise which cometh of men. Ages were to roll away before the spark which was then lighted should be kindled into a great fire, and make its influence to be felt wherever there were hearts to be melted into love, or delivered from error. For the real and glorious triumphs of his dispensation, we must look to the silent progress of his doctrines gradually spreading through a wider circle, and transforming, by their vital efficacy, those who were by nature children of wrath, into sons of God, and inheritors of the kingdom of heaven.—*Bishop (Sumner) of Chester.*

MAN'S NECESSARY IGNORANCE.—How unreasonable it is to reject any doctrine which is revealed to us in the Christian scriptures, only because we are unable to comprehend how it can be. The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more befitting our present condition, it is to conclude that these truths are proposed by the Author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know everything in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the scriptures are indeed what they profess to be, the word of God; and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practice all that is therein commanded, because he there discovers the sure will

God, and the motives to obedience. This it is to give with meekness the ingrafted word.—*Bishop Blomfield) of London.*

Poetry.

FIFTH SUNDAY IN LENT.

By Thomas Ragg.

O, MERCIFUL High Priest,
Whose life for us was given;
On thine atoning blood we rest
Our fervent hopes of heaven.

Preserve us in thy ways,
And let thy goodness still
Order our converse all our days,
Accordant with thy will.

How long shall we complain
Of living far from thee?
To aid thy wandering children deign,
And set their spirits free.

Thy gospel brings us joy
In everlasting showers;
Why, then, should care our thoughts employ,
Or plaining notes be ours?

O, purge our souls from sin;
'Tis that which poisons all:
Afresh would all our joys begin,
If loosened from its thrall.

Our drooping sorrows heal,
Thy glories let us see,
And know the joys they only feel
Who live in love and thee.

ZECH. XIV. 7.

(For the Church of England Magazine.)

1.

"AT evening time it shall be light."
I thank thee for thy promise, Lord;
Through all this weary darkling fight
What comfort these sweet words afford!

2.

"At evening time it shall be light."
Then why, my soul, so sad and low?
Strengthen thyself in heaven-sprung might,
And on thy way rejoicing go.

3.

"At evening time it shall be light."
Then how canst thou e'er dare to fear,
Though now the sky may not be bright—
No kindly hand or voice be near?

4.

Although the tempest round thee roar,
And thou mayst seem forsaken quite,
Yet cheer, faint heart, 'twill soon be o'er:
"At evening time it shall be light."

5.

The clouds that hide the sun all day,
And keep his glories from our sight,
As night draws on, shall melt away,
"At evening time it shall be light."

THE BLIND BOY TO HIS MOTHER.

By Mrs. Edward Thomas.

MY mother, art thou beautiful?
O, would that I could see!
Thy voice, like whisper'd melody,
Sounds beautiful to me.

Thy hand feels beautiful in mine—
So soft, so warm, so bright;
Methinks, like velvet it must shine
Beneath man's glorious sight.

Thy lips feel beautiful—thy kiss
Sweet as unrifled flow'r
Ere yet the bee hath sought its breast
To steal its virgin dow'r.

Thy love for me is beautiful—
So tender and so true;
That in thine eyes I read it not,
Mother, I sorely rue!

In all thou must be beautiful,
If there is beauty here;
For what, save God's most perfect work,
Could hold a blind boy dear?

HOLY GROUND.

(For the Fifth Sunday in Lent.)

By the Rev. J. S. Broad, M.A.

(For the Church of England Magazine.)

"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—EXODUS iii. 5.

'TWAS holy ground where Moses trod,
From Egypt forc'd to roam;
Fast by the mountain of his God,
At Horeb's desert home,
Where God appear'd in mystic flame—
The great I AM his awful name—
To tell of Egypt's doom;
And show how Israel should arise
Triumphant o'er his enemies.

'Twas holy ground at Horeb still,
Hard by that lonely place,
When, fleeing from a tyrant's will,
For Israel's suffering race,
Elias heard the still small voice
That told him of the hidden choice
Man's eye could hardly trace.
God's presence then his church illum'd—
The bush was burning, unconsumed!

'Twas holy ground, a sacred spot,
In sad Gethsemane,
When Jesus agonized, and sought
The cup of woe to flee;
Yet not unwilling he to drain
Its very dregs, and bear the pain
Our sacrifice to be;
The flame of suffering girt him round,
Yet burnt him not—'twas holy ground.

'Twas holy ground on Calvary's hill,
Where Jesus bow'd his head,
And, yielding to his Father's will
Yet freely, join'd the dead.

His was a troubled spirit then—
Heavy his load—the guilt of men,
On him, the guiltless, shed:
Fierce though the flame, it had not power
To burn him in that fearful hour.

'Tis holy ground, the church of God,
Within its blessed pale;
'Tis consecrated by the blood
Of him who cannot fail:
Though Satan all his powers engage,
And flames of persecution rage,
They never shall prevail;
Within the bush the Lord will dwell
And keep it indestructible!

Newcastle-under-Lyme.

Miscellaneous.

MOHAMMED IN DIVAN.—It was dark when we set out, and the humble lanterns of the Caireens were beginning to move as the Arab guard proceeded to the different stations. Our appearance created a great bustle; for when a person of consequence goes forth at night, his approach is signified by the blaze of a large mass of ignited combustibles (charcoal and bitumen), placed in an iron basket at the end of a rod, and carried in front of the cavalcade. Such was the case on the present occasion. We were attended by numerous servants, and a couple of janizaries; the former running on foot before and around, some carrying lanterns, the rest clearing the way with their sticks. When we arrived at the palace we entered the great square, the terraces of which are adorned with light columns and porticos of stone. Near the chief entrance were assembled crowds of beggars, donkey-boys, and servants holding their master's horses, which pawed the ground, snorted, and shook their gorgeous trappings, as if in token of their conscious superiority. Here we dismounted, and, ascending a flight of several steps, were straightway ushered into a spacious hall, lofty, and paved with stone. Carpets and cushions were arranged at different parts, and on them were reclining the various officers of state, with their scribes, interpreters, and other attendants, hearing complaints, receiving reports, issuing warrants and "taskerehs" to the local authorities, and transacting government business. Every thing bore an aspect of importance; each individual looked grave; and comparatively few words were exchanged. Some conversed in private, some were signing and sealing papers, others had their inkcase before them, and were writing; all at intervals raised the favourite t'chibouque to their lips, and sipped their coffee or sherbet. A thin atmosphere of tobacco smoke floated through the apartment; large and massive silver branches containing wax-lights were placed about upon the floor, and numerous parties arranged themselves in groups, waiting until they could obtain a hearing. A gentle murmur might be heard, but there was no noise, and every thing seemed to be conducted with the greatest order and decorum. Nevertheless, janizaries and messengers were at hand in case their services should be required. *I cannot* say that I formed a very grand idea of the administration of justice in this august assembly, as it seemed that there was, to say the least, ample opportunity for bribery, nor did it appear that there was much despatch of business. Having waited a short time, one of the pascha's drogueman came to announce to the consul that his highness was ready to receive us. Traversing a large ante-room, in which were stationed several armed officials, we were immediately admitted to the royal presence. The chamber was large and square, variously ornamented, and painted in rather a rough style. It was furnished in the usual manner, and in the centre, on the floor, was a very large candelabrum of gold or silver gilt. At the furthest corner, seated on the divan, we beheld a venerable old man with a white turban and a long white beard; he was attended by a few of his state officers, a couple of negroes, an American drogueman, and a few others. His whole form was enveloped in a loose blue robe, lined with sables, and he held in his hand a very long pipe, with a magnificent amber mouth-piece, studded with diamonds. We could not be mistaken in the person. We advanced respectfully, and made the salutation of the country. Having been formally presented and acknowledged, we were desired to be seated; but hesitating to do so from etiquette, the pasha himself made a sign to us to take a place on the divan near him, which of course we did. Mohammed Ali entered freely into conversation with us, asking through his interpreters many important questions, aware, no doubt, that he was himself the chief object of our curiosity, and that his urbanity to Europeans would be duly appreciated. Pipes and coffee were handed to us, and we were graciously permitted to put any questions we chose. * * * Coffee was again introduced (an intimation that we had leave to depart), after which we made the usual salutation and withdrew, very much delighted with our interview. * * * I found him just the sort of person had imagined. He is now about seventy-four years of age; when I saw him, he was rather inclined to be stout, but not corpulent; his neck is somewhat short, but less so than it appears to be, as some allowance must be made for the fulness of the oriental dress, and the inclination of the body common to old age. His face has a rounded form, the cheek bones being rather high and prominent; his nose and mouth are well-shaped; he has a square forehead, and his countenance, taking it all in all, is by no means unpleasant to look upon; notwithstanding it bears the aspect of sternness and severity. The eye of the pascha is not dark, though very expressive; it is of a deep grey colour, though softened a little by age: when younger he must have had an eye that was not only full of fire and animation, but that would have commanded the respect of all who came within its range.—*The Modern History and Condition of Egypt.—By W. H. Yates, M.D.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ANTIQUITY OF STONE MONUMENTS.

No. II.

ONE of the most remarkable of these vestiges of ancient days is Stonehenge. Architects, antiquaries, and curious inquirers, have all been as much puzzled as astonished by this monument of bygone times. One writer* says of it, that "its origin is involved in impenetrable obscurity;" another† says, "Here all is darkness and uncertainty; we may admire, we may conjecture, but we are doomed to remain in ignorance and obscurity."

The situation of Stonehenge first engages our attention. It is well known that, commonly, the Phœnicians and Israelites worshipped in groves, under thick trees, oaks, &c.; hence the frequent allusions of this kind in scripture, where the idolatrous people are reproved for having "committed abomination under every green tree; and the warning that the people should "be ashamed of the oaks which" the idolators "have desired." But Stonehenge would seem to have been a place for general assembling: it was "their eminent place" in position as well as dignity; and, when we find it upon Salisbury plain, such a situation seems exactly to agree with what we should have expected in a place of central resort for religious purposes.

"It stands on a vast plain in Wiltshire, perhaps not much less than one hundred miles in circumference, called 'Salisbury Plain,' about five miles from Salisbury. As a building, it is a collection of rude stones, of immense size, placed on the ground at a distance from each other, in a circular form, four times repeated, having a circle within a circle; the two inner ones, however, being rather oval—some standing in their original position, others fallen; many taken away; while the position of the remaining stones is such as to enable an attentive observer to define the circles. It has an avenue at the north-east,—is also surrounded by a mound or trench at a considerable

* Clarke in his "Vestigia Anglicana."
† Sir R. C. Hoare in his "Antiquities of Wiltshire."

distance; and about half a mile from it there is an hippodrome, or circus. Moreover, there are around it a great number of barrows or heaps, under which have been interred human bodies, accompanied with the insignia of their rank or occupation in life. Such is the general view of the structure, and of the places connected with it. As taken by Inigo Jones, one hundred and eighty years since, the building consisted of two circles and two ovals regular and exact, with a large stone in the adytum, or most sacred place. But, although the building in the time of that celebrated architect might then be reduced in imagination to its regular form, and representations of it have been accordingly given by different writers, as supposed to exist in its original state, yet it presents a very irregular appearance to a spectator at first sight; a great number of the stones having been taken away, all being more or less worn by time, and many having fallen* or been thrown down, probably by the Britons themselves after they had become Christians, according to the command given to the ancient Israelites concerning the idolatrous altars found in the land of Canaan. Yet, upon closer examination, as intimated before, you may ascertain the circles, and satisfy yourself that it was originally a regularly constructed building. The whole structure is one hundred and ten feet in diameter, and being composed of rough stones placed in a circular and oval form, of course leaves it open to the heavens; for, in the early ages of the world, they did not worship in covered buildings, but in places open to the heavens†."

It is most probable that Stonehenge was a place whereat the early states and inhabitants of Britain assembled to celebrate their religious festivals. So did the Israelites. They assembled thrice a year; all their males, princes and priests, elders and people, at the place of sacrifice, and offered their solemn sacrifices, viz., at the feast of unleavened bread, at the feast of weeks, and at the feast of tabernacles.

We know that the inhabitants of the British isles had a custom very closely resembling this—to assemble together at the beginning of May, at Midsummer, and at the beginning of November; and that the offering of sacrifices made a part of their solemnities, as they did of those of the Israelites. Highly probable, therefore, or very far from improbable it is, that the early inhabitants of the British isles met at Stonehenge for the above purposes; to which they may have added the worship of the sun and heavenly bodies.

The conjectures which have been formed as to the precise nature of this structure, have been many and various. From Geoffrey of Monmouth, a very early antiquarian, to sir R. C. Hoare, endless theories have been proposed. But to the opinion of none is more deference due than to that of Dr. Stukeley, who justly holds an authoritative rank among antiquarians. He considers that Stonehenge was a druidical temple; and, therefore, that it was a place for religious purposes. Some who have, since him, written on the question‡, agree with Stukeley in the point of its druidical origin, but differ from him as to its character, imagining it to be a sepulchral monument. They ground their dissent from Dr. S. on the erroneous opinion that the "patriarchs are nowhere recorded to have reared any thing but bare altars;" so that they conclude that such a structure as Stonehenge cannot claim a Phœnician origin; but they overlooked the fact that, if the patriarchs themselves are not related to have raised any thing but altars or pillars, their immediate descendants did. Were not circles of stones formed in the days of Moses and Joshua at the foot of Mount Sinai and in Gilgal? And neither of these places is far from the Phœnician region. The opponents of Dr. Stukeley's views further allege that their own hypothesis is favoured, by the discoveries which have been made of sepulchral remains in the barrows in the neighbourhood; whereas these are sufficiently accounted for, when it is remembered that persons holding the structure in such awful reverence as did the votaries of Stonehenge in that superstitious day, would be anxious that their bones should be interred very near the sacred spot. Did not the Jews thus think it a privilege to be buried near Jerusalem, or in the valley of Jehoshaphat? And is not the practice of placing our grave-grounds close to the house of worship to be referred to the same feeling? Indeed we have given them the name of church-yards on this very account. The modern mode of burial in cemeteries, though rendered necessary by the state of our church-yards and the size of the population, is likely to interfere with this feeling.

It is plain to any one who contemplates Stonehenge, that there must have been large assemblages of people there. The mounds, and the width of the space between the outer stones and the temple itself, make it clear that the congregations of persons must have been on a large scale, consisting of the druidical order, and the common class. The assembling of Vortigern and his nobles, the coming over of the people of Gaul to be instructed (as Cæsar tells us) of the British druids, and the pilgrimages, of a thousand miles, of the Hindoos, to be present at the festival of Juggernaut—each of these is a proof that there is nothing improbable, from the length of the journeys to be taken, in the supposition that the inhabitants of the British isles came to Salisbury plain from all, even the most distant quarters.

"And why should not Stonehenge be a place of general assembly for public idolatrous worship? The place itself is admirably suited to it. The vast plain is a place on which it is almost impossible to tread without feeling some sort of awe of him who made the heaven above and the earth around; and if they worshipped the sun, as we shall presently see they did, where would they find a more eligible spot? But the circles of stones form an argument in favour of the supposition; for there is satisfactory evidence that circles of stones were commonly placed for the purposes of worship in all the British isles. Many of them remain in England even until now; and, as observed before, in the Highlands of Scotland they not only remain, but are called 'Clachan,' which, in Gaelic, actually signifies a place of worship; and to this day they use the phrase, 'Are you going to,' or 'Are you come from the stones?' When they mean, 'Are you going to,' or 'Are you coming from the church?'

* Two or three years since one or two fell down, as the author was informed on the spot.

† See, as before, Weaver's "Monumenta Antiqua."

‡ The authors of "The Universal History."

Neither can any purpose be assigned so satisfactory for those numerous circular stone monuments of antiquity that are to be found in England, and Wales, and Scotland, and Ireland*: while, if you consider the practice of erecting them for such purposes as originally introduced from those Phœnician territories that border on the land of Israel, it is very easy to account for such structures, and as erected for such a purpose. In the land called sometimes Phœnicia, sometimes Palestine, sometimes Syria and Canaan, the patriarch Jacob first took a pillar of stone, and anointed it for a place of worship—a 'Bethel,' a 'house of God.' Some time after, Moses placed twelve pillars of stone, answerable to the twelve tribes of Israel, together, with an altar; where he and the whole congregation of Israel worshipped, ratifying the covenant between God and them. About forty years after that, twelve stones were taken out of the bed of the river Jordan, as a memorial of Israel's passing over Jordan, and were placed at Gilgal, on the eastern side of Jordan; to which we add, that this spot became afterwards not only a place of general assembly, but of sacrifice; first, as an offering to the true God, and at length to idol gods. Now, all these facts combined, prove that these stony structures were used as places of worship there; and, if the people who used them there came here and introduced their religion, of course they would erect these same sort of circular temples. And, Stonehenge being the most considerable, and the place of general or national assembly, we may reasonably suppose that extraordinary pains would be taken with that structure. And to this, perhaps, may be attributed the circumstance that, whereas in some of the less general places of worship there are three or four circles of stones, occupying separate spaces of ground, here, at Stonehenge, there are four circles, forming one building, as though, the assembly being one, the temple should be one. We may conclude, therefore, that Stonehenge, as well as Abury, and the other circular collections of stones, were designed for worship; especially if we add what Mr. Webb, one of those who has written upon Stonehenge, says, that the heads of oxen and deer, and other beasts, have been found in digging in and about it; and also that Mr. Thomas Hayward, some time since owner of Stonehenge, dug about it, and found the heads of oxen, and the bones of other beasts, used for the worship of the sun, and perhaps other heavenly bodies†."

As reference has been made to the scriptures in the preceding remarks on Stonehenge (which will be yet further extended), it is impossible not to be struck with the character of truth which is thus incidentally reflected upon their sacred records. Let the scriptures, therefore, have their due honour as the most ancient and interesting record of antiquity; for, whether the traveller meet with the common altar, or the cromlech, or the carn altar, or the pillar, or the circle of pillars, he may account for them, or at least have great light thrown upon them, by a reference to the sacred record. From the discovery of such coincidences between what the bible in all its naturalness and simplicity narrates, and the appearances, physical or artificial, which the world exhibits, we ought not to rise up without adding a fresh seal to our personal belief in the divinity, and consequently the eternal authority, of those scriptures.

* There are places in Ireland on which open temples, consisting of a circle of tall, straight, stone pillars, with a very large flat stone, called cromlech, serving for an altar, was erected. A place of this sort is called "Magh-Adhair," a "place or field of adoration or worship." Several places of this name were known in Ireland, particularly in the county now called "the county of Clare." Here, too, the kings of the O'Brien race were inaugurated.—*O'Brien's Irish Dict. in Moore*, p. 46.

† See, as before, Weaver's "Monumenta Antiqua."

FOUR TRACTS ON "UNITY,"

BEING THE SUBSTANCE (MUCH ENLARGED) OF A LECTURE DELIVERED IN HIS PARISH,

BY THE REV. CHARLES E. KENNAWAY, M.A,

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TRACT II.

"THE LORD OF THE CASTLE"—AN ALLEGORY.

BUT we must consider the objections which are made to that view of the unity of the church which the prayer of our blessed Lord seems, to say the least, to set forth.

And, first it is often very confidently stated, that the only unity which the scriptures any where, or Christ here contemplates, is the unity of love; and it is said that there is no word in this prayer which shows that all should be churchmen, and that there should be no dissenters.

On this objection, however, I would first beg to observe this—that, if any words could convey a desire that a set of men, to the very latest day and generation, should all be united both outwardly and inwardly, by both visible and invisible ties, most certainly the words of this prayer would convey this desire. Before, however, I answer the objection made above by scripture arguments, which are abundant, I will put a case which the plainest man can understand. I will put it in the way of a dream.

I dreamt, and I thought in my dream that the lord of a castle was obliged to leave his home for a length of time. I heard him before his departure call his children to him, and give them the following parting counsel:—"My dear children, I am about to set out for a foreign land, and it may be a long time before I return. But though I leave you, never doubt that I dearly love you. You know how anxiously I have watched over you, and taught you from your very infancy; and depend upon it that I shall have the same anxious care for your welfare wherever I go, and however long I remain away. Now there is one thing which beyond all others I wish to insure. It is the deep desire of my heart that you should all live together in brotherly love. I leave this great house, in which you have spent so many happy days, among you. I counsel you to dwell in it together. It is quite large enough for you all. Though I should be absent fifty years, and you should any of you marry and have children, yet there will be ample room for you and for them. For it is a noble castle. You see how beautifully it stands upon this glorious hill; and you have often wondered at the great stones of which it is built. All I desire is, that you shall

dwell together in it; and I promise you that its walls shall not give way. Live, therefore, together: live as your dear mother and I have lived, in love; and you shall be happy. There will be abundance for you to do in going down into the valleys, and helping the poor and feeding the hungry and tending the sick. But all this will be neglected if you quarrel and separate. Attend therefore, my dear children, I earnestly entreat you, to my parting counsel—live and love."

The lord of the castle after giving this counsel goes away. The years glide on. The woods on the hill-side come out into soft green beauty in the spring, and look like golden mantles when the autumn touches them with his yellow wand; and the brothers and sisters wander among their delicious arcades and gather their sweet flowers; or descend into the fields below and talk of their father to the poor pagan* or cottage-dwellers there, and all seems for some time to go on happily, as their father had desired.

But it does not continue so long; and, when the lord of the castle returns, he is astonished to find the old building comparatively empty, or at least not nearly so full as he had expected. And not only this, but he sees several small unsightly houses built about on the opposite hill-side, and some close under the castle walls. With an anxious and a heavy heart he asks the cause of what he sees. He is told that some of his children found it very difficult to abide by his counsel, and that therefore they thought it better to leave the old house, and go and make new and more convenient ones for themselves. But he wants to know the reasons why they could not live together. So he calls them all together, and asks them one by one very sorrowfully, but very kindly, what it was that had induced them to forget or to disobey his commands, and to leave the old castle.

Then one comes forward and says, that he and some others did not like the formal way in which things went on there. For instance, they almost always said grace before meals in exactly the same words. Now the hearing the same words so often made their minds dull; so they proposed some alteration, which would have made the grace more lively and exciting. The older part of the family however did not like these changes, and did not think their father would approve them, and told them that they were quite at liberty to say any words which they chose to themselves, so that they did not disturb the whole family. But this did not satisfy them, and so, as they could not agree, they deemed it better to separate; for they thought, and others thought the same, that their father only meant that they should live together if they were all agreed in every point, although they allowed that he had not used any words in his parting advice which meant exactly this.

Then another on being enquired of said, that the reason why he had left the castle was not the same as that just stated, but because the family had made some new orders which were not found in the old book of directions. It is true (he added) the orders do not concern points of morality and religion, but only certain external things, such as painting the windows, about which there was nothing in the old book; and looking towards the land where their father had gone, in order to think the better about him, and perhaps to see him return; and bowing sometimes when his name was mentioned, in order to show to others, and keep in their own minds, the great honour and love which was due to him. "Now all these things (he added) were so grievous to me, though certainly they did not the least interfere with the pure and holy precepts that were in the old book, that, though I remembered you had told us to live together, I could not do it. I felt quite certain that I was right and that the rest were wrong, and so I determined to go and live by myself."

A third said, "I did not like the way of eating at the old house. They did it so slowly, and always in the same posture, and they said that the harmony of the house could not be kept up unless we all were present at meals, and joined in social intercourse and communion. Now I had tastes of my own about this: indeed I doubted whether your words meant that we were really to eat together, though we certainly used to do so when you were with us. I remembered too that you had once said that love was the great thing of all, and I could not possibly understand, if this were so, why it was necessary that we should break our bread together. But my brothers could not see the matter in the same light as I did, and they quite plagued me with reminding me what you had said about living together, and how you used to eat with them, and especially how you supped with them just before you went away. So I got quite tired, and determined that it was better to be friends apart than enemies in the same house; and I thought that this was the spirit of your instructions, and that you would not regard my leaving the letter so that I kept to the spirit; and so I went and built myself a small flat-roofed house without any pretensions or ornaments, on the top of the opposite hill. But I cannot say that I have come very often to the old house: indeed it is a very long time since I have had any thing to do with my brothers and sisters there."

A fourth came and said, "I did not like the clothes in which we always dressed on Sundays. I greatly preferred wearing the same clothes as I wear every day; or, if there was any change at all, I thought it ought to be black. I got indeed more and more to dislike that white robe which my brothers wore; and I told them over and over again that it was never worn in your time. But they said that they had now worn it a long time, and that they were all agreed about it, and that you had given them leave to wear any common dress, so that there was no foolish gold or finery about it. They said too that they were exceedingly fond of the white dress, because it looked so clean, and brought to their minds that purity of heart and that inward cleanness which you had always taught them to aim at. Moreover they said that they knew, from something which you once let drop, that you intended them to dress in white when you came back, though they had no doubt the material of that clothing would be very different from that which they wore now. They added that they were all quite sure that you would not be angry with them for taking the same colour now; because it would help them to think of their happiness when you should at last return.

* *A pagan means a person that dwells in a village. It is applied to the heathen because the inhabitants of the towns were first converted, while the villages* remained in heathenism.

However I could not agree. I felt that it was quite nonsense to talk about inward things being shown or symbolized by those which are outward; and so, not being able to bring them to my mind, as I would not give up my own opinion, I determined to go and live just over there, on that little hill which stands by itself, where I might be quite independent, and do just as I pleased, without any one interfering with me."

A fifth came, and said, "There were some among us married, and I was one. Now I had long disliked the way in which my brothers and sisters washed their infants. They did not seem to me to wash them thoroughly; they never bathed or dipped them. Now I felt certain that they ought to be bathed, and so I told my elder brother. But he said it was difficult to discover which exactly was the right thing to do, because the language of the old book was rather out of date, and it was difficult to know the exact meaning of every word that was in it. He said however (and this I must allow) at the same time, that I might have my infants bathed if I chose, and that he would himself go with me into the old bath in the castle, and help me whenever I wished to do it. This, to be sure, was well enough for me: but then I asked him whether he would bathe his own children and all his little nephews and nieces, the children of my other brothers and sisters. But this he said decidedly he could not undertake to do unless they wished it; for he was quite satisfied with the present mode of sprinkling, and so, he believed, were they. This, however, did not content me. I wished all to do exactly as I did. I felt that I knew a great deal more about the matter than they all put together did; for, though I did not remember quite so well as my eldest brother the old kind of language which was in the great book, still I had the spirit of the thing in me; and I was persuaded, though all the world should differ from me, that I was right, and I determined therefore that I would not rest until all my brothers and sisters gave in to me. This however they would not do; and indeed, if they had done it, I do not think I should have been satisfied. For I began very much just at this time to doubt whether infants ought to be washed at all. I remember once having heard it said that it was of no use for any one to eat if he was not hungry, and that, if a grown man was washed without his own wish to be clean, it would be to little purpose, for he would soon dirty himself again. I therefore began to think that, as a little child could not wish to be washed, we ought not to wash him; and in fact, by reasoning for some time on the subject, I at last came to the conclusion that no child ought to be washed at all until he came to an age to wash himself. But none of my brothers and sisters could see this. In fact, they said that no one of them had ever thought of such a strange way of proceeding. However, this did not convince me that I was not right; so I gave the matter up, and determined that it was better to live in a humble cottage and have my own way, than to remain in the old castle, where every body differed from me. So I went down and built myself a small cottage by the pool, just where the water gathers itself into a deep and rocky basin; and there my children, those of them at least that please, are always able to wash themselves."

After all these had severally spoken, the lord of the castle said—

"As I came up the hill I saw a great many small buildings close to the old castle wall. Some indeed seemed quite to touch it, and to rest against it; others were rather farther off, but all seemed more or less to incline towards it, and the windows of some were quite that way. It is true they had many of them windows looking down the valley and over towards the other small houses on the opposite hill, but still it was evident that all the windows that looked that way were in houses that had been very lately built, or that they had been pierced in the back walls of the older houses, for the whole of their front windows (and they had evidently had none originally in the back) looked towards the castle."

Then two or three began to speak at once; they were younger men than the others, and they gradually left the subject in the hands of one, who said—

"You will be grieved to hear that one of your sons, and he was one of the best of them all, is dead. We are some of us his sons, and others his grandsons. During his life he became dissatisfied with the goings on in the castle. He complained that they had got into a too easy way of life; that they were too fond of taking their pleasure at home, or making summer excursions into the wood; that they did not pay so much attention as they ought to the poor and the sick in the valley below. I believe that the wisest and best amongst your sons confess with shame that he had some good grounds for what he said, and that they had many of them given themselves too much to enjoyment, and had not been earnest and self-denying enough. There were very few, however, who could see this at that time; and so your son, whose name was John, determined that he would build a small house just outside the castle walls, that he might have a dispensary of his own, and that he might receive the poor and sick from the valley, and give them medicines there. He had another reason for doing this. He thought that his elder brother, whose business it was to look after the castle walls, had not sufficiently attended to them. And so he fancied that he should help to keep the walls up by putting his small buildings (for he had two or three) against them. In fact, he made the outside of the castle wall to be one of the inside walls of his house. It is very true that his elder brother told him that no experienced mason would try to do this, for that the digging that was necessary for the new foundations would certainly weaken the old, and that a lean-to like his would rather weaken than strengthen the building it leant against, as well as harbour the wet and let it in on the walls. Still he could not see this; so he went on building. All this while, however, he continued to live much in the castle, and could never be persuaded to leave it, although some tried very hard to force him. Nay, he rejoiced to go in and out at meal-times, and loved the old grace which his elder brother said*. On Sundays too, after he had been in one

* 1737, Jan. 2.—I went to Deptford, but it seemed I was got into a den of lions. Most of the leading men were mad for separating from the church; I endeavoured to reason with them, but in vain; they had neither sense nor manners left. At length, after meeting the whole society, I told them—"If you are resolved you may have your service in church hours; but remember, from that time you see my face no more." This struck

Of the great extent and vast importance, and the multifarious fulness, of this portion of scripture which I have now recited, I wish then to fix your attention upon the earnest desire which our blessed Saviour expressed to eat this last passover with his disciples; and as conducive to this purpose I shall consider the subject under four general heads.

I. Who, and what God is.

II. Who the Saviour is, that he should express this vehement desire.

III. What the passover was, which was then at an end.

IV. What the Saviour was about to institute in its place.

I. Who, and what God is.

There are perhaps many here who may say in their hearts, "We know as well as the preacher who and what God is." Yes, you may; for we do not come here to tell you any thing new. If to hear of some new thing be the chief end of your lives, go to some other place of resort. The church is not the place for this purpose. But then, if you know, as you say, who and what God is, do you rightly consider in what relation you stand to him? Do you ever seriously reflect how you came into this world? who keeps you alive in it? and what will become of you when you leave it? But, above all, do you ever recal to mind for what purpose you were sent into this world? Now you all know that, whatever you do, you have some end in view as your purpose. And do you think that when God created this world, and made it one complete system of convenience for your use, and then created you upon it; do you think that he had nothing more in view than that you should merely eat and drink, amuse or abuse yourselves, and then that all should be over? If you say that you know who God is, doubtless you will say that you know what he is; and I think you will therefore conclude with me, that when he created this world as a fitting place for your residence, and then sent you here, he must have had some farther end in view than that you should merely pass through this world, without having your eye upon a world which is to come.

Now some will say that they know God from his works—from his own hand-writing on the face of nature: doubtless you may infer from this that there is a God; and if a God, how great! But you cannot discover man's eternal destiny from this. You cannot reach in this the divine purpose in creating the world. No; without revelation the most acute philosopher of nature is as ignorant of the full purpose of the creation as the merest babe is of the design of any object of human contrivance. From his revealed and written word it is evident that the Creator's view, in erecting this fair frame of nature and creating you, was not that you should merely exist upon it for a few years, and then, like the bubble upon the brook, should pass into non-existence, and all you do and say should be but as a tale that is told, never more to be remembered. No; his chief end was that he might raise up and prepare a peculiar people, chosen, elect, precious, proved, selected out of and separated from a vast multitude; and that these, his chosen ones, should inhabit eternal mansions of his own infinite happiness, adorned with his own ineffable glory. And those mansions of infinite bliss are to continue for ever. When millions of years shall have passed away, there will be no change in them, or in these happy people, except it be from one grade of happiness to another, still more delightful, and from one degree of glory to another, still more resplendent than all which preceded.

And what is this world in comparison, as to its excellence and duration, of that future one to which I have directed your attention? As to excellence—by which we must mean what conduces to our happiness and delight—I think most of you will allow with me, that its happiness is very nearly, if not entirely, counterbalanced by its misery; and that its delights hardly compensate for its pains and sorrows. And as to its duration, suppose that it should continue seven thousand years, nearly six of which are passed and gone; or suppose it were to continue as many millions, what are these to the countless millions of the next world of felicity and glory? And yet, suppose that this world should be of this long duration, what does that signify to us? All which concerns us is the time we have to be in it. And what is our allotted time? Threescore years and ten. Some of you may have attained to that; but how small is the proportion of us here present who shall arrive even at that age!

But, after all, since this world was designed by the Creator to be a place of trial, and was never intended to be a scene of long-continued enjoyment, our stay in it is quite long enough for the purpose of probation; and as to its delights, they are just enough, at least in some periods of our lives, to rivet our affections to it.

But does it not display unbounded love in our merciful Creator to do all this, that we, poor creatures as it were but of a day, should have such eternal rewards prepared and appointed for us; if only we will for this brief space conduct ourselves as he would have us to do, namely, that his justice and righteousness may stand acquitted when he recom-

penses us with such boundless rewards for this small service of a day—nay, so far from service, as you are repeatedly shown, for the reverse of service; but still for a something, whether it be our own or the merits of some one in our behalf, still for that something which shall justify him in so doing?

And, again, if the eternal Godhead, our bountiful Creator, has designed and planned all this, as we may say, for our sakes, or at least to manifest his love towards us, shall we dare or pretend to say that the mode of our trial is not the very best? Its being the one of his appointing ought to be in our eyes a sufficient guarantee for assuring ourselves that it is the very best that even his infinite wisdom could devise. And what is this mode? for in this we shall discover—

II. Who the Saviour is, and why he manifested so earnest a desire to eat the last passover with his disciples.

When God created man it pleased his infinite wisdom to submit him to a being of intellect far superior to man, who had already fallen from the divine favour; and who was, for the purpose of man's probation, to have a brief respite from his final and eternal punishment. Man was tried by him, and fell; but, before the race increased beyond the first pair, a new scheme of probation was devised, and its provisions put in operation. These were—that the eternal Son of God, even his only and well beloved, should subdue this rebellion by taking man's nature to his own eternal divinity; and in this nature, being one with it, perfect God and perfect man, yet in this nature, as upon a platform, should meet the head of this rebellion, should break his power, and shake his usurped kingdom to such a degree, that, when the time shall arrive when the full number of this world's population shall have been accomplished, then shall be the end of this rebellion, and its author with all his accomplices—whether of angels who fell with him, or of men whom he has induced to continue with him in this world of probation—shall receive their final and eternal doom; where they shall meet with and be made to feel the eternally-abiding and unrelenting wrath of God.

By the fall of our first parents, and the corruption of nature hence ensuing, this our adversary obtained an influence over the human mind: man became rebellious against his Creator, was alienated from him, and utterly lost. But a scheme for saving men was in operation before the race was increased beyond the first pair; and this great plan of probation was still as much our great Creator's own contrivance and appointment as if man had never been subject to any other. And in it the interference of the Son of God as the Saviour magnifies the love, the mercy, and the justice of God in the eyes of all, even of the angels in heaven, who in true allegiance glorify the divine Majesty. It is, and ever will be, also, the bitterest and the hottest ingredient in the punishment of those angels who rebelled; and it will be so to all of this world's population who continue through life in this rebellion; while it will, on the other hand, be the brightest ray of glory to those who are saved through what the Saviour does for them.

In this scheme of salvation, which is only another term for the system of our probation, you will see that it is made to centre in what the Son of God in his love does for us. He is the One who enables us to contend against the foe, allowed to prove us. He saves us from his influence, and finally enables us to overcome him; and he fits us to be entitled to admission into God's eternal mansions of glory; and he is therefore called our Saviour.

III. I must now, in the third place, show what this passover is which our Saviour in the text expresses so much desire to eat with his disciples. When our first parents fell, death, instant death, was the appointed consequence of their sin. Before its infliction the Saviour interferes: he saves them from this instant temporal death, and becomes surety for them on condition that their race may multiply, and have another trial appointed, by which they and their posterity may attain to eternal life, or escape the penalty of their sin—that penalty being eternal reprobation from the love and presence of God their creator, which is equivalent to eternal death. As to the service, the eternal Son of the everlasting Father covenants to assume man's nature, and in it die the death to which man, by his offence, had brought himself. But in his love for man, and always having a view to man's nature, and his capability of listening to the terms, which is what we understand by faith, he fixed upon an appointed time, as a grand crisis in the human race, to assume man's nature and to die in his stead; this time, its circumstances, and all which concerns the human race, and the position upon the earth's surface of the country wherein it was to be done, being all chosen, arranged, and fixed by infinite wisdom, all conspire, and were so designed of the Almighty, to make the preparation for the Saviour's advent as a standard erected to arrest the attention of the human race.

Yes, my brethren, this world was fitted as the stage or platform for the probation of a peculiar people, who should, in this process, be prepared not without their own co-operation for mansions of eternal glory. And in this

same infinitely wise system, the Saviour upon the cross is as it were a blazing watchtower placed upon a hill, to which all eyes, of whatever age or nation, must be directed. It must be the beacon-light of all who will be selected into the number of these peculiar people. It is to the plan of salvation, and the very continuance of the human race, what the sun in the firmament is to this terrestrial world. It is what was represented by a variety of types of different importance, as they prefigured the whole or adumbrated particular parts. The chief of these, as it regards the whole human race, was the sacrifice of animals, which were made to typify the Saviour's dying on account of man's sins and in man's behalf. The sacrifice was the slaying of an animal, whose blood was poured out as a type of the Saviour's dying upon the cross. It was instituted when our first parents fell, and was renewed upon mount Ararat, when Noah came out from the ark after the deluge. It was the seal of the covenant between God and man—that covenant entered into between the everlasting Father and the eternal Son on man's behalf. It, therefore, from the fall of man to the time of its terms being accomplished by the pouring out of the blood of the Saviour upon the cross, had continued four thousand years. It had been repeated by all nations, who, whatever might be their form of worship in other respects, or whatever their notion of the supreme Being, or of the imaginary deity to which they offered their sacrifice, yet made their offering under the persuasion that they would thereby appease the wrath of their God against their sin, and that he would thereby be reconciled to them. And that this should be kept up when all the knowledge of the true God had degenerated into absurdity, can only be ascribed to the over-ruling providence of God. Here then we have a type maintained, even in opposition to and in defiance of Satan's malignity and man's depravity, of what was about to be accomplished on the very day after the event referred to in the text; and an ordinance was that very night to be instituted which should take its place.

But this refers to the sacrifice which was the prefiguration without regard to people, time, or season. Among the Jewish people, a nation raised up as a peculiar type, this sacrifice was surrounded with a vast apparatus for one express and particular purpose, which was to prefigure more extensively and minutely, and still more strongly, the real sacrifice—the substance of which all were shadows; and from a peculiarity in its institution, it took the name of passover. You read a full description of its institution, in all its particulars and attending circumstances, in the twelfth chapter of the book of Exodus. In the same book you will find is shadowed forth the whole plan of salvation: the Israelites are delivered from the bondage of Pharoah exactly as the Saviour delivers his chosen people from Satan; they were led through the waters of the Red sea, as his redeemed ones are saved through repentance and the external signs and instrumentality of water in a regenerating baptism; they were enlightened by Jehovah from the pillar of light above them, as his people in all ages are by the Holy Spirit, which attends them, and through whose co-operation is accomplished their repentance and regeneration. And from that day till the day referred to in the text, a peculiar yearly feast had been celebrated; and with desire, and that of the most vehement description, the people had, in each revolving year, desired to be present at it, and to be partakers of this peculiarly distinguished sacrifice, as an assured means of grace.

Now this nation—expressly raised up for this peculiar purpose, and on that account set apart from all other nations, and whose most distinguishing institution this yearly feast of the passover was—is, and ever has been, the most remarkable nation upon earth. It was at one time the most flourishing nation of the earth; it was, in reality, the glory of all nations, for in the days of Solomon it well merited this distinction. It was a nation which from its very origin exercised a great influence upon the destinies of other nations. And this assembling of all Israel to the great annual feast of the passover for fifteen hundred years—and not the people of Israel only, but the great and the learned from all nations under heaven, to witness the feast of the passover—was a peculiar and special contrivance of almighty God, that they might witness this spectacle—this so often repeated yearly type. In the fulness of time, then, at the precise time fixed on the fall of our first parents, at the end of the ages, says the apostle (Heb. ix. 26), they beheld the Anti-type, the expectation of Israel—that upon which their national hope and glory were founded, the desire of all nations, the great sacrifice, the substance of which all others were the shadows. Yes, they beheld the Saviour upon the cross pour out his blood for the sins of the whole world.

But at the same time he who was to come, who was the substance of all these fore-shadowings, was himself present at this last repetition; and while he was present at it, and certainly he was authorized to do so, he appointed another ordinance as its successor, which should be as much a looking-back-

ward to this substance, as the other, whether sacrifice or passover, had been a looking-forward.

IV. And now let us behold, in the last place, the same Saviour, the night before this event, assembling a few chosen witnesses, to whom he might reveal what was about to take place. He tells them that this so-much desired feast of the passover was about to cease; that the shadow would that night give place to the substance, which would appear on the following day; and that "with desire he had desired to eat this passover with them." And the reason of that desire was, that he might institute a feast in its place, which should be the same symbol of the past event that the sacrifice of the passover had been when it was the coming event. But, since the blood of the real sacrifice was about to be poured out, there would be no farther need of the shedding of blood; and he then appointed the elements of the new institution. After they had eaten of the flesh of the passover, the paschal lamb—the most express type of the suffering Saviour—they partook of bread and wine, with which they finished the repast or feast. Jesus ate with them the flesh of the passover, but did not taste the bread and wine; instead of this, he took the bread and gave thanks, and brake it, and gave unto them, saying, "This is my body, which is given for you." Which is as if he had said, The flesh of the paschal lamb has now ceased to be the symbol or type of my body; this bread, therefore, shall henceforth be the representative of it: "This do then in remembrance of me." Likewise, also, he took the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you," or, as St. Matthew states (xxvi. 28), "which is shed for many for the remission of sins." And according to St. Paul: "This cup is the new testament in my blood; this do ye as oft as ye drink it in remembrance of me; for, as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. xi. 25, 26), even till he come in the day of judgment.

This, my brethren, is saying a great deal for the importance of this ordinance of the Lord's supper. But all this may be looked upon by some as a visionary thing afar off. There is one other point to which I now wish to draw your attention, that proves it to be a reality close at hand. When our Saviour gave the cup at the institution of this ordinance, he said, according to St. Matthew, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (xxvi. 29). By his Father's kingdom he meant what in other places is called the kingdom of heaven, the kingdom of God or the Holy Spirit, the gospel kingdom commencing with the descent of the Holy Ghost on the day of pentecost. He, therefore, drank it with his disciples as soon as he had ascended to his Father, and had sent down the Holy Ghost. By and through his divine Spirit, then, he drank this fruit of the vine with his apostles; and he drank it new, in a new institution, in contradistinction to that which was old and had then passed away. And this drinking of it new was the commencement and establishment of his church afresh in the gospel dispensation. That kingdom of God, that gospel dispensation, as the church of Christ, remains to this day. We live in it, and are members of it; and, when we are partakers of this fruit of the vine, still as new and as fresh as it was when the Holy Ghost first descended from the ascended Saviour and his Father; when, according to his last words of precept and command, he taught his disciples, and through them all mankind who shall be heirs of his promises, to "do this in remembrance of him;" when we break this bread, and eat of it, and drink of this cup, even this fruit of the vine, ever new, as the waters of life from an everflowing fountain, we do it in the firm persuasion that he eats and drinks along with us. And, being thus persuaded, we look upon this ordinance as of all things in this world the most serious, the most solemn; and above all other serious and solemn ordinances, we consider this as of the most importance.

Let me, therefore, beseech you to strive to rivet fast in your remembrance what it was which caused your Saviour in the text to say, "With desire I have desired to eat this passover with you before I suffer." And need I ask you, can that, which was so evidently important in his eyes, be an indifferent object in yours? Can heaven, hell, judgment, eternity, everlasting joy, never-ending torment, be matters of indifference? You well know they are not—neither is this. Shall countless hosts of the heathen, who rushed headlong to the mere doubtful shadow of the dying Saviour, rise up in judgment against you? Shall they witness against you, that they did that in doubt and uncertainty which many of you refuse to do with every assurance of reality? They withheld not even their sons and their daughters when called upon by their superstitious priesthood; and shall you refuse to come to the commemoration lest you should be required to make a sacrifice of your darling indulgences, and part with the enjoyment of your besetting sin? The Saviour warns you that it would be better to cut off the right hand, or to pluck out the right eye, than with

these, or for the sake of any darling lust, you should withhold yourselves from him who, as I have now shown you, has done such great things for you.

Lay, then, I beseech you, these things to heart; but of this be assured, that, so long as you absent yourselves from the Lord's table, you give the most sure proof which can be given, that you love your sins better than you love the Saviour; and if so, what will be the end of these things? "I speak as unto wise men. Judge ye what I say."

CREATION*.

As Ready had predicted, the weather set in fine for several days after the violent storm of which we have made mention. Juno was weak and suffering for some time. She had been struck down by the lightning, but she was able to cook the dinner and do light work. Poor Juno appeared to be very sensible of the wonderful preservation which she had had from the lightning. She had always been a good girl, and attentive whenever the bible was read, but now she did not appear to think that the usual morning and evening services were sufficient to express her gratitude, and several times when Ready went out first in the morning, he had perceived Juno kneeling down under a cocoa-nut tree, secretly and devoutly returning thanks for having been so mercifully spared. Ready, of course, did not appear to notice her, but he said more than once to himself, as he walked away, "There's more good under that dark skin than under many a white one, and her prayers are as acceptable to the Most High as those of kings and princes."

For a fortnight, with little intermission, the weather was fine, and during that time Ready, Mr. Seagrave, and William worked from daylight till dusk at the storehouse, which they were so anxious to complete, and were so tired when their work was over, that even William did not ask Ready to go on with his history. At last the storehouse was complete, thatched and wattled in on three sides, leaving one open for ventilation; the lower part, which had been arranged for the folding of the stock at night, and during the rainy season, was also wattled in with cocoa-nut boughs on three sides, and made a very comfortable retreat for the animals. The winding path to the storehouse was also cut through the cocoa-nut grove, but the stumps were not removed, as they could not spare the time. All the stores that they had brought round were put into the storehouse, and they were now ready to take up some other job. It was, however, agreed that, on the day after the building was finished, they should all have a day's holiday, which they certainly did require. William caught some fish: a turtle was speared and wheeled up to the house; and they not only had a holiday, but a feast. Mr. Seagrave and William had been walking on the beach with Mrs. Seagrave and the children, while Ready was assisting Juno in cutting up the turtle: they had shewn Mrs. Seagrave the storehouse, and the goats, with the four kids, had been led there, as there was no longer any occasion for them to remain in the house. The weather was beautiful, and they agreed to go and examine the garden. They found that the seeds had not yet commenced sprouting, notwithstanding the heavy rains.

"I should have thought that so much rain would have made them come up," said Mrs. Seagrave.

"No, my dear," replied Mr. Seagrave; "they require more of the sun than they will have till the rainy season is nearly over; a few days like this, and they will soon be above ground."

"Let us sit down on this knoll: it is quite dry," said Mrs. Seagrave. "I little thought," continued she, taking Mr. Seagrave's hand after she was seated, "that I could have been so happy in a desert island. How fast the time flies! I thought I should feel the loss of books very severely, but I really do not think that I could have found time to read."

"Employment is a source of happiness, especially when you are usefully employed. An industrious person is always a happy person, provided he is not obliged to work too hard; and, even where you have cause for unhappiness, nothing makes you forget it so soon as occupation. I really believe that an idle person is never truly happy, and that too much work is preferable to having nothing whatever to do."

"But, mamma, we shall not always have so much to do as we have now," said William.

"Of course not," replied Mr. Seagrave, "and then we shall find our books a great source of enjoyment. I am anxious to go to the other side of the island, and see what have been spared to us, and whether they have been much damaged; but that cannot be until after the rains are over, and we can use the boat again."

"What are you about, Tommy?"

"I'm killing little bectles," replied Tommy; "I kill plenty."

"But why should you kill them, Tommy? they don't hurt you."

"I don't like beetles."

"That's not a reason, Tommy: you must not kill whatever you don't like. If they bite you, or sting you, then you may destroy them; but it is very cruel to kill animals when there is no occasion. Who made those beetles, Tommy? Who made every thing?"

"God," replied Tommy, after a little while.

"Yes, God made them, and intended them to live out their short lives: he made all creatures, and he gave them to us for our use, but not to abuse his goodness by wantonly destroying them. Do you understand me, Tommy?"

"Juno kills flies," replied Tommy.

"Yes, because it is sometimes necessary; but she does not kill them merely because she has nothing else to do: remember what I have said to you, Tommy. We may well remember that they are God's creatures, my dear boy," said Mr. Seagrave, turning to William: "look at this minute insect which is crawling on my finger: what a number of legs it has!"

"Yes; I have seen something like it in old books. How fast it runs with its little legs, thinner than hairs—how wonderful!"

"Yes, William," replied Mr. Seagrave, "we have only to examine into any portion, however

* *From Captain Marryat's "Masterman Ready."*

small, of creation, and we are immediately filled with wonder: we have only to look around us, wherever we may be, and we have food for contemplation. There is nothing which points out to us the immensity and the omniscience of the Almighty more than the careful provision which has been made by him for the smallest and most insignificant of created beings. This little animal is perhaps one of many millions who have their term of existence and their enjoyment, as well as we have. What is it?—an insect of the minutest kind, a nothing in creation; yet has the same care been bestowed upon its formation: these little legs, hardly visible, have their muscles and their sinews; and every other portion of its body is as complete, as fearfully and wonderfully fashioned, as our own. Such is his will: and what insects we ought to feel ourselves, when compared to the God of power and of love!

"Let me also point out to you, William," continued Mr. Seagrave, "the infinity of his creative power, displayed in endless variety, perceptible even in objects of the same nature, and, to careless eyes, of the same form and mould. Amongst the millions of men that have been born and died, never yet were there seen two faces or two bodies exactly alike; nay, if you could examine the leaves upon the trees, although there may be millions upon millions in a forest, you could not discover two leaves of precisely the same form and make."

"I believe not," replied William, "I have often tried in vain; yet some animals are so much alike, that I cannot perceive any difference between them—sheep, for instance."

"Very true; you cannot tell the difference, because you have not examined them; but a shepherd, if he has seven hundred sheep under his care, will know every one of them from the others; which proves that there must be a great difference between them, although not perceptible to the casual observer; and the same, no doubt, is the case with all other classes of animals. In every thing made, his variety is infinite.

"And observe again, my dear William, what effort of human ingenuity can approach to the perfection of structure in the simplest formation by the Almighty hand? Look at this small flower, examine the beauty of its colour and form; consider the lavish profusion with which myriads of such flowers spring up to adorn the earth, and yet how matchless! Does not our Redeemer beautifully point it out, where he says, 'Consider the lilies of the field: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these?'"

"Yes, Master William," observed Ready; "I have often wondered over the things that I have seen, and I have, even in my ignorance, felt what your papa has now told you; and it has brought into my mind the words of Job: 'When I consider, I am afraid of him.'"

"Papa," said William, after a pause in the conversation, "you have referred to the variety—the wonderful variety—shown in the works of the Deity. Tell me some other prominent feature in creation."

"One of the most remarkable in creation, William, is order."

"Point out to me, papa, where, and in what that quality is most observable."

"Everywhere, and in every thing, my dear boy. Whether we cast our eyes up to the heavens above us, or penetrate into the bowels of the earth, the principle of order is everywhere—every thing is governed by fixed laws, which cannot be disobeyed: we have order in the seasons, in the tides, in the movement of the heavenly bodies, in the instinct of animals, in the duration of life assigned to each; from the elephant, who lives more than a century, to the ephemeral fly, whose whole existence is limited to an hour.

"Inanimate nature is subject to the same unvarying laws. Metals, and rocks, and earths, and all the mineral kingdom, follow one law in their crystalization, never varying from the form assigned to them; each atom depositing itself in the allotted place, until that form is complete. We have order in production, order in decay; but all is simple to him by whom the planets were thrown out into space, and were commanded to roll in their eternal orbits."

"I never do look up on a starry night without feeling inclined to pray," said William. "The stars in the heavens are beautiful, but they are not placed there in order."

"The fixed stars do not appear to us to be in order, that is, they do not stud the heavens at equal distances from each other as we view them; but you must recollect that they are at very different distances from this earth, spreading over an infinity of space; and we have reason to suppose that this our earth is but a mere unit in the multitude of created worlds—only one single portion of an infinite whole. As the stars now appear to us, they are useful to the mariner, enabling him to cross the trackless seas, and to the astronomer, who calculates the times and seasons. Depend upon it, William, it is for wise reasons that we view the stars as we now do, so profusely scattered in the heavens."

"What do you mean, papa, by saying that this world of ours is supposed to be but one of a multitude of created worlds?"

"William, our little knowledge is bounded to this our own earth, which we have ascertained very satisfactorily to be but one of several planets revolving round our own sun. I say our own sun, because we have every reason to suppose that each of those fixed stars, and myriads now not visible to the naked eye, are all suns, bright and glorious as our own, and of course throwing light and heat upon unseen planets revolving round them. Does not this give you some idea of the vastness, the power, and the immensity of God?"

"One almost loses one's-self in the imagination," said Mrs. Seagrave.

"Yes, dearest," replied Mr. Seagrave; "and it has been surmised by some, who have felt in their hearts the magnificence of the great Architect, that there must be some point of view in space where all those glorious suns, which seem to us confused in the heavens above us, will appear all symmetrically arranged, will there be viewed in regular order, whirling round in one stupendous and perfect system of beauty and design; and where can that be, if it is not in that heaven which we hope to gain?"

There was a silence for a few moments, when William said, "They say that there are people who are atheists, papa. How can they be so ill

they only look around them? I'm sure a mere examination of the works of God ought to make them good Christians."

"No, my child," replied Mr. Seagrave; "there you are in error. Few deny the existence of a Deity, and an examination of his works may make them good and devout men, but not Christians. There are good men to be found under every denomination, whether they be Jews, Mahomedans, or Pagans; but they are not Christians."

"Very true, papa."

"Faith in things seen, if I may use the term, my dear child—faith produced by an examination of the works of creation—may induce men to acknowledge the power and goodness of the Almighty, but it will not make them wise to salvation; for that end it is necessary, as the apostle saith, to have faith in things not seen. There is little merit in acknowledging what is evident to our senses: the faith required of us as Christians, and to which are attached the great and gracious promises of the gospel, is faith in a sublime and, to us, incomprehensible mystery—the incarnation of the Son of God, who descended upon earth, and took the form of man, and actually suffered for our redemption. Still the examination of the works of God will always produce an effect, which, by the divine blessing, may tend eventually to make those Christians who as yet are not so. The visible works of the Creator prove, beyond all doubt, his stupendous power and his overflowing love; and, once convinced of these, we ought to be better prepared to receive those tenets of a Christian's faith which are to us incomprehensible, but which nothing but his love to us would have suggested. What saith the apostle? 'Herein is love—not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'"

The Cabinet.

THE MARTYRS.—God grant that the admonitions of our godly martyrs may so warn us, their doctrine so instruct us, and their example so confirm us in the true knowledge and fear of God, that, flying and abhorring idolatry and superstition, we may embrace true religion and piety; forsaking the fantasies of men, we may humbly obey the written word, and, ruled thereby, direct all our doings to the glory of his name, and our own endless salvation in Christ Jesus.—*Ridley*, p. 102. *(Parker Edition).*

TRADITION*.—The right use and the real value of tradition, relative to the facts, whether of secular or religious history, is unquestionable: yet, even here, in the absence of any historical or other equivalent and coinciding evidence, it would be impossible to depend upon the perfect truth and accuracy of traditionary report; more especially, if the facts so transmitted were connected with religious belief, and involved the spiritual and eternal interests of mankind. There cannot be a more striking and deplorable proof of the uncertainty and insufficiency of oral tradition, as the medium of conveying the facts and truths of religion, than the gradual corruption, and at length the utter extinction, of the patriarchal testimony respecting the great truths of the creation and the fall, of the being and worship of the almighty Creator, and of the promise of redemption, among the nations of the heathen world. Upon this point there can, surely, be no difference of opinion among us. But when the remedy divinely appointed to check this universal tendency to ignorance and idolatry, by an express revelation from heaven, and an inspired record of it, was introduced and established, both were, in the course of ages, misunderstood and disregarded. The Son of God appealed to the scripture of the Old Testament as testifying of him as the promised Messiah; but his claims were rejected and disallowed by the ignorance and misinterpretation of the Jewish doctors. We find him repeatedly charging them with "teaching for doctrines the commandments of men," and "making void the law of God through their traditions;" while his apostle Peter reminds the Jewish converts to the gospel, that they had been "redeemed from their vain conversation, which they had received by tradition from their fathers"—which tradition remaining with their descendants, they continue in prejudice and unbelief. When Christianity was fully established, and the canon of scripture completed and recognised, a fresh current, not of apostolic, but of human tradition, originating in the primitive times, began to flow, and gradually, and at first almost imperceptibly, corrupting and perverting the pure doctrine of the apostles, as taught by themselves and recorded in their writings—the only sure and authoritative tradition, as Irenæus justly styles it—overspread the face of the church. Traces of this rising corruption are plainly visible in the apostolic epistles; and, when the gift of inspiration ceased, the opposite but equally debasing influences of paganism and Judaism, combined with the natural difficulty of perceiving and maintaining the spirituality of Christian truth, contributed to confirm and increase it. The declension and superstitions of the Greek church, at a comparatively early period, subjected her to the incursion and devastation of Mahomedanism, from which she has not yet recovered; while the western branch, though for the most part spared from that scourge, sunk still more deeply into error and idolatry and antichristian tyranny and corruption, until the providence of God interposed, for the rescue of apostolic and scriptural truth, by the blessed reformation. The principle upon which that great event was founded, was an appeal from tradition to the testimony of the holy scriptures. It was the translation and revived study of the sacred volume from the time of Wickliffe, its morning star, which led to the English reformation. Secular and selfish interests, doubtless, tended to hasten and to establish it; but nothing short of the flood of light which from that divine source was shed upon the great truths of the gospel could, under the influence of the Holy Spirit, have so illuminated the minds and impressed the hearts of multitudes, not only of the clergy of all ranks, and chiefly of the higher orders, but of the great body of the people of this kingdom, as to persuade them to abandon the long-cherished and naturally attractive errors and superstitions of the church of Rome, to adopt the humbling and self-

* From a Charge of the very Rev. Hugh Pearson, D.D., Dean of Sarum, delivered in Oct. 1849.

ag doctrines and principles of the reformed faith; re, during one short but trying period, the of persecution, and, in many signal instances, the truth of their testimony at the stake; and gth successfully, and as I trust for ever, to off the yoke of that corrupt and idolatrous com- n. It is true that our wise and deeply-learned ious reformers, in pursuing the great and diffi- ork to which the providence of God had called did not repudiate and reject the treasures of lan antiquity, and Christian wisdom and piety; n framing or reforming the English liturgy, ly availed themselves not only of the three ble creeds of the catholic church, as the sym- their faith and the pledges of their union with ievers in all ages, but of what was scriptural re—and there was and is much of both—in the breviary and missal, and of the stores of de- l excellence contained in the more ancient s of the Eastern church. It is also true that, nding the English reformation against the ob- s and cavils of the church of Rome, its mar- unders and subsequent apologists and support- pealed to the fathers of the first six centuries, f that the doctrines which they asserted were such een taught from the beginning—the "faith once ed to the saints"—that they were not the inno- but the Romanists themselves, who, in addition tenets which they held in common, had intro- many others, for which they had no warrant, from scripture or the fathers, together with a f superstitious rites and ceremonies condemned h. This important distinction must, however, efully borne in mind, with reference to the consent of catholic antiquity—that the appeal part of the English reformers was, from first not to the fathers of the church, as the au- d or infallible interpreters of scripture, but to d of God itself; and to the fathers, as satis- and valuable, so far as their testimony ex- , but still, as subsidiary and secondary support- the doctrines which the reformers themselves iginally and purely drawn from the sacred

Poetry.

(For Sixth Sunday in Lent.)

By Robert Wane Russell,

Trinity Coll., Dublin.

(For the Church of England Magazine.)

is this that cometh from Edom?"—Isaiah lxiii. 1, 7.

Who is this from Edom coming,
Robed in Bozrah's ruddiest dyes?
Glorious in his whole appearing,
Travelling in majestic guise?

I that speak in righteousness,
Mighty in my power to save;
Once for sin a sacrifice,
Once triumphant o'er the grave."

Wherefore art thou thus arrayed?
Why thy garments' glistening hue?
Why thy raiment stained with blood,
Awful to a mortal's view?

"I the wine-press trode alone;
I a shameful cross have borne
Now a victor's crown have won—
Now in vengeance hasten on.

"Henceforth every foe shall bow
To my unrelenting wrath,
And unutterable woe
Mark my desolating path.

"With their blood my raiment staining,
And my garment sprinkling o'er,
None shall now be left remaining;
Thus my vict'ry I'll ensure."

STANZAS.

(For the Church of England Magazine.)

"My grace is sufficient for thee."

When troubles press around thee;
When thy bosom swells with grief,
And the ties to which love bound thee,
Can give thee no relief;
When the hand of pain and sorrow
Presses coldly on thy bow,
And thy spirit hope would borrow
From the world's delusive brow;

When death itself o'ertakes thee,
And thine eye is waxing dim;
As friend by friend forsakes thee,
Pour out thy soul to him
Who sends thee tribulation,
Yet gives thee grace to bear—
Who hears thy supplication,
And grants beyond thy prayer.

The meanest buds that flower,
The sparrows as they fall,
Are cherished by that Power
Who gives and takes thine all.
Let then thy heart in gladness
Thank the fulness of his grace,
And through dark clouds of sadness,
See the shinings of his face.

G. T. Thomason.

THE DARKNESS OF EGYPT.

By Mrs. Abdy.

(For the Church of England Magazine.)

"But all the children of Israel had light in their dwellings."—Exodus x. 23.

Lo! Moses stretcheth forth at God's command
His hand to heaven, and at the mystic sign
Thick darkness gathers over Egypt's land;
The glorious lights above no longer shine;
None knows another—each one rooted stays
By his sad hearth through these appalling days.

And do their captives share their mournful doom?
Must Israel's wretched children gaze in fear
On the dark horrors of surrounding gloom,
Making imprisonment's long hours more drear?

The judgment to redress their wrongs was sent,
And must they then partake the punishment?
They do not share it; favoured is the race
Of injured Israel, and the mists of night
Invade them not; each sees his dwelling-place
Cheered and illumed by its accustomed light:
Dim shadows the oppressor's home molest,
Yet reach not the abode of the opprest.
And thus, when darkness wraps the worldly crowd,
Sad aliens from the brightness of the word,
Its sullen influence shall never shroud
The true and faithful servants of the Lord;
Without them is the dreary gloom of sin,
But rays from heaven shall comfort them within.
False accusation, poverty, reproach,
Loss of loved friends, oppression, slavery, pain;
These darkening clouds their dwelling may approach,
Yet strive to quench its holy light in vain:
The flame shall brightly and securely shine,
Kindled and cherished by a hand divine.
And when, amid the gloomy vale of death,
Conscience the sinner's terrors shall enhance,
The firm believer shall, in stedfast faith,
Walk in the light of God's own countenance,
Cast off his bondage, and amid the blest,
Enjoy eternal light—eternal rest!

Miscellaneous.

DR. BARROW.—FASTIDIOUS HEARERS.—The following curious circumstance is related by Dr. Pope in his life of Ward, bishop of Salisbury, respecting Dr. Isaac Barrow. Dr. Wilkins, at that time minister of St. Lawrence Jewry, being confined to his house by indisposition, requested Dr. Barrow to officiate for him in his place: to this the Doctor consented. When the appointed period arrived, the congregation were astonished to perceive a person, pale and meagre in aspect, slovenly in his dress, and with every symptom of total carelessness with respect to his personal appearance, enter the pulpit. The strange exterior of the preacher, and the manner in which he enunciated his prayer before the commencement of his discourse, produced an universal confusion, and the voice of the speaker was soon drowned in the clatter of the opening and shutting of the pew doors, the pattens of the women, and the discordant clamour as the congregation precipitately retired from the church. In a few moments the edifice was deserted, with the exception of two or three who remained in their places. Dr. Barrow, without noticing the circumstance, gave out his text and delivered his sermon. It fortunately happened that the celebrated Richard Baxter was one of the very few who remained. He was an acquaintance of Dr. Wilkins, and, in a visit which he made to him shortly after the occurrence, he declared that the sermon was one of the best he had ever heard. It so happened that in the parish there were several formal, grave, and wealthy citizens, who, having been privileged for many years with the discourses of such men as Dr. Wilkins, bishop Ward, and bishop Reynolds, had a high opinion of their attainments in divinity and of their ability to decide upon the character of the sermons they heard. Many of these came to Dr. *Wilkins to remonstrate* with him upon the impropriety of suffering such an ignorant, scandalous fellow, meaning Dr. Barrow, to have the use of his pulpit. They told him that they wondered that he should permit such a man to preach before them, a person who looked like a half-starved cavalier who had been long sequestered and out of his living for delinquency, and came up to London to beg now that the king was restored, and much more to the same effect. Dr. Wilkins let them run themselves out of breath, and when they had fatigued themselves into silence, and expected a meek, humble, conciliatory reply, he overwhelmed them with confusion; first, by acquainting them who and what the preacher was, and then introducing Mr. Baxter and requesting him to give his opinion of the sermon. Mr. Baxter instantly said that Dr. Barrow preached so well that he could have willingly been his auditor all the day long. When they heard this declaration they were utterly confounded and speechless. At length, after a faint attempt at extenuation, they earnestly requested Dr. Wilkins to ask his friend to preach to them again, promising to make him some amends by bringing their wives and children, their man-servants and maid-servants, in a word their whole families, and to enjoin them not to leave the church till the blessing was pronounced. Dr. Wilkins acquiesced, and applied at their request to Dr. Barrow, who refused, stating his determination not to oblige such a set of conceited hypocritical coxcombs.

SHARON.—This plain of Sharon is about fifteen miles broad, and nearly twice as many long, bordered on one side by the blue waters of the Levant, and the rugged hill country of Judea on the other. How writers could have described this "goodly land" as so unfertile as to warrant the assertion of Voltaire, that he would not receive a present of it from the Sultan, I know not, as the appearance of this plain would alone refute so great a misrepresentation. We rode over the lovely vale of Sharon, still producing those roses whose beauty and fragrance have been described by Solomon (Solomon's Song ii. 1) in the sweet strains of Hebrew poetry. Around us was an atmosphere such as can only be perceived and breathed in the east—no palpable sky, no cloud traversing a canopy definite in extent, but an ethereal expanse about and above us, terminating only where the powers of vision fail, and creating the thought that we looked into the regions of boundless space. No detached houses, and but two villages, are within view on this part of the plain. One of these, Gazoor, and another called Betafafa, are but a few cottages standing upon low hills, as the few rising grounds on this immense plain would be always made use of in a country so long the seat of war. The former was originally fortified, and some of the works still remain standing. It has a pretty mosque, and by the road side a handsomely constructed fountain, containing the clearest water; beside the fountain is a chained cup for the traveller's use.—*Wilde's Travels.*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE MONTHS OF THE YEAR.

No. IV.— APRIL.

APRIL, the fourth month of the year, derives its name from the Latin verb *aperire*, to open; because at this time the young buds of the plants and trees begin to open out, and vegetation generally to spring forth from the opened bosom of the earth. By the Romans it was dedicated to the goddess Venus. Our Saxon forefathers gave this month the appellation of Oster-Monat, or Easter-Monat, according to some, from one of their deities, but, in the opinion of others, because east winds are at this period very prevalent.

April has frequently been depicted as a young man clothed in a loose green mantle, with wings at his shoulders, and adorned with myrtle and hawthorn garlands. In his hand he holds violets and primroses, and he either rides on, or at least has one hand upon, a bull. This is an allusion to Taurus the bull, that sign of the Zodiac which the sun enters about the middle of this month.

The temperature is still advancing: the average mean is 49°.9; the highest 74°; the lowest 29°. The statement of the winds is as follows:

	DAYS.		DAYS.
N.	2¼	S.	2¼
N.E.	3¼	S.W.	4
E.	3	W.	5½
S.E.	3½	N. W.	5¼

The mean quantity of rain is 1.786 inches, the mean of evaporation 2.29 inches.

It is to the month of April that the following description of the elegant poet of the seasons applies:

"At last from Aries rolls the bounteous sun,
And the bright Bull receives him. Then no more
The expansive atmosphere is cramped with cold;
But, full of life and vivifying soul,
Lifts the light clouds sublime, and spreads them thin,
Fleecy and white, o'er all-surrounding heaven.
Forth fly the tepid airs; and unconfined,
Unbinding earth, the moving softness strays.
Joyous, the impatient husbandman perceives
Relenting nature, and his lusty steers
Drives from their stalls, to where the well-used plough
Lies in the furrow, loosened from the frost.
There, unrefusing, to the harnessed yoke
They lend their shoulder, and begin their toil,
Cheered by the simple song and soaring lark.
Meanwhile, incumbent o'er the shining share
The master leans, removes the obstructing clay,
Winds the whole work, and sidelong lays the glebe.
While through the neighbouring fields the sower stalks
With measured step, and liberal throws the grain,
Into the faithful bosom of the ground:
The harrow follows harsh, and shuts the scene."

The weather in April is of a variable description. Bright days of sun-shine are intermingled with gusty winds, driving sleet, and heavy rains. And all these varieties are frequently exhibited within the compass of a few hours. But, as the days glide on, the changeable spring borrows more and more the settled character of approaching summer.

The swallows now appear after their long winter's absence. At first but few are visible; but speedily their numbers increase, skimming rapidly after the insects on which they feed, and seeming to delight in the warm sun-shine. The sweet song of the nightingale, "most musical, most melancholy," is heard; and also about the middle of the month the monotonous but pleasant note of the cuckoo. Indeed the feathered tribe are now all very busily employed in pairing and building their nests. "The construction and selected situations of the nests of birds are as remarkable as the variety of materials employed in them; the same forms, places, and articles, being rarely, perhaps never, found united by the different species, which we should suppose similar necessities would direct to a uniform provision. Birds that build early in the spring, seem to require warmth and shelter

for their young; and the blackbird and the thrush line their nests with a plaster of loam, perfectly excluding by these cottage-like walls the keen icy gales of our opening year; yet, should accident bereave the parents of their first hopes, they will construct another, even when summer is far advanced, upon the model of their first erection, and with the same precautions against severe weather, when all necessity for such provision has ceased, and the usual temperature of the season rather requires coolness and a free circulation of air. The house-sparrow will commonly build four or five times in the year, and in a variety of situations, under the warm eaves of our houses and our sheds, the branch of the clustered fir, or the thick tall hedge that bounds our garden, &c.; in all which places, and without the least consideration of site or season, it will collect a great mass of straw and hay, and gather a profusion of feathers from the poultry-yard to line its nest. This cradle for its young, whether under our tiles in March, or in July when the parent bird is panting in the common heat of the atmosphere, has the same provisions made to afford warmth to the brood; yet this is a bird that is little affected by any of the extremes of our climate. The wood pigeon and the jay, though they erect their fabrics on the tall underwood in the open air, will construct them so slightly, and with such a scanty provision of materials, that they seem scarcely adequate to support their broods, and even their eggs may almost be seen through the loosely connected materials: but the goldfinch—that inimitable spinner, the Arachnè of the grove—forms its cradle of fine mosses and lichens, collected from the apple or the pear-tree, compact as a felt, lining it with the down of thistles besides, till it is as warm as any texture of the kind can be, and it becomes a model for beautiful construction. The golden-crested wren, a minute creature, perfectly unmindful of any severity in our winter, and which hatches its young in June, the warmer portion of our year, yet builds its most beautiful nest with the utmost attention to warmth; and, interweaving small branches of moss with the web of the spider, forms a closely-compacted texture, nearly an inch in thickness, lining it with such a profusion of feathers, that, sinking deep into this downy accumulation, it seems almost lost itself when sitting, and the young, when hatched, appear stifled with the warmth of their bedding and the heat of their apartment; while the white-throat, the blackcap, and others, which will hatch their young nearly at the same period, or in July, will require nothing of the kind. A few loose bents and goose-grass, rudely entwined, with perhaps the luxury of some scattered hairs, are perfectly sufficient for all the wants of these; yet they are birds that live only in genial temperatures, feel nothing of the icy gales that are natural to our pretty indigenous artists, but flit from sun to sun, and we might suppose would require much warmth in our climate during the season of incubation; but it is not so. The green-finch places its nest in the hedge with little regard to concealment; its fabric is slovenly and rude, and the materials of the coarsest kinds: while the chaffinch, just above it in the elm, hides its nest with cautious care, and moulds it with the utmost attention to order, neatness, and form. One bird must have a hole in the ground; to another a crevice in a wall, or a chink in a tree, is indispensable. The bullfinch requires fine roots for its nest; the grey fly-catcher will have cobwebs for the outworks of its shed. All the parus tribe, except the individual above mentioned, select some hollow in a tree or cranny in a wall; and, sheltered as such places must be, yet will they collect abundance of feathers and warm materials for their infants' beds. Endless examples might be found of the dissimilarity of requirements in these constructions among the several associates of our groves, our hedges, and our houses; and yet the supposition cannot be entertained for a moment that they are superfluous, or not essential for some purpose with which we are unacquainted. By how many of the ordinations of Supreme Intelligence is our ignorance made manifest! Even the fabrication of the nests of these little animals exceeds our comprehension—we know none of the causes or motives of that unbodied mind that willed them thus*."

The frog and toad spawn early in April: the snake reappears: several varieties of fish also spawn; and many kinds of beetles, butterflies, and moths are to be seen in their peculiar haunts.

The vegetable world too increasingly develops its beauties. The fruit-bearing trees, as the apricot and peach, the cherry and plum-trees, are covered with blossoms. The blackthorn or sloe enlivens the hedges; and many lowly plants adorn the meadows and marshes.

The only anniversary which requires mention in this month is that of St. George the patron saint of England, on the 23rd. It is difficult to tell why the selection fell upon this individual, who was, it is said, a native of Cappadocia, and served in the army of the emperor Diocletian, under whom he suffered martyrdom about the year 303. But so many absurd legends have been interwoven with his history, that several authors have doubted even his existence. He is called the

* "Journal of a Naturalist."

patron of the order of the garter, the most celebrated of British orders of knighthood, and on this day the festivals and installations of the order are usually celebrated.

C.

THE NOTES OF A TOURIST.

No. V.

LINDISFARN.

THE eye of the tourist as he proceeds northward to Berwick, about half-way from Belford, is naturally directed to Holy Island, or Lindisfarn, on the right; a visit to which place, intimately connected with the introduction of Christianity and the progress of literature in the north, becomes an object of peculiar attraction, independent of the beauty of the island itself.

The parish of Holy Island, in the portion of the county of Durham situated on the north of Northumberland, in its southern extremity, extends to that part of the right bank of the Tweed where it falls into the sea at Berwick, and reaches on the east from the sea again to the Tweed on the north: it is divided into the five chapelries of Holy Island, the mother-church, Kyloe, Lowick, Ancroft, and Tweedmouth. It derives its importance as containing the island from which Christianity first found its way into Northumberland; and which for four centuries was the seat of the present see of Durham. This island was called by the ancient Britons Inis Medicante, but its familiar appellation was Lindisfarn, until the sanctity of its inhabitants procured for it the name of Helichlant, or Holy Island. The island took the name of Lindisfarn from the Lindis, a brook which empties itself into the sea from the opposite shore: "farn," the concluding syllable, is a corruption of the Celtic word "fahren," a recess. The more modern name was bestowed on it soon after the conquest, with reference to the original sanctity of the place, and the sacred blood of monks and martyrs shed by the Danes. The greatest distance of Lindisfarn from the coast does not exceed two miles. Bede describes it as a semi-island, being twice an island and twice part of the continent in one day: at the flow of the tide it is encompassed by water, and at the ebb there is almost a dry passage both for horses and carriages. The depth of the water at ordinary high tides is about five, at spring-tides about seven feet. The path from the main land to the island at low water is a very precarious one, and is lengthened to about twice the actual distance between the two places by pools and quicksands, which have on too many occasions proved fatal to travellers; the parish register affording numerous instances of the burials of persons found drowned in crossing the sands.

The island measures from east to west about two miles and a quarter, from north to south about a mile and a half.

The castle is situated on the summit of a rock sixty feet high; is accessible only by a winding pass cut on its southern side. It pertains to the crown; and a few soldiers from the garrison at Berwick are generally stationed in it. The prospect from this spot is peculiarly grand. Berwick is seen towards the north, Bamborough castle towards the south, a splendid sea view presents itself on the east, and on the west some of the seats of old Northumbrian families.

The time when the castle was founded is unknown. It was once a place of considerable importance, for it was seized by parliamentary order in the reign of Charles I., it being of such consequence to the northern parts of the kingdom. In 1715 the castle was seized, by a project planned and executed by two persons only, unflinching adherents of the Stuart dynasty. Lancelot Errington, a Roman catholic of ancient family in Northumberland, but reduced to poor circumstances, having been promised assistance by Mr. Forster*, the general of the Stuart party, moored a ship, of which he was master, in Holy Island harbour, and, being well known, went, under pretence of wanting something, to the castle, the garrison of which consisted of a serjeant, a gunner, and ten men, and invited the serjeant and the men off duty on board his vessel; where he plied them so well with brandy, that, incapable of any opposition, they were speedily secured. Lancelot, accompanied by his nephew Mark, returned to the castle, where they knocked down the two sentinels, surprised and turned out the gunner and three soldiers, and, shutting the gates, hoisted the Stuart colours as a signal of success, and anxiously awaited the promised succour. A party of the king's troops arrived from Berwick, and the Erringtons were obliged to retreat over the walls of the castle, hoping to conceal themselves among the seaweeds until it was dark; but the tide rising, they were obliged to swim for their lives. They reached the rocks, but in scrambling up they were discovered and fired on; Lancelot having been wounded, both were taken and conveyed to Berwick gaol. They managed, however, to dig a burrow under the foundations of the prison, depositing the earth taken out in an old oven. Through this they escaped, and having reached the Tweed, rowed themselves across the river in the custom-house boat, which they turned adrift. They reached Bamborough, closely pursued by the soldiers. There they were concealed nine days in a pea-stack, a relative supplying them with food every night. They at last reached Sunderland, and got shipping for France. After the battle of Culloden they took the benefit of the general pardon, and returned to Newcastle-upon-Tyne, where Lancelot died, in 1746.

"The church of the monastery is in ruins. Its north and south wall is standing, though much out of perpendicular; great part of the west remains, but the east is fallen. All the arches are circular, except two in the chancel, and one in the north aisle; but these, as well as a pointed arch over the north aisle, built underneath with a semicircular arch, seem to be more modern than the rest. All the roof, both of the church and chancel, has been arched. The columns of the nave are of four sorts, twelve feet high, and five feet in diameter, massy, and richer than those of Durham; the bases and capitals plain. Over each arch are large windows in pairs, separated by a short column; and over these are smaller arches. One of the diagonal ribs of the arch that supported the tower is still standing, richly wrought with Saxon

* See remarks on Bamborough.

"Having entered into the city, and into the house of his sister, he found her alone with her servants; for she was now a widow, and her two sons were at that time not in the house. Being introduced, he feigned himself a messenger, and delivered her some letters, which he said were from her brother. These expressed that Torquato was in the most imminent risk of his life, unless she succoured him with sisterly love, by procuring him some letters of protection of which he had need, and he referred her to the messenger for particulars. Terrified and afflicted with this sad intelligence, she desired, as soon as she was somewhat recovered, to hear the detail. Torquato exaggerated his fabled danger, and recounted a very probable story in language so pathetic, that his sister fainted with excess of grief. Being now certain of her love, and accusing himself for causing her to suffer so much anguish, he began first to comfort her, and at last discovered himself; by degrees, however, and in such a manner as not to expose her to a new relapse."

He remained at Sorrento for some time, solaced and tranquillized by the affectionate solicitude of his sister; but his restless temper after a time led him back to Ferrara. There he was treated as an insane person, the duke and princesses avoiding rather than seeking his society. He then wandered, disgusted and dissatisfied, from court to court, and visited Padua and Venice, where, he says, he found all hearts equally hardened: at length he repaired again to Ferrara, just at the time of the duke's third marriage. Neglected in the bustle of the moment, Tasso became infuriated, and burst forth in public into loud and bitter invectives against the duke, who ordered him to be confined in St. Anne's hospital. Nor, had this confinement (necessary perhaps at the moment) been all, should we have much right to brand Alfonso's name with cruelty; but the treatment which the poet afterwards received, his rigorous imprisonment in a dungeon, and the neglect he endured from his former patrons, was a needless and inhuman aggravation of his misery, and speedily completed the distraction of his brain.

Many of the poems and letters written during his confinement contain the most pathetic appeals to the mercy of Alfonso and Leonora; in one he says, "Sovrattutto mi affligge la solitudine, mia crudele e natural nemica*." In a sonnet addressed to a friend we find this passage:

> "Io pur languisco a morte
> In carcer tetro e sotto aspro governo†."

In another sonnet he gives a mournful picture of his blighted hopes and captivity:

> "Suonan i gran palaggi e i tetti adorni
> Di canto; io sol di pianto il carcer tetro
> Fo risonar. Questa è la data fede?
> Son questi i miei bramati alti ritorni?
> Lasso! dunque prigion, dunque feretro
> Chiamate voi pietà, donna, e mercede‡?"

Soon after he entered St. Anne's, Leonora died, and, while her praises were sung by many courtly poets, Tasso offered no tribute to her memory: his gift it was to weave her name imperishably in the wreath which surrounds his brow; for, allowing all the effect which disappointed ambition, wounded self-love, and other irritating causes might have had in overthrowing Tasso's reason, we cannot deny that love had its share in producing the fatal event. He loved above him, he loved hopelessly, and to his excitable temperament and sensitive heart such trials must have had a double sting.

But I hasten to conclude this sketch of Tasso's life. After an imprisonment of seven years, the severity of which was somewhat mitigated during the latter part, he was released, at the earnest intercession of some of the duke's friends. He then continued to drag on a miserable existence; but at length he found favour in the sight of Pope Gregory the fourteenth, who promised him a coronation at the capitol in the following April. Disappointment, however, followed him to the last hour of his life: on the eve of the day appointed for the ceremony, Tasso breathed his last in the monastery of Sant' Onofrio, on the Janiculum, at Rome—"a spot," he says in a letter, "to which I have caused myself to be conducted, that I may begin at this exalted place, and with the intercourse of these devout fathers, my conversation in heaven: pray to God for me*."

* "Above all, solitude afflicts me, my cruel and natural enemy."

† "Yet do I pine to death in prison dark, and under a severe control."

‡ "The spacious palaces and fretted roofs
Resound with song. I my lone darksome cell
Make echo with laments. Is this their faith?
Is this my earnestly desired return?
Alas! then, lady, is this sepulchre,
This prison, call'd by you reward and love?"

* Let our young readers see in this melancholy history how little able the triumphs of intellect—of worldly things undoubtedly the most excellent—are to confer happiness. Let them learn then to desire most that immortal name which is written not in the tablets of earthly fame, but in "the Lamb's book of life."—Ed.

TOPAL OSMAN†.

Topal Osman, who had received his education in the seraglio, was, in the year 1708, about the age of twenty-five, sent with the sultan's orders to the pasha of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering passengers and caravans, he embarked on board a Turkish vessel bound to Damietta, a city on the Nile. In this short passage they were attacked by a Spanish privateer, and a very bloody action ensued. Topal Osman here gave the first proofs of that intrepidity by which he was so often signalized afterwards. The crew, animated by his example, fought with great bravery; but superior numbers at last prevailed, and Osman was taken prisoner, after being dangerously wounded in the arm and thigh.

Osman's gallantry induced the Spanish captain to pay him particular regard; but his wounds were still in a bad way when he was carried to Malta, where the privateer went to refit. The wound in his thigh was the most dangerous, and he was lame of it ever after, for which he had the name of Topal, or cripple.

At that time Vincent Arnaud, a native of Marseilles, was commander of the foot at Malta; who, as his business required, went on board the privateer as she came to anchor. Osman no sooner saw Arnaud, than he said to him, "Can you do a generous and gallant action? Ransom me, and take my word you shall lose nothing by it." Such a request from a slave in chains was uncommon; but the manner in which it was delivered made an impression upon the Frenchman, who, turning to the captain of the privateer, asked what he

† From "The Providence of God Illustrated." London: Hamilton and Co.

demanded for the ransom. He answered, a thousand sequins (near £500). Arnaud, turning to the Turk, said, "I know nothing of you, and would you have me risk a thousand sequins on your word?" "Each of us acts in this," replied the Turk, "with consistency. I am in chains, and therefore try every method to recover my liberty, and you may have reason to distrust the word of a stranger. I have nothing at present but my bare word to give you, nor do I pretend to assign any reason why you should trust to it. I can only say, that, if you incline to act a generous part, you shall have no reason to repent." The commander, upon this, went to make his report to the grand master, don Perellos. The air with which Osman delivered himself wrought so upon Arnaud, that he returned immediately on board the Spanish vessel, and agreed with the captain for six hundred sequins, which he paid as the price of Osman's liberty. He put him on board a vessel of his own, and provided him a surgeon, with every thing necessary for his entertainment and cure.

Osman had mentioned to his benefactor that he might write to Constantinople for the money he had advanced; but, finding himself in the hands of a man who had trusted so much to his honour, he was emboldened to ask another favour, which was to leave the payment of the ransom entirely to him. Arnaud discerned that in such a case things were not to be done by halves. He agreed to the proposal with a good grace, and showed him every other mark of generosity and friendship. Accordingly Osman, as soon as he was in a condition, set out again upon his voyage.

The French colours now protected him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered a thousand sequins to the master of the vessel, to be paid to his benefactor Arnaud, together with some rich furs; and he gave to the master himself five hundred crowns as a present. He executed the orders of the sultan his master with the pasha of Cairo, and, setting out for Constantinople, was the first who brought the news of his slavery.

The favour received from Arnaud in such circumstances made an impression upon a generous mind too deep ever to be eradicated. During the whole course of his life, he did not cease by letters and other acknowledgments to testify his gratitude.

In 1715 war was declared between the Venetians and Turks. The vizier, who had projected the invasion of the Morea, assembled the Ottoman army near the isthmus of Corinth, the only pass by which this peninsula can be attacked by land. Topal Osman was charged with the command to force the pass, which he not only executed successfully, but afterwards took the city of Corinth by assault. For this service he was rewarded by being made a pasha of two tails. The next year he served as lieutenant-general under the grand vizier at the siege of Corfu, which the Turks were obliged to abandon. Osman stayed before the place to secure and conduct the retreat of the Ottoman troops.

In 1722 he was appointed seraskier (general in chief), and had the command of the army in the Morea. When the consuls of the different nations came to pay their official respects to him in this quality, he distinguished the French by peculiar marks of kindness and protection. "Inform Vincent Arnaud," says he, "that I am the happier in my new dignity as it enables me to serve him. Let me have his son in pledge of our friendship, and I will charge myself with making his fortune." Accordingly, Arnaud's son went into the Morea, and the seraskier not only made him presents, but granted him privileges and advantages in trade, which soon put him in a way of acquiring an estate.

Topal Osman's parts and abilities soon raised him to a greater command. He was made a pasha of three tails, and beglerbeg of Romania, one of the greatest governments in the empire, and of the greatest importance from its vicinity to Hungary.

His residence, during his government, was at Nyssa. In the year 1727, Vincent Arnaud and his son waited upon him there, and were received with the utmost tenderness. Laying aside the state of the pasha, he embraced them, caused them to be served with sherbet and perfumes, and made them sit upon the same sofa with himself; an honour but rarely bestowed by a pasha of the first order, and hardly ever on a Christian. After these marks of distinction, he sent them away loaded with presents.

In the great revolution that happened at Constantinople, anno 1730, the grand vizier Ibrahim perished. The times were so tumultuary, that one and the same year had seen no fewer than three successive viziers. In September, 1731, Topal Osman was called from his government to fill this place, which, being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no sooner arrived at Constantinople to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and to desire him to hasten to Constantinople while things remained in the present situation, adding that a grand vizier seldom kept long in his station.

In the month of January, 1732, Arnaud with his son arrived at Constantinople from Malta, bringing with him a variety of presents, and twelve Turks whom he had ransomed from slavery. These, by command of the vizier, were ranged in order before him. Vincent Arnaud, now seventy-two years of age, with his son, were brought before Topal Osman, grand vizier of the Ottoman empire. He received them in the presence of the great officers of state with the utmost marks of affection. Then turning to those about him, and pointing to the ransomed Turks, "Behold," says he, "these your brethren, now enjoying the sweets of liberty, after having groaned in slavery: this Frenchman is your deliverer. I was myself a slave, loaded with chains, streaming with blood, and covered with wounds: this is my master and benefactor, to whom I am indebted for life, liberty, and fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry me. Where is there a Mussulman capable of such generosity?"

While Osman was speaking, all eyes were fixed upon Arnaud, who held the grand vizier's hands closely locked between his own. The vizier then asked both father and son many questions concern-

ing their situation and fortune, heard their answers with kindness and attention, and then ended with an Arabic sentence, Alla Kerim (the providence of God is great)! He made before them the distribution of the presents they had brought; the greatest part of which he sent to the sultan, the sultana mother, and the kislar aga (chief of the black eunuchs); upon which the two Frenchmen made their obeisance and retired.

After this ceremony was over, the son of the grand vizier took them to his apartments, where he treated them with great kindness. Sometime before they left Constantinople, they had a conference in private with the vizier, who divested himself of all state and ceremony. He let them understand that the nature of his situation would not permit him to do as he desired, since a minister ever appears in the eyes of many to do nothing without a view to his own particular interest; adding that a pasha was lord and master of his own province, but that the grand vizier at Constantinople had a master greater than himself.

He caused them to be amply paid for the ransom of the Turks, and likewise procured them payment of a debt which they looked on as desperate. He also made them large presents in money, and gave them an order for taking a loading of corn at Salonica, which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the same. His behaviour to his benefactor demonstrated that greatness of soul which displayed itself in every action of his life. And this behaviour must appear more generous, when it is considered what contempt and aversion the prejudices of education create in a Turk against Christians.

THE RESURRECTION OF JESUS THE JOY OF THE BELIEVER:

A Sermon,

(For Easter).

By the Rev. Wm. Douglas Veitch, M.A.,

Of Balliol College, Oxford, and Rector of St. Thomas, Winchester.

Isaiah lii. 1-3.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. ..... Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money."

Though we refuse to idolize antiquity, by submissively receiving the comments and interpretations of fallible men as the dicta of infallible wisdom, still there is a sense in which the voice of antiquity sounds gratefully in our ears. When we can trace backwards our own rules and usages and doctrines (even through the dark ages of superstition) to a period when a clearer light shone upon the church, and the accents of inspired apostles yet sounded in the ears of their successors; then, indeed, we feel a stronger confidence in the truth of our opinions and the holiness of our rites; we realize the existence of a communion of saints. Of the church upon earth, it may be difficult to trace a visible succession* through all the dark ages which have passed; still, in our present existence, and communion in doctrine, discipline, and rites with the primeval believers, we see our blessed Saviour's words verified: "Lo, I am with you always, even to the end of the world."

Many superstitious observances did doubtless encumber the sacred solemnities of the holy season now just ended: haply many, who fasted and retired from the world for forty days previous to the festival we are now called to celebrate, scarcely knew "what they worshipped;" but still, for eighteen centuries, the church of Christ has sanctified a quadragesimal fast, has followed the Saviour through the memorable scenes of the passion, mourned at the cross and the sepulchre, and hailed in accents of joyful praise his triumphant resurrection.

There is wisdom in observances like these: they tend to fix the wandering thoughts on those vital doctrines of the gospel which are connected with these memorable events—doctrines which we do well to contemplate, since on them rest our hopes of immortality. If ever proud man is to be humbled, it must be by contemplating the scene on Calvary, when the desert of the sinner (that is, of every man), was exhibited in the person of him who was made sin for us. If ever the heart of the penitent mourner in Zion is to be comforted, and the gloomy countenance lighted up with smiles, it must be by contemplating Christ as risen from the dead. "Why," may the mourner say with David, "why art thou cast down, O my soul, and why art thou so disquieted within me?" "The Lord is risen, and hath appeared unto Simon." "Now is Christ risen from the dead, and become the first-fruits of them that slept." "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

But lately we were called by the church to mourn in holy sorrow over the Redeemer's suffering—the effect of our sins, the cause of our salvation. Now we are invited to rejoice; and beautifully does the language of the text express the invitation and explain the cause for joy: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city..... Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of

* Mr. Faber has rendered good assistance in this, by his work of the Waldenses and Albigenses.

ion. For thus saith the Lord, Ye have old yourselves for nought; and ye shall be edeemed without money."

Let us consider this gracious call, and bserve—

I. Our cause for joy; and

II. The duty enjoined.

I. Our cause for joy: "Ye have sold ourselves for nought, and ye shall be re-eemed without money."

That sinners sell themselves for nought—hat when they "sin it profiteth them not," s an independent truth, resting on the im-utable decree, "The soul that sinneth, it shall ie." That they are "redeemed without noney" depends on other revelations, and is rue or not, just as Christ is or is not risen rom the dead. For, if Christ be not risen, hen there is no atonement, no redemption, o justification. We are yet in our sins; nd we, who preach "Jesus the resurrection," re false witnesses for God; and you, who be-ieve our "report," have "believed a lie;" herefore is our mutual condemnation sealed. Iow sadly true then, if Christ be not risen, rould it be, "Ye have sold yourselves for ought;" buying, if it be so, the pleasure of in for a season, but incurring the sure pen-lty of sin—hell—for ever. But it would not e true (as blessed be God it is true) that "ye re redeemed without money," "not with orruptible things, as silver and gold, but rith the precious blood of Christ, as of a amb without blemish and without spot," nless it were also true, that "now is Christ isen from the dead, and become the first-ruits of them that slept."

But this language, "ye have sold yourselves or nought—"is worthy of our deep consider-tion. It tells us what sin is, however it ay be disguised by the craft of the adver-ary, to render it palatable to our vitiated ppetites—it is "nought." The sinner sells is soul for nought. Truly, brethren, it is a recious inmate which these frail, perishing odies of ours carry within; and it must ove the pity of angels, while it excites the corn of the inhabitants of hell, to behold the othing, the less than nothing, for which its ossessors sell it to condemnation. We can mile at the infant when he gladly barters ome valuable possession for a gilded bauble; hile we forget how many of the wise (as ie world counts wisdom) are daily engaged i a more foolish traffic. A drunken revel r a harlot's bed, a vast estate or a golden rown, have been from of old the baubles for hich men have sold their salvation. Are ese traffickers wiser in the sight of God an the infant whose folly provokes a nile? Alas, shall not every impenitent sin-er find hereafter that his has been, indeed, the more foolish bargain; when the standard of estimation will be, the pains of hell set against the joys of heaven—the eternal crown of glory set against a moment's despicable enjoyment? "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof." That men should naturally love these things, we do not wonder; for God's word declares these are the dearly-bought treasures of the natural man—dearly bought indeed, since the price is heaven. But we do wonder that, when the gospel is preached, they should continue to love them; that so many, with these fearful words sounding in their ears—"Be not deceived, God is not mocked; for what a man soweth, that shall he also reap; they that sow to the flesh shall of the flesh reap corruption;" that so many should refuse even to enquire what this meaneth is indeed a marvel, and should go on sowing to the flesh, haply ignorant of their guilt and danger, but ignorant through a guilty refusal to come to the light—the light of God's truth; which would manifest to themselves that their deeds were evil, and by God's grace work repentance, and show how strength may be put on to amend.

But it may be said, these are any thing but joyful contemplations. Yes, brethren; but we must know our sorrow before we can know our cause for joy. Before we receive with gladness the blessed truth that, in Christ's rising for our justification, we who had "sold ourselves for nought" were redeemed without money, we must feel the misery of our self-sold state. The proclamation of a ransom is nothing to him who knows not the reality of his bondage. Remember, then, that "the gospel has concluded all under sin;" therefore have we all "sold ourselves for nought." Yea, though we have sinned but once, we have done this; for "cursed is he who conformeth not unto the words of this law to do them." Christ died for all, because all were dead—all "dead in trespasses." And this explains why angels desire to look into these things; this is the secret of those "mysterious harpings" heard by the shepherds at the folds of Bethlehem; this tells why angels descended (as on this day) to roll away the stone from the sepulchre. The power which burst the bands of death needed no angelic ministers to roll away the stone, though it was "very great;" but they longed to gaze again at the mighty Victor, and to contemplate in him the mercy and glory of God in ransoming, "without money," those who had "sold themselves for nought."

Shall we then feel no thrill of joy when God declares our "ransom"—that, as we have

nothing to pay, he will "ransom us without money?" Alas, I fear we, whose dearest interests are at stake, feel little of that adoring wonder which moved the holy angels, who needed no redemption! Alas, as the maniac boasts of his chains as the ensigns of his dreamy royalty, we, tied and bound as we are with the chains of our sins, feel not their galling pressure; and so it is, the heart utters no response of grateful praise, or at the best raises but a weak and wavering note, when the voice of love and mercy issues from the sepulchre now deserted by its mighty tenant, saying, "He is risen"—risen for justification; therefore ye are "ransomed without money." The love of the things for which sinners sell themselves—those nothings which for ever moulder in our grasp, and cheat our hopes—deadens spiritual affection; and then comes the cold spirit of unbelief, which precludes our realizing the glorious fact that, when Christ rose, he became the first-fruits of them that slept—like the first ripe ears, the tokens, the earnest, of the general harvest.

Let us now go on to consider—

II. The duties enjoined.

These are three—first, to "put on our strength;" second, to "put on beautiful garments;" and third, to "shake off the dust, and loose ourselves from our bands:" and, first, of the last.

1. It is not man's province, with a mathematician's precision, to assign the exact boundaries between human effort and divine grace. Indeed, faith is as much required when we consider this subject as in any part of divine revelation. Sometimes scripture speaks as if human effort were nothing; at other times as if it were everything. "Ye will not come to me, that ye might have life," are his words who also said, "No man can come to me except the Father, who hath sent me, draw him." And who so energetic in his moral precepts as the apostle who declares, "It is not of him that willeth, or of him that runneth, but of God that sheweth mercy?" Repentance is declared to be a gift which Christ is exalted at God's right hand to bestow; yet how various are the injunctions to man, to repent and turn and convert. An apparent difficulty is created here, which renders it no easy task, so to speak, to maintain God's absolute sovereignty in the kingdom of grace, and yet not flatter the natural indolence of man.

But this difficulty in systematic theology will vanish before the power of faith. The Christian will believe all that God has revealed, and acknowledge how powerless he is to save himself—how able and willing to save is our heavenly Father. He will receive the assurance that without Christ he can do nothing, as well as that without his prayers and his efforts he may expect nothing from Christ; therefore will he pray for those graces which are revealed as God's work, as for things which "are according to his will," and practise every act of self-denial, and make every enjoined effort in confident expectation of divine aid. And such a one will receive the words of the text as a call to loose himself from the low and grovelling affections of the natural man, which, like chains, bind us in slavery to divers lusts and passions; to seek, by the cultivation of higher hopes, and the pursuit of nobler ends, to rouse the soul from cleaving to the dust, and ask that quickening Spirit's help which will enable us to live as becomes our "high and holy calling," and cast off and abjure those sins to which these low affections dispose.

Surely there is no stimulus so powerful to a worldly man as the hope of favour from the great; no argument so likely to weigh with one already in favour with an earthly prince, as an inducement to abandon what is wrong, as urging its unworthiness in one on whom a monarch smiles, and the sure degradation which must ensue if it is continued. Ought not this to be also powerful with the Christian? But here, as in every thing, "the children of this world are wiser in their generation than the children of light." It is just such arguments St. Paul used when he says, "If ye then be risen with Christ, seek those things which are above, where Christ now sitteth at the right hand of God:" "Set your affections on things above, not on things on the earth." What is this but urging men to seek and to retain the favour of the "King of glory?"—what but exhorting them that their conduct ought to be consistent with the character of the Master served, and the promised end of that service? The Master is holy, therefore must he be served in the "beauty of holiness." The service is for a crown of glory, a seat with Christ on his throne; and therefore what is "honourable and lovely and of good report" must be thought upon, cultivated, pursued; and every effort made, and every enjoined means used, to acquire a fitness, a moral fitness, for that state of glory to which the "crown of glory that fadeth not away" will hereafter introduce the faithful believer in Christ. Sad it is to think, when the worldly exhortation has such weight with the worldly, the spiritual one is so often but light to the spiritual.

Doubtless, brethren, this is no easy task, to receive the admonition—"Strait is the gate, and narrow is the way that leadeth to life;" but then observe, there is more said than this: "Shake thyself from the bands of thy neck." The prophet says,

2. "Put on thy strength." What is our strength? It can be nothing in ourselves, for our strength is weakness. Israel felt this (Numb. xiv.) when, after refusing to go forward and smite their enemies in the strength of God, they rashly went to the hill top, contrary to the advice of Moses, in their own strength; for the Amalekites and the Canaanites came down and smote and discomfited them. But see the same Israelites entering the promised land at God's bidding, and trusting in him, and obeying his commands: no enemy could stand before them then: they had "put on their strength." Now, brethren, I believe there is scarce a title of the Almighty which is more frequently used than "strength." "The Lord is my strength and my salvation, of whom then shall I be afraid?" "Thou art the rock of my strength:" "God is the strength of Israel:" "He gives strength:" "My grace is sufficient for thee, for my strength is made perfect in weakness." Yes, this brings us to the point. Christ is our strength, whom we must put on; and so the apostle enjoins, "Put ye on the Lord Jesus Christ."

Now the very first step to putting on Christ, that is, strength, is to be made fully conscious of our native weakness; for then he will make St. Paul's experience ours, who declared, "When I am weak, then am I strong:" but, in the consciousness of this weakness, we must wait in faith upon the Lord. "In quietness and confidence shall be our strength;" and confidence is but another word for faith. Then "believe, and ye shall be established, strengthened, settled;" and, going forth to fight against sin, as Israel to drive God's enemies out of Canaan, like them you shall assuredly feel what is the strength he giveth his people; for nothing shall be impossible. He will bruise Satan under their feet, and they shall have victory over all the power of the enemy. Who then, brethren, need deplore his weakness, or despairingly look upon his danger? The Lord is the strength of his people: Christ's servants have all they need in him. No, brethren, it is not our weakness, but our faithlessness, we should deplore; not our weakness, but our fool-hardiness oftentimes. We either go to the conflict distrusting ourselves, and the Lord also; or we go in our might, forgetting the Lord, and so we are overcome. Knowing we are weak, then, let us gird on our armour, and trust in him, even in Christ—Christ put on by faith; and let this armour be worn in the spirit of prayer. Faith, in putting on Christ, acts on the command so to do, and the promise that he will strengthen. The prayer of faith turns the command and the promise into a petition, and says, "Lord, let us be one with thee: cover us with thy favour as with a shield: gird us with thy strength: make it ours in the day of battle."

3. But, again, we are to "put on beautiful garments." What are these? Observe, they are in addition to the shaking off the dust and loosing the chains, and to putting on strength: more is needful for Zion's full beauty than these. The children of Zion must have "beautiful garments;" a raiment fit for the bright banquet they are summoned to, "the supper of the Lamb" with his bride. To drop the metaphor, the Christian needs more than to live above the world, and strength to overcome the evil one, and to cherish high and pure and holy hopes. These are blessed graces. They form a meetness for the inheritance of the saints in light. They are the tokens of our sanctification by the Spirit of our God. But we must be justified as well as sanctified; we must have a title to our inheritance, as well as a meetness to enjoy it; and that we in Christ, who is "the Lord our righteousness," are made the "righteousness of God in him." Our "beautiful garment" is the righteousness of Christ. The graces and blessings conferred here are earnests of our coming glory; when we shall be made like him, for we shall see him as he is. But, how perfect soever they may seem in our eyes, God's eye detects many a blot and stain. But Christ's righteousness is "unto all and upon all them that believe:" that, but that alone, is perfect and entire: God can spy no defect there. It is a righteousness as perfect as his own, for it is the righteousness of Jesus, who is Jehovah, the beginning and the ending, who was and is, and is to come, the Almighty. But how put it on? it is unto all them that believe: faith is the hand that appropriates Christ, and makes him, with all that he is and has, ours, for our salvation.

I have said the church calls us this day to rejoice; and, if I have roused any one here to a sense of the privileges and blessing promised to faith, I feel I have given him cause for "joy unspeakable, and full of glory." We have all "sold ourselves for nought:" justice might take its course, and then we should perish for ever; but the voice of mercy is heard. Let us look to the great stone rolled away, at the empty sepulchre, and listen to the gracious message, "Go tell my brethren, and Peter" (the brethren who forsook are not forsaken; the disciple who denied his Lord is not cast out)—"Go tell my brethren and Peter, I ascend unto my Father, and your Father, unto my God, and your God." Surely we may take courage, and say to ourselves, "Fear not;" "we have done all this evil; yet let us not turn aside from following the Lord, but let

us serve the Lord with all our hearts..... for the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make us his people" (1 Sam. xii. 20). Surely we may rejoice when we look on the manifest tokens which the great event we celebrate to-day affords of God's gracious purpose of mercy; and be encouraged, if we really desire salvation as the gospel promises it, to endeavour at least to put on the "beautiful garments," and to live, as they should who have put on Christ, above the world, having our conversation in heaven, from whence we look for the Saviour Jesus Christ.

And meet it is that on a day of rejoicing there should be a feast; and where is there such an one as that before us now? Brethren, I pray you remember that, as faith is the hand which puts on Christ for our strength and sanctification and justification, so "faith is the mean whereby Christ is eaten in the holy supper." I trust you have sought to "wash your hands in innocency," that so you may worthily "compass God's holy altar;" that you have sought to put away sin from the affections and the life; that you have contritely confessed, and faithfully asked pardon for, all the past; that, depending on God's strength, you have resolved to lead new lives; and that you are in charity with all the world. But you lack one thing more; faith to believe his word who said, "This is my body—this my blood." And if there be one here who, amid fear and anxiety, is making his first approach to the table of the Lord, let him listen to the angel, soothing the women trembling at the wonders they beheld: "Fear not ye," he said, "for I know ye seek Jesus, who was crucified." Yes, you seek the crucified Jesus; for those elements, consecrated and broken, will be the divinely-instituted memorials of his body broken, and his blood poured out: but remember that you seek too him who rose again for our justification. Fear not, then; only believe, and the gracious Lord will say of you as he said of the woman who anointed his "body for the burying;"—he "has done what he could;" and he will give the blessing, even his body, to cleanse your vile body, and his blood to wash your souls. And you shall dwell in him, and he in you; and so shall you have faith to "put on strength," and "beautiful garments," and grace to "shake yourself from the dust," and loose yourself "from the bands of your neck;" and by grace, through faith, be "preserved blameless to the day of the Lord Jesus;" and find, by blessed experience, at that day, that, though you did "sell yourself for nought," you have been "redeemed without money."

SKETCHES FROM NATURAL HISTORY.

No. II.

THE REIN-DEER*.

Cervus Tarandus—Linnæus. Cervus rangifer—Bussot. Renne—Buffon.

"The rein-deer, unharnessed, in freedom shall play,
And safely o'er Oden's steep precipice stray:
The wolf to the forest's recesses shall fly,
And howl to the moon as she glides through the sky."

THE moss, the "lichen rangiferinus," is so nourishing that the rein-deer grows exceedingly fat upon it. However deep the snow may be, if it cover the lichen rangiferinus, which is the botanical name given to this moss, the sagacious creature is aware of its presence the moment he comes to the spot; and this kind of food is never so agreeable to him as when he digs it for himself. In his manner of doing this he is remarkably adroit. Having first ascertained, by thrusting his muzzle into the snow, whether the moss lies immediately below or not, he begins making a hole with his fore feet, and shovelling with his palmated horns, and thus continues working until at length he uncovers the lichen. It is said that no instance has ever occurred of a rein-deer making such a cavity without discovering the moss he seeks. "This moss becomes dry and brittle in the heat of summer; but then there are the young shoots of all the dwarf trees which flourish in the same soil; and there is fresh springing clover, too, and grass from the short turf in

† See "Lapland and the Rein-deer." London: Harvey and Darton. 12mo., p. 168; Crichton and Wheaton's Scandinavia, &c. &c.

the valleys. As autumn advances the moss becomes soft, tender, and damp; in which state the snow preserves it throughout the winter. It seems then to be blanched, and somewhat resembles, in its substance and whiteness, the curled leaves of endive. It is cooling and juicy to the palate, and yet it imparts a grateful warmth to the stomach. Travellers, and even their servants, often eat it as a pleasant food; but the natives have an absurd prejudice against sharing in the same provision with their cattle. This moss is so peculiarly nourishing, that the milk of cows which are fed on it, yields a cream very superior in richness to what can be obtained by any other kind of fodder." When the snow is too deep for the deer to obtain this food, they resort to another lichen, which hangs on the pine trees, thousands of which are felled to bring the moss within the reach of the deer. They are said, also, to eat frogs, snakes, or even the lemming, an animal about the size of a rat, with beautifully fine fur, and which they pursue to so great a distance, as not to find their way home again.

In its wild state the male rein-deer is very often larger than the common stag, but the female is less than the hind. This is, perhaps, the only animal of the deer kind which has been tamed for domestic use, and the only one too of which the female is provided with horns as well as the male. The tame races of Lapland rein-deer are about the size of the fallow-deer: they swim with great facility, and they are so buoyant, that half their backs are always above water; so powerful, that a boat well manned can scarcely keep pace with them. When defending themselves they strike downwards with their horns, but they do not attempt to gore. They kick furiously with their hind feet, and seldom fail to repel the fierce but cowardly wolf when attacked by one at a time. The feet of the rein-deer make the same crackling noise as those of the elk; and having palmated horns, like the rein-deer, and the same kind of spreading feet, they are thereby enabled to tread lightly and firmly over the snow. The rein-deer has also a sort of blind to defend its eye in storms of sleet and snow. This is a thin, filmy, and very moveable cover, called the nictitating or winking membrane, which the animal can let down close over the eye, or draw up again under the eyelid at pleasure; a most providential arrangement.

The rein-deer is most admirably fitted for the station in which it is placed, and for the offices required of it. It is, moreover, endowed with a wonderfully acute scent, by which it not only perceives with unerring certainty its mossy food deep under the snow, but which also aids in guiding it with wonderful precision through the most dangerous passes, and in the darkest stormy nights of an arctic winter. It appears, indeed, to be an animal peculiarly adapted to the regions it inhabits; and it has never been found possible to keep it long alive, even in the northern parts of the temperate zone.

An attempt was made some years ago to introduce the rein-deer upon an extensive scale in the colder parts of England and Scotland. Out of 200 brought by Mr. Bullock from Norway, nearly every one died. Those turned out on the Pentland hills, near Edinburgh, deemed a favourable situation, all died. A few appeared for a time to do better in a park near Dublin. The duke of Athol had previously placed a herd of rein-deer in the mountains of his noble estate, but they also perished; though their favourite moss was there to be found in ample abundance.

It has been mentioned in many books of natural history—on the authority of a French nobleman, Gaston de Foix, who lived in the fourteenth century, and who was a great hunter in his day—that rein-deer were then to be met with in the Pyrenees. At least, this was concluded to be his meaning, because Gaston's territory of Foix, where all his wild sports were supposed to have taken place, lay at the foot of these mountains. But Cuvier, the learned and industrious naturalist, who has supplied so many interesting facts respecting the animal creation, was so convinced that there must be some mistake on this subject, that he pursued his inquiries till he at length succeeded in obtaining a sight of the manuscript in which Gaston had mentioned this animal; and there he found that Gaston certainly had hunted the rein-deer, but that it was only on an occasion when he had gone on an embassy to one of the northern courts of Europe. There is reason to believe that the rein-deer of Lapland, and the izzard, or chamois of the Pyrenees, have never been found in the same latitudes. The printed copies say that the writer had seen the rein-deer in Maurienne and Pueudeve, that is, in Savoy and Bearne, but M. Cuvier affirms that the manuscript says, "Nourvèque and Xuedène," namely, Norway and Sweden.

Rein-deer were introduced into Iceland in 1770, when three were brought from Norway, and liberated in the south of the island, and have so much increased, that herds of even a hundred are to be seen in the mountainous districts. No use, however, is made of them, either domesticated or for the chase; but the natives complain of the injury they do by consuming the moss. There does not appear any reason, however, why they should not be usefully employed.

The rein-deer have not the graceful movements of the common fallow-deer; nor do they toss their heads proudly, like the stately stag. Owing to their short, thick necks, they stoop, and carry their heads more like the slow ox; but this strong and heavy-looking form particularly fits them for drawing the sledges of their masters. If they had pointed feet, like the fallow-deer, with their ponderous bodies, they would sink at every step when the ground was soft, instead of trotting away over snow and slippery ice in winter, and over yielding marshy lands in summer, with a speed far beyond the swift movements of a horse, even on our level turnpike-roads. The crackling noise of their hoofs is heard every time they set down the foot. This sound may be distinguished at a considerable distance; and even this seems adapted to the destinies of the animal. It enables the men and dogs to ascertain in what quarter to seek when one or more of them may happen to have strayed from the herd.

Though not so light in form or so agile in movement as many of the other kinds of deer, the rein is still in many respects pleasing to the eye. His warm and close-set fur, changing every month in colour, as Linnæus tells us from actual observation, and in winter becoming almost white at the extremities of the longer hairs;

his large, full, black, intelligent eye; his magnificent spreading antlers, which are covered during a great part of the year with a velvet down; his air of strength, and his free and firm action; his bold racing against the roughest winds of heaven; nay, even his fierceness in battle, give spirit and variety to the appearance and habits of the rein-deer. Not only does he resolutely defend himself against the wolf; but, though not habitually of a quarrelsome temper, he will sometimes fight with his own kind with such determined fury, that often, in the eagerness of the contest, their branching horns become so entangled that neither their strength nor their dexterity can avail to separate them. So the combatants have lain panting in utter exhaustion on the spot where they fell; and long after, when the flesh of each has been devoured by wild beasts, and their bones picked clean by the voracious hill-ants, the skeleton skulls have been found whitened in the blast, and still held firmly together by the intertwining antlers.

The male rein-deer sheds his horns early in the winter; so that, by the time the snows have accumulated, his new ones are strong enough to aid his foot in the work of shovelling and scraping the mass aside: while, by the wise appointment of Providence, the females preserve theirs till May, when they bring forth their two fawns, and when the fresh-springing herbs and the tender green of the fir and birch trees afford them nourishment which they do not need their horns to obtain.

The pursuit of the rein-deer, though not dangerous, is very fatiguing and trying to the patience, from the difficulty of either finding or getting near to them; for they are very shy; and, though they will lift up their heads from their drinking, and stand and gaze quietly at any persons passing them in a boat, yet, when the hunters draw nigh, the animals appear to be well aware that mischief is intended; and their sense of smell is so very acute, that, if they are approached from the side on which the wind blows, they will detect their enemy, even at the distance of a mile; and instantly starting off, elude the keenest pursuit. These creatures have other enemies besides man. A species of lynx is sometimes found in the northern forests, which will suck their blood, leaving their carcases for the wolves to devour. And the glutton, when a rein-deer had been induced to loiter under a tree to crop a fresh morsel of moss, will spring upon it from the overhanging branches, and, fastening itself firmly between the rein-deer's horns, will begin its cruel work by tearing out the poor creature's eyes. When the voracious animal has once firmly fixed himself by the claws and teeth, it is impossible to remove him. There he clings, and the victim vainly seeks his safety in flight.

Captain Franklin describes the mode in which the Dog-rib Indians kill the rein-deer, which he had from Mr. Wentzell, who resided long amongst that people:—"The hunters go in pairs, the foremost man carrying in one hand the horns and part of the skin of the head of a deer, and in the other a small bundle of twigs, against which he from time to time rubs the horns, imitating the gestures peculiar to the animal. His comrade follows, treading exactly in his footsteps, and holding the guns of both in a horizontal position, so that the muzzles project under the arms of him who carries the head. Both hunters have a fillet of white skin round their foreheads, and the foremost has a strip of the same round his wrists. They approach the herd by degrees, raising their legs very slowly, but setting them down somewhat suddenly after the manner of a deer, and always taking care to lift their right or left feet simultaneously. If any of the herd leave off feeding to gaze upon this extraordinary phenomenon, it instantly stops, and the head begins to play its part by licking its shoulders, and performing other necessary movements. In this way the hunters attain the very centre of the herd without exciting suspicion, and have leisure to single out the fattest. The hindmost man then pushes forward his comrade's gun, the head is dropped, and they both fire nearly at the same instant. The deer scamper off, the hunters trot after them; in a short time the poor animals halt, to ascertain the cause of their terror; their foes stop at the same moment, and, having loaded as they ran, greet the gazers with a second fatal discharge. The consternation of the deer increases; they run to and fro in the utmost confusion; and sometimes a great part of the herd is destroyed within the space of a few hundred yards."

No animal has so impenetrable a coat as the rein-deer; and for this reason the Laplanders prefer their skins before those of any of the other beasts of the forest; for the fur is so extremely thick and close that it is impossible for heat to escape through it. And yet they suffer much in the summer from the attacks of the gad fly (æstrus tarandi), which burrows under their skin, and there deposits its eggs; so that the skin is filled with small holes. They suffer also, it is said by some, but doubted by others, from another insect (furia infernalis), which causes fearful devastation among the herds. The Laplanders are now compelled to migrate with the deer to the mountains, or to the sea coast. The Laplanders say, that their chief object in going to the coast is that the deer may drink the sea-water; to which, when in sight, they joyfully bound. By this one draught they destroy the larvæ of the fly, but they never repeat it. The terror produced on the deer by the approach of this fly is very great; their legs tremble under them, they prick their ears and flee to the mountains covered with ice and snow.

In the hottest weather the thermometer, even at the North Cape, rises as high as 90° of Fahrenheit. The Laplanders' summer lasts from June to September. The winter storms of Lapland are snow and sleet; but in May rain falls, and fresh leaves and flowers burst forth from day to day. The summer comes rapidly. The face of nature is suddenly changed. The ice and snow quickly vanish: early in June the winter has left no trace of its existence; large flocks of wild fowl arrive to rear their young unmolested; the larks carol in the air; the dragon-flies dart about in every direction; the wasp hangs its white and globe-shaped nest to the lower branches of the fir-trees; the birches and the aspens are once more gay with their young leaves; and the pines are brightened by their fresh shoots, hanging in light green tassels from the end of every spray. The ground, in some parts, does not quite lose its snowy hue, owing to the rein-deer moss being

whitish; and where it is in great abundance, the country looks as if still sprinkled with snow. In other parts the hills rise to view, gilded with a brilliant yellow, from the peculiar colour of another common species of moss. The soil is covered with the smooth and shining leaves of the whortleberry. The lily of the valley is occasionally found, and the cloudberry every where spreads over the marshy ground. The borders of the streams are gay with wild flowers. Where the trees are thickest, the graceful Linnæa borealis is to be found, nodding its twin, bell-shaped blossoms of delicate pink, just above the moss, among which trail its long and slender stems. The fine perfume of its flowers betrays its hiding place, long before their beauty meets the eye.

There is often some difficulty experienced in the milking. The busy dogs run on all sides, bringing the deer nearer and nearer from their distant feeding grounds. Soon appear the foremost bounding and trotting, then stopping to listen, and trotting forwards again. Sometimes one lagging behind, roused by the dogs, raises its head, and tossing its large proud antlers, with a fleet and light step, speedily overtakes its companions. When all are enclosed in the fold, which is a piece of ground cleared of brushwood, and surrounded by rough pales and branches, the women come with their milk-pails. The deer, with all their gentleness, have no fancy for standing still to be milked; so it is necessary, in the first place, to catch them, by throwing round their horns a cord made of the twisted fibres of the birch, and, when secured, they are either held, or fastened to a bush. They are sometimes so refractory that they will drag their holder all round the fold. Referring to the Finns, bishop Heber says—"Their mode of milking the rein-deer is singular; they first catch it by throwing a noose round the horns, then give it a blow on the loins, on which the animal immediately lifts up its leg, and the Finns being so dwarfish a race, milk it standing*."

Although the Laplanders find their skates most convenient for hunting, their journeys in winter are always performed in sledges. These are in form not unlike an Indian canoe: they are lined with soft deer-skins, and covered at the bottom, like the skates, with fur, which is intended to render them less liable to slip when going up a hill.

The rein-deer's collar is made of a piece of skin with the hair upon it; and the traces of leather are also prepared from the hides of deer. Both collar and traces are often gaily ornamented with different coloured stripes of cloth or silk. The driver does not use a double rein, but merely a cord tied to the base of the animal's horn. This he flings upon one side or the other of its back, according as he wishes to turn it to the right or the left. This sort of rein must give very little command over the animal; but it is probably much safer not to attempt to guide them too strictly, but rather to trust their instinct for choosing the best ground.

Peaceful and gentle as the rein-deer is in his general habits, and early as he is trained to draw the sledge, it is not always that he is tractable in harness. He will sometimes run restive, and not only refuse to obey, but even kick so furiously with his broad hoofs that the driver is obliged for safety to turn over his light sledge, and cover himself with it till the rage of the animal is spent.

The speed and strength of the rein-deer are very great. They can travel a hundred miles a day, without being pressed or put into a gallop. They trot at the rate of ten miles an hour. The most extraordinary story told of the speed of this animal relates to an event which occurred in 1690, when, the Norwegians having made an attack upon Sweden, an officer was sent in a sledge to Stockholm with the intelligence. He performed the journey of eight hundred miles in forty-eight hours; but the poor animal which conveyed him was so exhausted, that it dropped lifeless on the earth immediately on its arrival in the capital. There is a picture of this animal in the palace of Drotningholm in Sweden.

In what has been advanced with reference to the rein-deer, how much is there to excite the strongest feelings of admiration, at the astonishing, and, at the same time, the merciful dealings of Jehovah towards his creatures. He, who in wisdom made them all, in goodness provides for them all; and the Christian believer may rely with certainty that every rational want will be abundantly supplied. He may fearlessly cast his care upon Jehovah, under the solemn conviction that Jehovah careth for him.

To the Laplander the rein-deer is an invaluable possession: to this the poet beautifully refers, when he says—

"Their rein-deer form their riches: these their tents,
Their robes, their beds, and all their homely wealth
Supply; their wholesome fare, and cheerful cups.
Obsequious at their call, the docile tribe
Yield to the sledge their necks, and whirl them swift
O'er hill and dale, heap'd into one expanse
Of marbled snow, as far as eye can sweep,
With a blue crest of ice unbounded glazed."

B.

* Northern Tour.

Poetry.

THE VEIL OF THE TEMPLE.

(For Good Friday.)

BY MRS. H. W. RICHTER.

(*For the Church of England Magazine.*)

"And the veil of the temple was rent in twain."—ST. MARK xv. 38.

THE veil was rent—then pass'd away
The glory that from age to age,
To Israel was the guiding star—
The beacon to the priest and sage.
The light divine wax'd faint and dim,
Between the golden cherubim.

The veil was rent—the work was done:
The end of type and prophecy
All finished! God's incarnate Son,
Who came for man to bleed and die,
Abolished legal rites, and gave
Himself, the sacrifice to save!

The law retired before that beam,
The Mediator was display'd;
The psalmist's song, the prophet's dream,
The great atonement had been made—
The promised seed that shone afar,
The central light, the "Morning Star."

Rays of that "star," through centuries old,
Promise and miracle reveal'd;
Of him, each type and vision told,
And now the covenant was seal'd.
'Twas finished! and the price was given
For us, when that dread veil was riven!

Henceforth may humble souls and pure,
Before that Mediator fall;
And faith, that will thro' time endure,
May on his boundless mercy call.
Hasten thy kingdom in each breast,
And call us to thy home of rest!

THE UNWORN CROWN.

[It is well known that the messenger who brought the intelligence that the laureate crown had been decreed to Tasso, found him dying in a convent.]

COLD on Torquato's silence fell
The shadow of the tomb,
When sounds of triumph reached his cell,
Amid the cloister's gloom:
"Awake! the crown awaits thee now;
Come, bind the laurel to thy brow.

"Haste where the peerless capitol
Two thousand years hath shone;
Arise! for Rome and glory call
Thee to their ancient throne;
And they had but one name of old—
Be thine with Petrarch's fame enroll'd!"

"Vain voice! thou comest," said the bard,
"When hope itself is o'er;
But now my spirit's depths are stirred
By dreams of earth no more.
For who would deem the mirage true,
With living waters in his view?

"Yet I have loved the praise of men
As none will e'er avow;
How prized had been thy tidings then!
How worthless are they now!
Sore was the travail, and the gain
Is found indeed—but found in vain!

"Why came it not when o'er my life
A cloud of darkness hung?
And years were lost in fruitless strife,
But still my heart was young!
How hath the shower forgot the spring,
And fallen in autumn's withering.

"Long in mine eyes the golden sand
Of life shone false and fair;
Like him who saw the promised land,
But might not enter there.
The dimness of my soul hath past—
I see a better land at last:

"A land where blight hath never been,
Where laurels never fade,
But keep the heart, too, ever green
In their immortal shade;
Unlike the proudest palms of earth,
Which shadow but the desert's dearth.

"Yet still it lives—my first, last dream—
Unchanged by time or fate.
Woe for the blight that early came—
The dew that fell so late!
Woe for the hope whose joy departs—
For the lost love of many hearts!

"But to the power of hope and faith
Eternity is given:
And all that love hath lost on earth,
May yet be found in heaven!
Go, cast your dying laurels down,
For Tasso wins a brighter crown!"

FRANCES BROWN.

Miscellaneous.

SPEAKING ILL.—The character of Tasso has obtained the highest praise. It is said of him that there never was a scholar more humble, a wit more devout, or a man more amiable in society. Some person reported to him that a malicious enemy spoke ill of him to all the world. "Let him persevere," said Tasso, "his rancour gives me no pain. How much better is it that he should speak ill of me to all the world than that all the world should speak ill of me to him."

TRADE IN NEW ZEALAND.—The whale trade stands prominent in point of importance compared with all the other sources of wealth and naval power which have opened in New Zealand. Hitherto, it must be acknowledged, the mother country has not availed herself, to the full extent, of the advantages which the new colonies have presented, especially in regard to the enlargement of the mercantile navy, viewed as a nursery for seamen. Several years ago, the Americans could boast of having in the South Sea fishery about two hundred and fifty ships, each from three to five hundred tons burden. The officers and crew of every vessel amounted on the average to twenty-five individuals, five of whom may be considered as never having been at sea before. The voyage lasts generally about three years, nearly the whole of which the sailors are afloat, exposed to all climates and to every vicissitude of weather; the tempests of Cape Horn, the squalls of the tropics, the hurricanes of California, and the typhoons of Japan, being equally familiar to them. The employment of whale fishing, more perhaps than any other, habituates the men to danger, and calls forth such a degree of dexterity, skill, nerve, and presence of mind, as renders them well fitted for the duties of an armed ship. It deserves to be mentioned, too, that nearly half of the black oil obtained by the adventurers of Nantucket and New Bedford is conveyed to England, and sold there at a profit of fifty per cent., even after paying the duty chargeable on it as a foreign commodity. This fact, if it does not prove a great relaxation of enterprise on our side, leaves no doubt as to the increasing activity and success of the shipping interest in the United States, the natives of which at once increase their wealth and add immensely to the future resources of their country.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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NOTES OF A TOURIST.

No. VI.

JEDBURGH ABBEY*.

THE tourist proceeding from Newcastle to Edinburgh by what may be termed the south road, which is the shortest, must be contented to pass half of his journey through a bleak and wild country by no means interesting. It is true Otterburn will not be passed by without remark. Its castle was a strong hold against the inroads of the Scots. It was here that in 1388 a battle was fought between Henry Percy (Hotspur), commander of the English, and earl Douglas, leader of the Scots, in which the latter fell by the sword of the former, who, with many of his knights, was taken prisoner. The well known old ballad of "Chevy Chase" was founded on this engagement. Having passed the Carter, a high hill on the border, a new and splendid country opens upon the tourist's view. The road over the Carter I have always regarded with uncomfortable feelings. A sharp turn at the summit is enough to fill the traveller with dismay. The Carter passed, the tourist at length enters the beautiful vale of the Jed. The contrast of the scenery is strikingly different from that passed on the Northumbrian side; and the stranger who regards Scotland as simply a land of brown heath will find himself amazingly deceived.

In the year 1523, Jedburgh, or as it was anciently called Jedworth, Jeddart, or Gedworth, the county town of Roxburghshire, stands in a warm sheltered vale on the banks of the Jed, forty-nine miles from Edinburgh. It is a town of great antiquity. It was burnt by the English under the earl of Surrey, whom Henry VIII. had despatched thither, fearing that, during his war with France, he might suffer from an inroad of the Scots, or at least of those who supported the duke of Albany, who had been appointed regent during the minority of James V., to the exclusion of Henry's sister, the dowager queen Margaret.

The abbey is the most remarkable object in Jedburgh, and, though it has suffered much from the lapse of time, still the ruins bear witness to its original magnificence. They stand in the southern quarter of the town, on the declining bank of the river, which washes some remnants of the outworks. Nothing remains but the church, which in the form of a St. John's cross extends from east to west 230 feet. The dilapidated choir bears marks of great antiquity. The two lower stories consist of massive pillars, and semicircular arches, with zigzag mouldings of Saxon architecture; and afford some of the most magnificent specimens of these styles of architecture: the upper windows, and some other parts, are gothic. On the south side of the choir is a chapel.

* See Jeffrey's "Guide to the Antiquities and Picturesque Scenery of the Border," &c., &c.

The north transept presents several traceried windows, among which is one of great beauty. The south transept has disappeared.

The nave, of which the western half is fitted up for the modern parish church, measures 130 feet in length: "a circumstance which cannot be sufficiently regretted, because it hides from the view ranges of the most beautiful columns which supported the gothic roof of the nave, and that too by the most wretched masonry. No regard whatever seems to have been paid to the appearance of the ruin, by the adaptation of part of it for the church, nor has the slightest taste been displayed in its formation. It is on the whole one of the most unseemly masses ever thrown together, and surely a most uncomfortable place of worship. Were the huge mis-shapen mass to be removed, the columns for the whole length of the nave of the church would be exhibited in all their grandeur to the eye of the traveller while advancing towards Jedburgh from the south, and, contrasted with the surrounding scenery, would produce an effect unrivalled by any ruin in the kingdom." (Jeffrey's Border Guide). The nave presents on each side three tiers of arches, the lowest, opening into the aisles, consists of pointed arches, deeply recessed and richly moulded, supported by clustered columns with sculptured capitals; the second, which opened into the galleries, consists of semicircular arches, beautifully moulded, with two pointed arches inserted in each; and the third, of elegant pointed windows. At the western entrance is a Norman door, the archway exhibiting a profusion of ornamented mouldings, supported by slender pillars to the depth of seven feet and a half. Above it is a large window, with a semicircular arch, flanked by small pointed arches, or long slender shafts; and this is surmounted by a beautiful St. Catherine's wheel.

Jedburgh abbey, however, is not the only ecclesiastical building in Scotland so *ornamented* by presbyterian taste, and presbyterian parsimony; according to which a gothic arch savours of the man of sin, and a painted window of the Romish Jezebel. The chief object of architectural interest in the abbey is the Norman door, which at one time formed the southern entrance to the church from the cloisters. The elegance of its workmanship, and the symmetry of its proportions are unrivalled in Scotland. Its sculptured mouldings, springing from slender shafts, with capitals richly wreathed, exhibit the representations of flowers, men, and various animals, executed with surprising minuteness.

It is said by some writers that Jedburgh, Kelso, Melrose, and Dryburgh abbeys, whose magnificent remains still adorn Scotland, were all founded by David the first. It is probable, however, that David only rebuilt Jedburgh, after the incursion of the Danes, and that it had then existed upwards of 300 years previous to that period, for Ecgred, bishop of Lindisfarn, is spoken of as the proprietor of Jedworth, which he attached to his see. He died in A.D. 845.

The house was dedicated to the holy virgin, and appropriated by David to canons regular of the order of St. Austin, imported from Beauvois, in Italy, where they had been founded by Ivo, of Chartres, in a monastery dedicated to St. Quentin. It appears that it was at first a priory, for in several charters it is said to have been governed by a prior, and it is natural to suppose that it may have been changed from a priory into an abbacy about the latter end of David's reign.

The rules of these canons were never very severe, and in progress of time were rendered still more mild. In Britain they got the appellation of the white monks, from the colour of their dress, which consisted of a white cassock, with a rochet and cape over it, a long white cloak, a square hat, or bonnet of white felt; and, unlike the monks, they wore long beards. The abbot, who presided over the order, wore red shoes and a short cloak, and had a pastoral staff, like a shepherd's crook.

This community refused to recognize the jurisdiction of the bishop of Glasgow till the year 1220, when the question was set at rest by a reference to several discreet men, who heard the parties in the presence of a numerous assemblage of people within the church of Nesbit, situated on the north bank of the Teviot, near the burgh of Jedburgh; and the decision pronounced was, that the abbot or his prior was ordered to obey summonses to synods, and attend festivals of the church of Glasgow. The canons were also bound to provide suitable accommodation to the bishop during his episcopal visit; and the chaplain was directed to yield appropriate obedience to the bishop and his official.

The great door—a principal entrance to the abbey—is at the west end. It is of exceedingly beautiful workmanship, being an intermixture of the Saxon and Norman styles, consisting of clustered columns or shafts, at the ingoing from which spring a variety of ornamented mouldings. The capitals of the shafts are finished with foliage, the whole combined forming a beautiful door of the height of fifteen feet, and at the outside twenty feet. It is seven feet in breadth. On each side of the entrance are two Saxon windows.

Over this doorway are three small niches; and higher up is a high window, which has been divided by two mullions, but they are nearly destroyed by innovation, excepting part of the tracery at the top, which is a deep arch, with shafts on the inside. On each side are recesses, with broken shafts. Near the summit of this end is a Catherine wheel window, twelve feet in diameter, of exceedingly delicate workmanship. On the apex of this end is a plain cross. On each side of the great western door are two large Saxon windows. On each side of this entrance narrow stairs are pierced up in the angles of the wall to the top, terminating in a cone. From these stairs are passages or corridors along the side-aisles of the nave, and on each side of the third story a roomy arcade extends from the western gable to the great tower.

The tower over the centre of the cross is thirty feet square, and one hundred and twenty high, rising on four Roman arches, full fifty feet in height; above which have been two wooden floors, and at the summit an arch of stone, but which fell many years ago, owing to the walls having separated a little, from the injury sustained from the cannon-shots of Eurie, Lauton, and Hertford, in 1544. On the north of the arch a lofty belfry rises, the south part of which stands near the centre of the arch. The belfry consists of three buildings; the centre is an octagon

tower, roofed with stone. At each square is a shaft from the base to the modillion. On the north side of this centre tower is a narrow arched door, with a moulding round the arch, having at each termination the figure of a man's head, nicely cut. On each side is a projecting wall, in which is an arch, rather of the horse-shoe form, having an iron bar in the centre, on which it is supposed the bells of the monastery were suspended. The belfry has been ascended from the upper floor by a stair which emerges upon the top, at the foot of the centre tower, the door of which is towards the north. At each corner of the tower is a turret of some height, which has terminated in a cross. The whole of the top has been surrounded by projecting battlements, but on which a modern balustrade is now placed. Exactly below the battlements are placed a number of figures, resembling human heads, exceedingly well executed. Near to the south-west turret the royal arms of Scotland are beautifully cut in one of the stones. At the south-west turret two finely formed arms of a child are stretched out of the wall, and holding one of the human figures by the side of the mouth. The contortions of the countenances are finely depicted.

From the appearance of the centre window of the north side of the tower it is supposed that here the clock was fixed. The hands of a man, holding up a cross, are cut out of one of the stones of the wall below.

In the inside of the tower, near the bottom, is carved the crozier of the abbot, with the figures of three hens; and further up the name of Thomas Cranston appears in old English on the column. The tower is lighted by seventeen windows. In the upper story are ten large circular, and two small. Each of the large has been bisected by one mullion, ending at the top in a trefoil, and around the outside of the arch is a cornice moulding, having at each end the figure of a human head. On the south-east corner of the tower is another head. The tower is ascended by a very narrow stair cut in the south-east corner of the building, communicating with every part of it by deep passages cut in the solid wall, corridors, and arcades; so that a person might go round the whole building without being observed by those below. The tower is a prominent feature of the ruin. The view from the top is believed to be unrivalled in the kingdom.

The date of the foundation of the abbey is disputed; some refer it to A.D. 1118; others to A.D. 1147; and again it has been thought probable, considering the antique remains of the choir, and that St. Kennoch is said to have been abbot of Jedburgh so early as the year 1100, that it was an abbey prior to the time of David, who rebuilt and enlarged it. It frequently suffered during the English wars, particularly in the invasions of Edward I. It was burned and pillaged by the earl of Surrey, at the storming of Jedburgh, A.D. 1523, and subsequently reduced to dilapidation by the earl of Hertford, A.D. 1545.

The castle of Jedburgh was remarkable for its strength. Its name appears in the earliest records. It was a royal residence, and long continued to be a border-fortress of importance, and an object of eager dispute. It was the favourite abode of Malcolm IV., who died there A.D. 1165. William the Lion and Alexander II. sometimes made it their place of residence. Alexander III. had a son born here, A.D. 1263; and the same, after having lost all his children, selected it as the scene of the unusual pomp which attended his marriage with Jolande, daughter of the count de Dreux, A.D. 1285. "Upon this latter occasion, a masker, resembling the usual skeleton figure of death, joined in one of the dances; and his appearance produced such a powerful effect upon the queen, and the gay company of revellers, as to cause the ball to be suddenly closed. Even afterwards, when the device had been exposed, there remained a very deep impression on the mind of the public, who, in subsequent times, looked back upon it as having been the omen of Alexander's childless bed, his early death at Kinghorn sands, and the calamities which thereupon befel his country."

"The town, castle, and forest of Jedburgh," with several others, was granted and assigned by Baliol to Edward III., "to be annexed to, and incorporated with, the crown of England for ever." The gift was a part of the compensation made by Baliol for the services Edward rendered in effecting his exaltation to the Scottish throne. A few years afterwards it was in the possession of David Bruce, whose partisans drove out Baliol and the English from every part of Scotland, except Berwick-upon-Tweed. The forest was then esteemed the securest retreat on the eastern border; David Bruce retired thither with his army A.D. 1342, when he gave up the siege of Werk castle, so spiritedly defended by the countess of Salisbury. In 1346, after the battle of Neville's cross, near Durham, in which Philippa, queen of Edward III., during her husband's absence upon the continent, defeated the Scottish army, and took David Bruce captive, Baliol regained possession of Jedburgh, with a large district near the border. The castle, remaining for many years subsequently in the hands of the English, proved a continual source of such severe annoyance to the Scots, that in the spring of 1409, on the expiration of a truce which had been continued yearly from 1405, the ruler of Teviotdale captured and plundered it. It had been the practice of the Scots, not only to refrain from covering their borders by building strong places or fortresses, but to destroy those which already existed; and Jedburgh castle was doomed to destruction.

So strongly, however, and so solidly had the castle been constructed, that it was thought impossible to demolish it without levying a special tax of two-pennies on every hearth in Scotland. Fordun relates that, at a convention at Perth, it was resolved that a tax should be imposed of two-pennies on every house that raised fire, for defraying the expense of this demolition; but the regent, duke Robert of Albany, opposed it, saying, that no tax had ever been raised in the time of his government, nor should be raised, lest the poor should curse him. He ordered that the people of the march should be paid out of the royal customs, for destroying the castle—"whence he got blessings of the people beyond number."

The site of Jedburgh castle is now occupied by a modern castellated building bearing that name, but serving only as a bridewell and prison.

One of the curiosities of Jedburgh is the house inhabited by queen Mary, after her ill-fated visit

to Bothwell, at Hermitage castle, where he was lying ill from the effects of a wound inflicted on him by John Elliot, of Park, a noted moss-trooper. It is a large building, with small windows, and very thick walls; behind it is a sort of turret. The edifice is said to be one of the "bastel-houses," or towers, of which there were several in most of the Scottish border towns, and of which Surrey tells us that there were six in Jedburgh. It is described, however, as rather resembling in appearance a mansion-house of the reign of Charles II. It is situated with a screen of dull trees in front. A broad stone stair ascends to the second story, and a narrow winding stair leads to the third, and the apartment of queen Mary, which is a small room adorned with two windows. Some of the ancient tapestry which adorned it is still preserved.

ON THE DOCTRINE OF THE ATONEMENT.

By the Rev. Pelham Maitland, B.A.,

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I shall take Heb. ix. 22, as the basis of the following remarks on the doctrine of Christ's vicarious sacrifice, and may observe that, of all the portions of the New Testament which treat of this fundamental doctrine of the faith, none can be found to afford more decisive testimony to its truth than the chapter in which they occur. As though in anticipation of that heresy which robs the sinner of his only sure and sufficient hope of pardon through the sacrifice of the Redeemer, it is over and over again repeated, that the blood of Christ has atoned for human transgression; and the great design of the writer, from its commencement to its close, is to point out the typical nature of the worship of the old covenant (more especially that part of it relating to sacrifice), and to show how it met with its antitype in the covenant of grace, and in Christ as its mediator; himself at the same time both the priest and the victim. With all this array of evidence, then—and if there were none other upon record in scripture, it might be thought enough for the conviction to every unprejudiced mind—that it is no cunningly devised fable, but the words of truth and soberness to believe, as the whole church of God has done from the beginning, that when Jesus hung upon the cross he offered himself as a sacrifice for the sins of men, and that pardon and remission are made dependent on his atonement. Can any thing be plainer than the declaration of the apostle, that Christ, as our high priest, has "by his own blood entered in once into the holy place, having obtained eternal redemption for us;" that it is "the blood of Christ, who through the eternal Spirit offered himself without spot to God," that can alone purge the conscience "from dead works to serve the living God;" and that "Christ was once offered to bear the sins of many?" Is it possible to find more decisive testimonies to the doctrine of the atonement than what these words supply? And yet, in spite of their import, which is but a small link in the chain of scripture evidence by which we establish this fundamental truth, there are some professing the Christian name who would deprive the sinner of this only hope, by which the guilty and the helpless can be reconciled to their offended God, and send him adrift without other ground of pardon than what might be supplied by his own instrumentality. Miserable delusion! by which God is virtually robbed of his justice, the covenant of grace deprived of its most consolatory features, and man left to be his own saviour. Thus has Satan blinded the minds of the modern Socinians, as he did those of other heretics who held similar doctrines in primitive times. They indeed accuse the maintainers of the catholic faith of superstition, and of inconsistent and degrading views of the character of God. They would accuse us of considering the Deity as one like unto ourselves, who can be propitiated by the death of the innocent victim. Be it so. We may well be content to bear the stigma, since we have as our forerunners the glorious company of the apostles, and the long line of saints and martyrs who shine as bright lights on the page of the church's history. They were not ashamed of the cross of Christ; and, like them, may each fresh view that we gain of our own sins and imperfections make us feel the need we have for a perfect obedience in our surety, and an atonement in our Mediator, so that the sentiment of St. Paul may meet with a responsive echo in the heart of every believer: "God forbid that I should glory save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world."

But to proceed to the immediate object of these remarks. We have seen that there are several verses in this ninth chapter of the epistle to the Hebrews which declare, in express terms, the doctrine of the atonement. They state, as plainly as words can do, that Christ was offered as a sacrifice for human guilt, and that it is only through his meritorious cross and passion that reconciliation can be effected and mercy extended to the transgressors. But the words which stand at the head of this argument bear their testimony to its truth in a somewhat different manner. Taken apart from the context, they do not indeed declare in express terms the doctrine of the atonement, as do the other passages which have been referred to. In the one case the evidence derived from them is positive and conclusive; in the other it must be

gathered by way of inference. It is true that, when taken in connection with the argument of the apostle which precedes and follows his declaration, that "without shedding of blood there is no remission," these words must be considered as referring no less to the expiation for sin through the blood of Christ, than to the purification of the offender by the bloody sacrifices of the ceremonial law. But, for the sake of argument, let us separate them entirely from the context, and see if we cannot discover from this simple statement of the apostle, a strong testimony, by inference, for the doctrine of the vicarious sacrifice of the Redeemer. It is declared, then, that under the Jewish covenant "without shedding of blood, is no remission;" and the apostle in these words enunciates a truth which a perusal of the books of the law will shew to be the case. Our enquiry then is as follows: since under the ceremonial law it was ordained that the guilt of the offending party could alone be expiated by shedding the blood of a living creature, how does this fact exhibit proof of the doctrine of Christ's expiatory sacrifice? Is there not something in this truth, apart from all other considerations, and from every other declaration of the will of God in the scriptures, which would lead to the belief that Christ came not only to be "an example of godly life," but also to be "a sacrifice for sin?"

Now, first of all, let us refer to one or two occasions on which, by the ceremonial law without shedding of blood, there was no remission. And that which first claims our attention is the great day of expiation. On that solemn occasion it was the custom for the high priest, after having made an atonement for his own sin, to enter within the holy of holies with the blood of the victim which had been previously sacrificed in the court of the temple, and by sprinkling the blood which he carried towards the mercy seat, thus to make atonement for the sins of the people. This was the means appointed by divine authority for remitting the sins of the Jews as a church and nation; so that, to those who were truly penitent for past sin, this significant ceremony afforded assurance of the forgiveness of transgression since the last return of the same holy season. For thus it is expressed in the sixteenth chapter of Leviticus, "On that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord." Besides the great day of expiation, which was intended to remit the sins of the whole people, there were numerous other occasions on which individual transgression was to be atoned for by the shedding of the blood of a victim. Such were the cases of the trespass offering and the sin offering, when the offending party was required to present his sacrifice before the Lord, that its blood might pay the forfeit of his guilt. To take one instance out of many, the command respecting the trespass offering in cases of sacrilege is thus given (Lev. v. 15-16): "And the Lord spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance in the holy things of the Lord, then he shall bring for his trespass unto the Lord, a ram without blemish out of the flocks, for a trespass offering. And he shall make amends for the harm that he hath done in the holy things, and the priest shall make an atonement for him with the ram of the trespass offering; and it shall be forgiven him." In addition to these various occasions on which the sacrifices may be considered as more strictly of an expiatory kind, there was the daily sacrifice of the lamb, morning and evening; the feast of the passover, when the head of each family offered a lamb in sacrifice, on behalf of himself and those belonging to him; and the various other festivals appointed by the law, when the offering of slaughtered victims always formed part of the prescribed solemnities. Now wherefore this appointment of sacrifice as the means of atoning for human guilt? Will it be for a moment contended that these sacrifices could of themselves become instrumental to the remission of sin, and avert its consequence from the offender? In heathen countries indeed—where the rite of sacrifice, having been retained by tradition from the earliest ages, is still found to exist, corrupted from its original purpose—the blood of the slaughtered animal is of itself (*per se*) thought to make restitution for the crime, and to propitiate the offended Deity. But such an opinion will not be maintained by any who accept revelation, and take the inspired word of God for their standard of belief. For, if reason itself did not convince us that a pure and holy God can never be propitiated by the sacrifice of animals, the language of the apostle in one of the preceding verses of this ninth chapter of the epistle to the Hebrews would be decisive, where he declares "it is impossible that the blood of bulls and goats should take away sin." If then we are not prepared to admit that the offerings of the ceremonial law were in themselves propitiatory, and therefore able to avert the anger of God and ensure his favour, one or other of these two results must be adopted: either that it is our wisdom to rely upon the word and will of the Almighty, and submit to his appointments without enquiring into the reason of them; or else that the sacrifices of the law prefigured the Lamb of God, in due time to be manifested, who

should by his one offering for ever reconcile man to his offended Creator.

Now it must be readily granted that man—insignificant and ignorant as he is, limited alike in intellect and existence—can be no adequate judge of the dealings of him whose "judgments are unsearchable, and his ways past finding out." So far, therefore, from making the enquiry with Nicodemus, "How can these things be?" when he meets with difficulties in scripture, of which he is unable to obtain a satisfactory solution, it is his duty to adore the wisdom of him who "giveth not account of his matters unto any," and to wait in humble hope for the day when all that is now mysterious shall be cleared up and explained. If, therefore, in the case of the numerous sacrifices of the ceremonial law, we were unable to discover any reason for their appointment, we should not be the less bound to believe that expiation for sin was thereby effected, although at the same time we should admit that the blood of bulls and goats could never of themselves take away sin. But when we can discover in any ordinance of divine appointment which appears to be contrary to the known attributes of God (as sacrifice certainly does), a reason for its appointment, which, while on the one hand it reconciles what seems contradictory to the attribute of the Almighty, on the other, assigns a satisfactory reason for the appointment in question, it must be the part of wisdom at once to receive it. Let this principle then be applied to the point under review. Does it not appear to contradict those attributes of love and tenderness which we believe to exist so pre-eminently in the Almighty, that he should command the slaughter and destruction of so many living beings, accompanied, as it must be, with pain and suffering to them? Is it not opposed to every idea that we form of him whose tender mercies are over all his works? Can this be the same benevolent Creator (we are tempted to enquire) who, when he formed the world, and made bird, beast, and fowl its tenants, did so that they might be happy in its enjoyment; and who now commands one or other of them to be sacrificed on every occasion on which guilt is to be purged and sin remitted? And yet, let it be remembered, what numbers must have been annually sacrificed by the Jews, either for individual or national transgression; what thousands upon thousands yearly have fallen beneath the sacrificial knife of the priesthood! It may serve to illustrate these reflections, and to point out the immense number of sacrifices that were offered, and which came up with acceptance before God, as being in accordance with his own appointment, if *we refer to one or* two instances mentioned in the scriptures. At the dedication of the temple we are informed that "king Solomon, and all the congregation of Israel that were assembled unto him, were with him before the ark sacrificing sheep and oxen that could not be told nor numbered for multitude" (1 Kings viii. 5). And when, upon the restoration of the worship of God, Josiah celebrated the passover, it is said that he "gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks" (2 Chron. xxxv. 7). And, although this passover was celebrated with splendour unknown to those which preceded and followed it, yet, from the numbers here mentioned, we may form some estimate of the multitude of sacrifices that were yearly offered on this single occasion alone. Now all this appears to be utterly at variance with the known character of God as a being of infinite tenderness and mercy. Was there indeed no other method by which, under the Jewish covenant, sin could be remitted, than by the constant sacrifice of thousands of innocent victims? Surely, without some other explanation of the difficulty, it seems hard to reconcile such an ordinance as that of sacrifice with the known character of God, who cannot derive pleasure from the sufferings of those whom he has created. Nor is the difficulty removed even if we were prepared to admit, as some have thought, that sacrifice was not originally a divine institution; and that, consequently, the directions given to Moses relative to the ceremonial offerings of the law, were in accordance with the generally received opinions with reference to the pardon of guilt through the death of an innocent victim. For surely the Almighty would never have countenanced what appears a cruel observance, merely in condescension to the received practice of mankind, had there not been some other reason for its appointment, and had it not possessed some hidden meaning, and pointed out some hitherto undiscovered truth. But admit the doctrine of the propitiatory sacrifice of the cross, and the difficulty immediately vanishes; and we can then reconcile the known character of God, as a Being of infinite love, with the appointment by which thousands of innocent victims were yearly doomed to bleed by the sacrificial knife: for we perceive an end worthy of the means employed to effect it. It being the design of God to keep alive amongst the Jews the expectation of that perfect atonement which in the fulness of time should be offered, the institution of sacrifice was decreed to effect this purpose. And when we consider the value of the salvation which Christ has wrought out, the dig-

nity of his person, and the merit of his death, we cannot fail to perceive that the shed blood of the innocent victim, so far from affording an adequate representation of the great sacrifice it was intended to prefigure, must fall infinitely short of this end; since what is there in nature that can be deemed adequately worthy to represent the shedding of the blood of God incarnate?

To sum up the design of the foregoing argument then in few words. Under the law without shedding of blood there was no remission. But it is so contrary to the known character of God, that he should deem the sufferings of any of his creatures an acceptable offering, that, upon any other supposition than that which considers sacrifice as prefiguring the atonement of Christ, there appears to be an insuperable difficulty in accounting for its appointment. But let the doctrine of the atonement be admitted, and all is plain and evident. We then perceive why under the law without shedding of blood there was no remission; and therefore, from the declaration of the apostle which has passed under review, deduce a strong and convincing argument, by inference, for the great truth upon which alone the sinner can rely with confidence—that of Jesus Christ and him crucified.

THE PARISH CHURCH*.

Is it not right that we should have such a place? God complained by the prophet Malachi, that his professing people Israel did not even give him the honour which they gave to their earthly rulers. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person, saith the Lord of hosts" (Mal. i. 8.) Now in every town or village there is some emblem of our loyalty, or some symbol of our earthly sovereign: some court-house or place of justice, some official token of authority and majesty; some magistrate or officer, or person who acts in the name of the sovereign. Why should there be less open recognition of our God? Why should not our God also have a house—a recognized servant—in every place? The parish church or house of God, and the authorized minister of Christ, his ambassador and servant, are tokens in every village that we take the Lord Jesus for our heavenly king; that we profess, as a nation and a people, to form part of his kingdom upon earth. And will not the Lord graciously accept the humble acknowledgment that we thus make of his sovereignty? Are not his laws read aloud there? Are not his word, his promises, his goodness, his will, publicly declared and made known there on his own day every week, or oftener?

The houses of God throughout the country stand also as public acknowledgments on our part that this world is not our home—that we seek a better one to come. For there we go continually to hear of that home, and to learn the way to the true and eternal house of God in heaven, where we hope to find our home. And round those houses of God, also, are gathered the dead bodies of those whom we have committed to the grave with an open public avowal on our part that we do not expect nor wish to continue on earth always, but are awaiting the time when we and they whose bodies we have for the present placed there, shall be called to meet the Lord in his future kingdom.

They stand also as tokens that we habitually look for the fulfilment of his promise, and habitually depend upon his assurance that he is with us alway, even unto the end of the world: inasmuch as we have provided in every village a separate house where two or three, if it be no more, may be gathered together in his name; thus avowing our expectation that he will meet them, and be in the midst of them (Matt. xviii. 20.)

Will he not own our endeavours, and choose and sanctify those houses which we have builded, that his eyes and his heart may be there perpetually? Yea, when they who fear the Lord speak often one to another, the Lord hearkens and hears it, and a book of remembrance is written before him for them that fear the Lord, and that think upon his name (Mal. iii.16).

And need we awaken in our minds the hallowed personal associations which entwine themselves around our venerable parish churches? There were we grafted by baptism into Christ's mystical body the church. There were formed, and there are seated, the centres of every domestic tie. There sleeps the dust of all those friends, honoured and dear, who have gone before, and left us alone in this world. The history of nations is gathered around castles and cities and palaces; but the history of each of the families of which a nation is composed, is gathered around its parish churches, humble though they often be. No other spot in the village can have such and so many associations connected with it as the parish church: and this clustering around God's house for ages and ages of all the best feelings of our fallen nature, as well as of all the spiritual thoughts which are from above, is a powerful instrument in God's hands for good to individual souls, to society, and to nations at large.

Are not our parish churches identified also with the history of the Christian church from the beginning? In those houses of God have assembled for generations and ages the professing church of God, the members of Christ's visible body. Their history, lost in antiquity, unites us in communion with the early believers, and with apostolic times. Often in the very spots, sometimes even in parts of the very walls of the present churches, the Christians of a village assembled a thousand or twelve hundred years ago, or even much longer, and far before the period when the awful gloom of popish error and the load of papal tyranny had overspread the land. Throughout those dark and dreary ages of ignorance and superstition, the visible body of the church still continued to meet together for worship in the same places: crushed down in regard of its vital truths, bereft of almost every sign of spiritual life, save when some convulsive movement among the members, stigmatised and persecuted as heresy, gave sign that the Lord was still there. In these parish churches dawned the first glimmerings of returning light at the reformation: when the Spirit of the Lord came mightily on the awakening church of England, and it burst, as with the touch of fire, the deadly bonds of popery; and casting aside the abominations and corruptions which had so long oppressed and defiled it, arose as a giant in the strength of the Lord—the primitive and purified church of England, which had been planted here in the apostles' times, and upon the apostles' doctrine.

Our parish churches are an ever present token also

* From "a Sermon preached in the parish church of Riseley, Bedfordshire, on Thursday, Oct. 20th, 1842, at the re-opening of the church, after extensive repairs and a new arrangement of the interior for increasing its accommodation; with notes on churches and church building, by Abner William Brown, A.B., Vicar of Pytchley, Northamptonshire."—Kettering: W. Dash. A very excellent and impressive discourse. The notes contain a vast deal of information on ecclesiastical statistics.

of our communion and unity in the whole body of Christ. Our Lord, our Head, hath a house in every village. In twelve thousand churches at once, the self-same prayers are publicly offered up; the self-same portions of scripture are publicly read; and worship is conducted at the same hours, by ministers drawing their authority from the same sources. There is but one body among the worshippers.

My dear brethren of the church of England—is it needful for me to plead with you on her behalf? What if all the parish churches of England were to be at once destroyed; who could calculate the awful consequences to souls, to society, to our native country? The evil of one church being destroyed is the same in kind, though not in degree. Surely it is the principle of a national church, of our church, to provide a place where every inhabitant of the nation may worship; if he will not avail himself of the opportunity, still she has delivered herself. It is but the same principle that every parish should provide a place where every inhabitant of it may join in her worship. If the parish church be too small, that principle requires it to be enlarged, or an additional house of God built. It is for this purpose we are here met together to-day; this church was too small for the parish, and has been repaired, and enlarged by alterations within, and by new arrangement of the seats.

But is mere accommodation all that we are to heed? our church, in one of her homilies, speaks far otherwise. "If a man's private house, wherein he dwelleth, be decayed, he will never cease till it be restored up again; nay, if his barn or his stable be out of repair, he will expend money to repair it again. God was sorely displeased with his people, because they builded and decked their own houses, and suffered God's house to lie in ruin and uncomely: thus saith the Lord, Is it time for you to dwell in your ceiled houses, and the Lord's house not regarded? ye have sown much, and gathered in but little;" thus connecting calamities and trials in respect of Providence with the dishonour paid to God's house. Surely it becomes us to be as careful in adorning God's house, and making it respectable in the sight of all men, as we are in doing the like to our own dwellings.

But from whom should come the means of repairing and restoring, of enlarging and adorning God's house? Whence came the means at the first? Look at the thousands, the millions, of money which must have been expended in building the parish churches of England, to say nothing of the cathedrals! Whence came those vast sums of money, but from the free liberality of private Christians? And why should we fall behind our more benighted forefathers? Because superstition of old led men to expend their money in building religious houses and doing other actions, for the sake of purchasing heaven by good deeds as a matter of bargain and sale, are we to refrain from promoting God's cause now or helping forward his church? The evil of our ancestors was not in building God's house, but in building it from a vain and sinful motive. Let us do it from a right motive, and we shall escape their sin, and be promoting the glory of God and the welfare of souls. Shall we, who have more light than they, be less willing to give unto God?—less willing to build his house? The law, indeed, provides one valuable source from which essential repairs in our parish churches must come. But Christian and neighbourly feeling would be ever ready to aid in so good a cause; and that aid is most needful. We are all ready to wish well to the great work; to wish that places were provided for every one to worship in God's house. There is a readiness to will. St. Paul exhorts you "that, as there is a readiness to will, so there may be a performance also, out of that which ye have; for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack" (2 Cor. viii. 11, 15).

A patient continuance in well-doing is our constant duty. The work of carrying out the principles of our church, and of providing church-room and means of grace every where within our sphere, is great; but we owe it to God, to the Christian church, to society, and to our country. Do not reason and scripture point out how fearfully the present confusions and disorders—political, moral, and religious—with which our country is distracted, may be traced as fruits to the neglect of this duty by our fathers for the last century or half century? The population of the country has doubled or trebled, and the provision for teaching that population the will of God, and enabling them to worship him, has stood still. How much of the evil, the infidelity, the wickedness we now see around, might have been prevented, had houses if God in each successive age been built, been enlarged, been multiplied, been honoured as they should have been. The duty which belonged to the last generation rests upon us, as well as our own; we are called to make up what they neglected to do for their day, and to do also that work which devolves on us for our own generation.

SHALL THE SAVIOUR ON HIS RETURN FIND FAITH ON THE EARTH?

A Sermon,

BY THE REV. CHARLES S. BIRD, M.A.,
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LUKE xviii. 8.

"When the Son of man cometh, shall he find faith on the earth?"

WHEN we look around us, and see how few people are influenced by religion—how few make it the rule which they follow, and the reason for what they do daily (and unless religion is thus brought into daily practice, it is of very little use, if it can be said to have any existence); when we are grieved to see this, and knowing perhaps ourselves what religion is—what a right and title it has to be regarded above all other rules and reasons of action, and how inestimable is its value when by the blessing of God it has once entered the heart, and taken possession of the whole man, we are inclined to ask, How can these things be? How can men sit under the sound of the gospel—considering what the gospel is, what authority it has, and what comfort it brings—and yet profit so little by it? The answer is, they have not faith. Whatever they may think when they are conscious that they regard religion so little as never distinctly to ask themselves, "Am I right in such or such an action? shall I please God if I do this, or say that?" they may assure themselves they want faith.

It would be impossible for them to be thus negligent if they really believed what they hear from the revelation of God. To think otherwise would be to make a worse

supposition, and to come to a more hard conclusion: it would be to suppose them wilfully disobedient to their convictions: it would be to imagine that they had a direct design to insult God, and to say to his face, as it were, "We will not have thee to reign over us." No; I am convinced, my brethren, that it is not owing to positive intention that God is so little in the thoughts of people in general: it is owing to want of conviction, want of seriousness, want of reflection, want of faith. For if they reply that they have faith, that they do believe in God, and in all that he declares concerning himself and concerning his purposes, which are ripening every hour with respect to every one of us, and will as assuredly be soon experienced by us as to-morrow's sun will rise—if they say this, I will only beg to put a case (which indeed, awful as it is, is far from being an impossible one at any moment). Suppose God should appear visibly, so that you should see him whom you say that you believe in unseen, would you be the same persons that you are now? Would there be no difference in your daily conduct and demeanour? Suppose such a vision had been given to you only, and that others did not partake in it, would they not all be struck with the change in you? Would not all men take notice of you that you had been with Jesus; or, if they knew not whence the change proceeded, that you had met with something extraordinary, and were possessed with a belief of something supernatural? O yes, my brethren, we can all see when a man has faith. It works in him: it is known by its fruits, even as a tree is. "Do men gather grapes of thorns, or figs of thistles?" Why do we try to deceive ourselves, and fancy that the good seed is in us, when nothing springs up? Faith would do the same thing for us that the vision I spoke of would, if it had its perfect work.

The faith of the early Christians was of that character. Many of them had not seen any thing extraordinary; they had only heard of what others had seen: but they believed the account; they believed verily that God of his great mercy had called them to come out of the world and be saved; that his Son Jesus Christ had died for them, and was risen again, and was praying for them evermore at the right hand of God; that his eye was always upon them, and his Spirit ready to strengthen them; and that for every word they said and every deed they did they were accountable to him, as being bound not to disgrace his holy name and religion. This faith it was that made the primitive Christians so careful to live up to their profession; and it was this spectacle of careful, consistent living on their part that made religion spread so wonderfully in those days: the daily life of each of them was a light that so shone before men, that they glorified their heavenly Father, and embraced a religion which produced such fruits.

And it is the want of this carefulness and consistency—it is the grievous spectacle of men bearing the name of Christians, but not seeming ever to think of Christ, and of what will please him and bring him honour in the eyes of others—that prevents religion spreading, and makes preaching vain: the minister of God may preach loudly and earnestly in favour of religion, but the practice of the world will preach, if not so loudly, yet much more effectually, against it. Unbelief is a catching thing: men cannot live in the midst of ice, and not be chilled; and thus it is that, if faith takes hold of a person for a time, and he is brought so far as to cry, "What shall I do to be saved?" it is apt to lose its hold, and his heart to receive false comfort, when he looks around him, and sees how professing Christians in general are content to live. O, brethren, it is a sad thing to reflect what harm we do to religion, and how we make void the death of Christ, and open his wounds afresh, when we say we believe, and persuade others that we believe, and yet live as if we did not! It is a delusion in us; we do not really believe; but then we say and think that we do, and we have the name of believers, and so we do the greatest injury to Christianity—an injury which is not the less because we do not intend it. Nor are we guiltless because we do not intend it; we are guilty of want of reflection, want of proper feeling with regard to Christianity and its divine Author, want of reverence and attention to what he tells us. Has he not told us, "Every idle word that a man shall speak, he shall give account thereof on the day of judgment?" What are idle words, and much more, what are idle actions? They are those about which no thought is taken, no inquiry made in the mind (which might be done in a moment), whether they are said or performed according to the will of God. They may happen to be right or wrong in themselves; but they are certainly wrong in us, for the manner in which we say or perform them, because we ought not to forget God in anything. If we were in the presence of a very great person, a king or a queen, should we let slip an inconsiderate word, or perform a single action when their eye was fixed on us, without reflecting what they would think of it? Is it not, then, want of faith that makes us so idle, so inconsiderate, so careless, when we are in the presence of God, the King of kings, whose eye is ever upon us, and who "searcheth the hearts and trieth the reins of the children of men?"

say, can we believe this, and yet forget it? No; we do not believe it: we may not deny it; but there is a great difference between not denying and believing. We do not believe that a record is kept in heaven of all we say or do: we may not deny this, but we could not believe it, and see with the eye of faith page after page filled with the account of our foolish, unprofitable, and unholy talk or conduct, and yet go on unconcerned about the result, and as regardless as if there was no such terrible book in which our whole life is registered. Common sense tells us this could not be: then why deceive ourselves? why cast our guilty eyes on our neighbours, and gladly and greedily observe their carelessness and want of religious feeling? Will it avail us for a defence of ourselves? will it save us, that there are, alas! so many to be condemned with us? I am quite aware that this is the miserable refuge to which most men flee for comfort. They trust that they are not worse than others, and perhaps this is true; but what then? If they are as bad, it is enough, and more than enough, to seal their condemnation. Are we not commanded, "Come out, and be ye separate?" And when it is asked just before this command, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is it supposed that any number whatever of the unrighteous might be pleaded as a reason for fellowship with them, or any extent of darkness as a reason for extinguishing the light, or any multitude of the worshippers of Belial as an excuse for giving up Christ, or any commonness of infidelity as a proof that it is safe to be an infidel? Was this the spirit of Elijah when he stood alone against the priests of Baal, and mocked with his single voice the vain cries which they sent up like the roar of many waters? Does not the bible lead us to expect that true believers will be few? Does not our blessed Lord put us on our guard against being deceived by the fact that unbelief in this fallen state of things will always have a majority? I say always; for what does the text tell us? "When the Son of man cometh, shall he find faith on the earth?" Let us lay this to heart; let us ponder this most alarming and melancholy declaration of our Saviour, or what amounts to a declaration, that the corruption of human nature is so great that there shall never be a time when faith shall be universal. Allow me to call your earnest attention to this declaration of the text, my brethren, and to say a few words on it.

I. That I may show you what we have to expect will be the state of things to the end of time, that we may be neither astonished nor misled by it.

II. That I may, by the blessing of God, dissipate the sad mistake I spoke of, that the prevalence of unbelief will be an excuse or security for the unbeliever.

I. First, then, the text says, "When the Son of man cometh, shall he find faith on the earth?"

There was nothing that the Son of man asked when he was upon earth from those who saw and conversed with him but faith. He did not ask them for goodness. He knew well that there was none in them, unless implanted by his own Spirit. He did not ask them for costly sacrifices, silver, or gold: he might have seen all the treasures of the world at his feet; he might have come with all the power and pomp of the mightiest monarch that can be imagined; but what need had Christ of wealth and grandeur? All these things were already his as the Maker and Governor of the world: as he said of old to his ancient people when he instructed them in the true meaning of the sacrifices they were commanded to bring: "I will take no bullock out of thy house, nor he-goats out of thy fold: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." No, brethren, Jesus came not here to seek what he had already: he came to seek hearts that had strayed away from him, and were gone after other gods: he came to "seek that which was lost." He asked the people of that generation to believe this; to believe in the nature of his errand; to believe in his love and pity; to believe their own miserable state, and need of him; to "believe only, and they should be saved." He asked for faith. All other graces would follow faith, but without faith there could be no foundation, no beginning of the new life within.

And did the blessed Jesus, so good and gracious as he was—so constantly employed in healing their bodily infirmities, typifying his power to heal their spiritual maladies—so full of authority, too, speaking, according to their own confession, "as never man spake"—did he "find faith in the earth?" Did men give him what he with so much reason asked? No; he had but a little band of faithful followers. Out of all the millions of Judea only twelve persons constantly clave to him; and of these few persons one could have had no faith, but had his own base ends alone in view. O what a warning is this for the men of the genera-

tions that see not Christ in the flesh! What an idea does this give us of the hardness of the human heart! What a rare thing is faith! I grant, as I said before, that there was much more exhibited in the times that immediately followed our Lord's death and resurrection. There was a great out-pouring of the Spirit in those days. But how did faith fall off again afterwards! What was the amount of faith in the parts of the world called Christian during the dark ages—hundreds of years which passed over with scarcely the light of a single truly Christian character to relieve the eye as it looks back on that vast extent of darkness? And after popery was dethroned in this and other parts of the world, how small has been the faith of protestants! If the Son of man should come at this moment (and who knows when he will come? it may be at the very moment that a preacher is using this language), would he "find faith on the earth?" How lamentable are these considerations! What sad and afflicting truths! "The day of the Lord," we are told, "shall come as a thief in the night." Not perhaps that it *might* not be seen—for the word day, "the day of the Lord," signifies what is visible—but it *will* not be seen; men will be fast locked in sleep, and in the love of earthly things, and the day will have risen before they are aware. And, again, our Lord tells us, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Such is the state of things which our Lord himself leads us to expect at the very time of his second coming. What a strange and astonishing announcement is this! What a welcome for the Son of man when he shall come to visit this earth again!

II. And now, secondly, will Christ be satisfied, think you, my brethren, with this state of things? Is it safe for us to cry, "Ah! it is strange and melancholy indeed, but it is vain to hope better of such fallen creatures as men." Shall we thus content ourselves, and will our Lord thus be contented? No, be assured, brethren, he will not. He refers us to the time of Noah and the flood that we may see that he will not. When the millions of beings like ourselves, occupied with exactly the same cares and pleasures that we are, and talking exactly in the same self-deluding way, had allowed the hundred and twenty years to pass over which God gave them as a space for repentance, did God spare them because their unbelief was almost universal? How many did he save? Only eight individuals out of all the families of the earth! And when Lot went out in the dead of the night to announce to his neighbours and connections in Sodom, and to all the inhabitants, that destruction from heaven was at hand—"Up, get you out of this place, for God will destroy this city"—and when none but his wife and daughters, whom he could command, listened to the voice of the preacher, but he seemed to them only "as one that mocked," did God, in pity for such universal hardness, draw back his hand? You know well that he did not. The sandy desert and the salt sea which occupy the place of the cities of the plain bear witness to this day to the great and solemn truth, that God will not pardon obstinate unbelief, however general.

What can be more striking than the manner in which our Lord speaks of the fate of unbelievers, when describing the punishment of the wicked servant in the parable, who "began to beat the men servants and the maid servants, and to eat and drink, and to be drunken?" "The lord of that servant," he says, "will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion"—with whom?—"with the unbelievers." As if it would be well understood what their portion is. As if no one could doubt whither unbelievers go. Can any thing be more impressive than such a way of mentioning the doom of the unbelievers? Can any thing be more decisive of the question, whether Christ will be content or not with the miserable amount of faith which most men yield him? Let us not be deceived. "God is not mocked; whatsoever a man," or a nation, or a whole world "soweth, that shall he" or they "also reap." Universal wickedness may be a reason with a God of infinite parity for destroying a world, but remaining what it is, in spite of every effort to reclaim it, cannot be a reason for blessing it. To confound the obstinate and wicked with the penitent and righteous—to put believers and unbelievers on the same footing in the end, that be far from God. No; "the ungodly shall not stand in the judgment nor sinners in the congregation," that is, the great final assembly of the righteous. "Behold," says the opening chapter of the Revelation of St. John, "he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Which of us, brethren, can lay our hands upon our heart, and say as St. John does,

when he thus speaks of Christ "coming with clouds," "Even so, amen?" Which of us can rejoice in the thought of his coming? Which of us can humbly hope that we are amongst the few in whom he would find faith? I have laid before you the alarming representations of the word of God for no idle purpose, but that you may be roused to examine yourselves, and look whether there is oil in your lamps, that when the cry is heard, "Behold, the bridegroom cometh!" you may go out to meet him. The state of things is indeed bad—so bad as to call sighs and tears from a Christian heart; but not such as to make us despair. Let us call upon ourselves, let us call upon each other to save ourselves from this untoward generation. There are some, God be praised—there must be some, otherwise the world would not be allowed to last any longer—who have faith, and on whom the Lord Jesus Christ looks as his jewels, as the living gems that will adorn his crown in the day of his appearing. Why should not we be amongst the number? What person is there here present, high or low, rich or poor, the very worst and oldest of sinners, who is not freely invited by Christ? "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Look unto me, all the ends of the earth, and be saved." With such an invitation, why do we sit still? Why do we concern ourselves with what others do? Why do we go about to ask with the foolish multitude that listened to our Lord's first preaching, "Have any of the rulers or the pharisees believed?" Why do we perplex ourselves needlessly and injuriously, as some of the disciples did, with the mysterious question, "Lord, are there few that be saved?" Is it not enough for us that we may be saved if we will? Is it not enough that the way is open? and should not the melancholy consideration that through our evil desires and inclinations it is narrow, and through the hardness of heart and unbelief of mankind few there be that go in it, incite us, not to turn aside, but to strive to enter it, and press forward amongst the happy few towards the mark for the prize of our high calling in Christ Jesus?

Suppose, brethren, we lived in a large town or neighbourhood where the air was so bad that few were not infected with some grievous disease; and suppose that at no great distance there was a hill or rising ground where the air was sweet and wholesome, and all who took the trouble to ascend it enjoyed health and happiness, what in such a case would be the dictate of common sense? Should we not cry aloud, when once we were convinced, to our neighbours *and to all who were* most dear to us, "Let us go forth, and ascend the hill; let us leave this wretched and devoted place?" But suppose that few attended to us; suppose the generality so occupied with their merchandise and labour of various kinds, or so bent on the amusements which were plentifully provided to keep off thought, and to make the present moment happy, that to our grief and astonishment there were but one or two that were found ready and willing to go with us—what should we do then? Would it make any difference in our resolution? Ought it at least to do so, when those who had made the experiment before us, and had mounted the hill, called to us, and assured us that all was true which we had heard of its security and enjoyment? should we stay behind merely because others chose to do so?

There is, indeed, an actual case, somewhat similar to what I have just supposed. The Turks, amongst other unhappy errors into which the false religion of Mahomet has led them, entertain a notion that it is vain and even impious to take any precautions against the plague with which Turkey and the countries that belong to it are so frequently visited. A Turk, therefore, sits still, and waits his turn when his neighbours all around are dying under this most awful and infectious disorder. Now, if we could go to him, and reason with him, and set before him the folly of his notion, and, by pointing to the Christians who fled immediately, as they always do when it is in their power, from the place where the plague is raging, could prove that a man might avoid the disorder if he would, and might flee away without the fear of its following him, should we not hope to prevail on him to save himself? Should we not say, "O, if I could but make him believe what I tell him!" And if we found all our efforts fruitless, should we not cry, "Alas! I could not get him to believe me?"

Yes, brethren, be assured there is nothing wanting to make men religious, to induce them to "flee from the wrath to come"—from that deluge of wrath, far worse than the first deluge, which shall overspread the earth in the latter day—from that plague and destruction, far heavier than any that ever afflicted or affrighted us, which shall come upon an unbelieving world, but faith. A preacher comes to you, as you would go amongst the Turks, knowing how little chance there is of prevailing with you, but hoping that this or that person amongst his hearers will listen to him, and believe what he says. If there be few that be saved, who can tell who these few may be? Let me then exhort you to see the truth. Shut not your eyes forcibly against it. I know how pleasant many of the sinful desires of the flesh are; but the question for you to ask is, will they last long? and when they

are gone what will be left in their place? I know how strong the spirit of slumber and self-indulgence is; but is it a time to slumber? The most slothful may be roused, if we can but convince him that his dwelling is on fire.

Brethren, pray to God to send his Spirit into your hearts to conquer the spirit of sloth, and all other evil spirits that by nature inhabit there. This, this is the way to get faith. We must pray that a power above our own would remove the impediments. Sin and earthly-mindedness stand at the gate, and forbid the entrance of faith: the cause of unbelief lies deep—it lies in our hearts; but God can reach it: God can pass the barriers that nature raise up: God can enter us: God can take away the heart of stone, and give us a heart of flesh. O that we would put up one earnest prayer for this deliverance! I shall have done much, my brethren, this day, if by the blessing of God I have alarmed any one here present so far as to draw from him one single wish that he might have faith. Most sure I am that he is not so ready to ask as God to grant it. No sooner did the Father of the dying child say, "Lord, I believe, help thou mine unbelief," than Jesus without another word performed the miracle of healing.

The three great steps in true religion are these: first, there is the cry, "Who shall deliver me from the body of this death?" secondly, there is the conviction and confession—"Lord, whom have I in heaven but thee? and there is none upon earth beside thee;" and, thirdly, there is the feeling that Christ has helped us, and set us free—"I thank God, through Jesus Christ our Lord." O may we experience each of these steps in the deliverance from self and sin, and from the allurements of a deceived and deceiving world! O may we be enabled by the Holy Spirit to set our hearts on a better world, and have our treasure in heaven—in that heaven "from whence we look for the Saviour, the Lord Jesus Christ!"

Do we indeed look for him, my brethren? Do we sufficiently think of that great day which we profess to expect? The apostles speak of it much more frequently than we should imagine, if we judged by the little mention of it in sermons and religious books. I for one take shame to myself for having too seldom spoken of it. Without pretending in the least to fix the time of Christ's second coming, we might let our minds dwell on the certainty that there shall be a time. To do otherwise is in effect to fix the time in a certain sense; it is to say that it will not be in our days, and we no more know when it will not be than when it will be. Come when it will, the prospect of its coming is meant to be most useful to us. It is meant to awaken us when falling asleep—to comfort us when awake, but weary. The struggle with sin is hard and wearisome, but it may end at any moment. Not only may death end it, but the Saviour himself may come; not only may our part which God has given us to act be over, but the stage itself may suddenly be cleared of all its actors, and the great theatre of this world be closed for ever. O for faith to realize these truths! O for such a holy, heavenly frame of mind, such a devotion of all our powers to God, such deadness to the world, that we may be able to look on the possibility of such an occurrence, not only calmly, but with joy and consolation! Happy, thrice happy, is the man who can use the petition in the Lord's prayer, "Thy kingdom come," in this its largest and sublimest sense!

RABBI ABRAHAM JACOB SCHWARTZENBERG*.

DIED in Warsaw, June 30th, in the eightieth year of his age, Rabbi Abraham Jacob Schwartzenberg, an Israelite in whom there was no guile, and a son of Abraham in the faith as well as in the flesh. His return from the new religion of the rabbies to the old faith of Moses and the prophets, was owing to a New Testament in the Jewish language, which he received from the rev. F. W. Becker in the year 1825. Our deceased brother had long and earnestly inquired for the truth. His calm and thoughtful mind had been dissatisfied with the superstition, and his heart revolted by the intolerance of rabbinism, when he heard that, at Lublin, thirty miles from Casimir, his native town, an English missionary was proclaiming the gospel and distributing books relating to the redemption of Israel. He went over to Lublin, and, unobserved amidst the crowd, listened to the disputations, and at last earnestly begged for a New Testament. His wish being gratified he returned home, not suddenly to volunteer a hasty profession of faith, but diligently to search the scriptures, and accordingly for three years no more was heard of him. He employed his time in the study of the gospels and epistles, and in consultation with the learned of his own nation, to whom he made known his doubts concerning Judaism, and his rising convictions respecting the truth of the gospel. The Talmudists, however, know not how to appreciate an inquiry after truth. Their only idea is, that men ought to remain, like those devoid of reason, in the religion in which they were born, no matter whether it be right or wrong. He met, therefore, at their hands only contempt, reproach, and persecution, and was at last thrust out of the synagogue. This, however, did not stop his enquiry. He persevered, and in his difficulties applied to some Romanists; but, dissatisfied with their explanations of the image-worship which he saw around him, he determined to go to Warsaw, and find out Mr. Becker, from whom he had received the New Testament. Thither he accord-

* From the "Jewish Intelligencer," for October, 1842.

ingly proceeded, and was at length satisfied as to the course which he ought to pursue. He then returned to his native place for a few months; but, becoming anxious on account of his age, lest he should die without baptism, he went back to Warsaw in the autumn of the same year, that he might be received into the Christian church, and was accordingly baptized by Dr. M'Caul on Sunday afternoon, Nov. 9, 1828, in the sixty-fifth year of his age; receiving in addition to his former name of Abraham that of Jacob, which he chose from Micah vii. 20, saying, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." He expressed a wish to retain his beard and Jewish costume, to prove to his brethren that no mere worldly motive had induced him to renounce rabbinism. "The Jews often think," said he, "that persons are baptized in order to escape reproach, or to live in the Christian quarters of the city, or to walk in the Saxon garden (from which Polish Jews were then excluded), but I will show them that none of these things move me. I am a Jew still —formerly I was an unbelieving Jew, but now I am a believing Jew, and whatever inconvenience or reproach may result, I wish to bear it with my brethren." This caused considerable discontent to his rabbinic countrymen, who had him summoned before the police to account for his Judaising habits. His observation on that occasion, that Christ did not command us to baptize the clothes but the heart, satisfied the magistrate; and he was afterwards left in undisturbed possession of his costume. Another proof of his disinterestedness appeared in the giving over to his son, who had suffered on account of his father's baptism, the little property that he had, trusting himself to the good providence of God and the labour of his hands. His expectation of the near approach of death was not realized, as he lived nearly fourteen years after his baptism, to show by his life and conversation the sincerity and power of his faith. He was a man of strong common sense; but humility, zeal, piety, kindness, and gratitude, were the striking features of his character, which endeared him to all who knew him He was a man of prayer, and fond of reading the word of God. Before his baptism, even before he had received any instruction, he had made himself thoroughly acquainted with the contents of the New Testament, and was so well acquainted with the argument of the epistle to the Romans, and generally with St. Paul's epistles, as to astonish those who examined, when he applied for baptism. To the last he was deeply interested in the conversion of his brethren; and, though often pelted with stones and mud, he continued to visit the Jewish quarters of the city, and proclaim Christ crucified. He died as he had lived, in unwavering faith in the Redeemer, and though dead, he yet speaketh. He is gone to his rest, and his memory is blessed.

LEIGHTON'S RULES FOR A HOLY LIFE*.

On his Rules and instructions for a holy life, which are comprised in a few pages, some strictures are necessary. It is impossible to read them without conceiving a great opinion of the sanctity of the mind from which they issued. They are the rules by which his own life was fashioned, and do not, I believe, delineate a perfection much exceeding his actual attainments. Yet they need to be read with caution, being somewhat tinged with mysticism—a disease almost peculiar to those who inhabit the highest regions, and breathe the purest atmosphere of devotion. The religion of this manual is doubtless the religion of the bible: but then it is pushed into abstractions, in the pursuit of which an ordinary mind would be embarrassed and utterly discouraged—abstractions which go beyond what the method of Christ and his apostles authorizes, or is compatible with the constitution of our nature, and the frame of society resulting from that constitution. It is one incomparable excellence of the religion of Jesus Christ that it does not stand aloof, and call those who would embrace it into wilds and solitudes; but it enters our habitations, eating and drinking, in the form and with the affections of our nature; it mingles its pure and peaceful and benignant influences with all the various commerce of life; and it converts man to holiness without displacing him from his proper sphere, or disturbing any of those relations which arise out of his civil and domestic condition. Leighton has not in these particulars followed so closely as might have been wished in the track of the great Author of Christianity. Perhaps it is the exclusive prerogative of a wisdom, calm and comprehensive as God's, to exhibit a system which shall raise debased man to the highest perfection of which he is capable, without deranging the order and economy of the present world. When good men, even with the bible before them, set themselves to draw out rules for the conduct of the soul, they are apt to overstep the simplicity and wise reserve of scripture; and by too minute and peremptory an application of principles, which the blessed Jesus, with exemplary tenderness and prudence, left it to each individual to apply, they sometimes bring a snare upon the conscience, relax altogether the tottering knees, and lead ardent or melancholy spirits into dangerous subtleties. I must own myself suspicious of the consequences of enhancing upon scripture, and of constructing a model, which at first sight strikes the eye as being something more lofty and spiritual than is set forth in the sacred records. The aim at gratuitous refinements in spirituality requires the control of a very sober judgment and a deep humility, to prevent its being injurious to sound religious practice; for there is danger of the substance of Christian piety flying off under too intense a process of sublimation. When men, instead of diligently forming themselves to that plain and palpable goodness which it is the drift of the gospel to inculcate, aspire to something superhuman and angelical, there is danger of their resting satisfied with the attempt, though it be unprosperous. Conscience will not so sternly reproach them for failing in extraordinary efforts which few have the courage to make, as it would if they came short of the ordinary proficiency of Christians; and possibly, in striving to sustain themselves in regions too rare for human piety, and in chasing a chimerical perfection, they may waste that energy which, had it been more humbly directed, would have made them ap-

* From "Pearson's Life of Archbishop Leighton".

God and useful to mankind. When Chris-
n indeed to this height of holiness, they be-
ıscendent luminaries, peerless stars of the
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Be it far from me, and from any Christ-
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unsafe to place it in the hands of novices,
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ed, and their pious aspirations be smothered

Whoever is conversant with the "Imitation
Christ," that beautiful manual of devotion
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' much of the same spirit, and the same
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Of both it must be confessed, as pope Inno-
observed of Fenelon, to whom Leighton
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: of God—*excessu amoris Dei*. It was the
of their piety which hurried away their
and the uncommon mistake of stating
ıerfection too high is, beyond all compari-
ıomentous than the usual error of sinking
e scriptural standard.

Poetry.

EVENTIDE.

By Robert Wane Russell,

Trinity Coll., Dublin.

'or the Church of England Magazine.)

: went out to meditate in the fields at eventide."—
k.

he sun fast hastening to his rest,
ı splendour tinged the gorgeous west;
ight orb with ruddy evening ray
ım the heaven, and marked the closing

c, moved by contemplative love,
the fields and thought of God above;
on deep, his mind was bent
: works of the Omnipotent.

azure sky its glories spread,
ation's works with joy arrayed;
earth a moment glance was given,
ıdless blisafulness in heaven.

ı, pastures with sweet verdure clad,
ıe sunbeams, and made nature glad:
· a tender plant its fragrance shed;
:ful corn-fields all their riches spread.

Soft breathed the zephyr, scattering sweet perfume,
Whilst fluttering songsters warbled many a tune;
Broad flocks and herds lay mingled o'er the plain,
And added life and beauty to the scene.

"These are thy glorious works, these speak thy fame,
O, thou eternal one, thou great I AM.
Heaven, earth, above, around, all, all proclaim
Thy power, and joy exulting in the theme.

"To thee would I now offer, to thy praise
My spirit's duty, its meet sacrifice;
To thee lift up my heart with these to sing,
And with creation glorify her King."

Thus meditated Isaac; and thus too would I,
In anxious hope these hours to sanctify,
Though feebly lisping with a faltering tongue,
Join with the host by which such strains are sung.

Sweet eventide! how often have I sought,
With Isaac's meditation in my thought,
When softened by thine influence, to raise
A grateful heart to God in songs of praise!

How often have I felt a hallowing rest
Steal o'er my vision, and linger in my breast;
How often rid my heart of saddening gloom,
And pondered on the life beyond the tomb!

Yet e'en creation, as by thee displayed,
To me with something holier is arrayed;
For now the sinner's hope, a Saviour's blood,
Joins in the hyma, "Behold the love of God."

Bolton-le-Sands.

FRIENDSHIP.

By Mrs. H. W. Richter.

(For the Church of England Magazine.)

"A friend loveth at all times."—Proverbs xvii. 17.

Not all the gems of India's coast,
Nor earth's vain gauds, so rich and rare,
Nor glittering things that wealth can boast,
With friendship's holy charm compare.

Say, do these fair and fleeting things
E'er sooth to calm the aching breast;
Or chase the clouds that sorrow brings,
To rob the mourning soul of rest?

But, gentle as the dews that dwell
Upon the drooping flowers of even;
Welcome, as star-lit hours that tell
Of the calm peace and rest of heaven;

All unobtrusive as the bird
That thro' the bowery woodland singeth,
Thro' the lone hours of darkness heard—
So sweet the charm affection bringeth.

'Tis not the fickle bond that breaks,
By circumstance for ever changing;
That only fortune's minion seeks,
By coldness, feeling hearts estranging.

There are, who thro' life's sunny hours,
False friends, will round your pathway stay;
But when the adverse tempest lowers,
Where is their solace? where are they?

And some, through vain caprice, will cast
On ancient ties an "altered eye;"

'Twas but the semblance, quickly past,
Of friendship's fond fidelity.

To know no change, to feel no blight,
Thro' time's long years undimm'd to be;
This, this alone, is friendship's light—
Worthy of immortality.

Miscellaneous.

THE FALL OF A TREE.—The felling of a great tree has something of the sublime in it. When the axe first falls on the trunk of a stately oak, laden with the green wealth of a century, or a pine whose aspiring peak might look down on a moderate church-steeple, the contrast between the puny instrument and the gigantic result to be accomplished approaches the ridiculous. But as "the eagle towering in his pride of place was by a mousing owl hawked at and killed," so the leaf-crowned monarch of the wood has no small reason to quiver at the sight of a long-armed Yankee approaching his deep-rooted trunk with an awkward axe. One blow seems to accomplish nothing; not even a chip falls. But with another stroke comes a broad slice of bark, leaving an ominous, gaping wound. Another pair of blows extends the gash; and when twenty such have fallen, behold a girdled tree. This would suffice to kill, and a melancholy death it is; but to fell is quite another thing. The *coups de hache* now fall thicker and faster; only on opposite sides, however, not all round the trunk as before. Two deep incisions are made; yet the towering crown sits firm as ever. And now the destroyer pauses—fetches breath, wipes his beaded brow, takes a wary view of the bearings of the tree, and then with slow and watchful care recommences his work. The strokes fall doubtingly, and many a cautious glance is cast upward; for the whole immense mass now trembles as if instinct with life and conscious of approaching ruin. Another blow—it waves; a groaning sound is heard, something like that which struck the ear of the gallant Tancred—

"Un suon che flebile concento
Par d' umani sospiri e di singulti;
E un non so che confuso instilla al core
Di pieta, di spavento, e di dolore*."

Yet another stroke is necessary. It is given with desperate force; and the tall peak leaves its place with an easy sailing motion, accelerated every instant till it crashes prone on the earth, sending far and wide its shattered branches, and admitting the sunlight to the cool, damp, mossy earth, for the first time perhaps in half a century. The woodman is continually subject to accidents of the most appalling kinds. Added to the incredible toil of clearing heavily-timbered land, the hardy settler goes to his work every morning with the consciousness that only the same Providence which could preserve him unharmed on the field of battle can shield him from the perils of his daily labour. The ordinary operation of cutting down large trees, if performed where the timber is scattered, involves considerable risk; since a splinter, a limb heavier than was allowed for, or a heart more decayed than appeared outwardly, may thwart his nice calculations, and wound [illegible] kill him on the spot. But it is [illegible] heavy wood, where the fathers of the forest stand in ranks almost as closely serried as those of the columns of Staffa, that peculiar dangers are found. If a tree when felled happens to lodge against another, it is almost a miracle if it is dislodged without an accident. This the best and most experienced woodsmen acknowledge; yet there are few of them that can resist the temptation to try. In cutting down the supporting tree, the one first felled is almost certain either to slide or to rebound in a way which baffles all calculation; and accidents from this cause are frightfully frequent. The only safe course is to girdle the second tree, and let both stand until they decay, or until some heavy storm sweeps down the incumbrance. But this involves too great a vexation to the axe-man, since his ambition is to see the piece of land he has undertaken to clear bereft of every thing but the unsightly stumps which attest his skill and bravery.—*From Mrs. Cleaver's Forest Life.*

SUCCESS OF POLYNESIAN MISSIONS.—Enlightened by the experience of many years, the Christian philanthropist must now be convinced that success in missionary enterprise is not always in proportion to the extent of the means employed; and, moreover, that the path which in most cases has led to a triumphant issue, was opened by circumstances which, to the human eye, appeared entirely accidental. Generally speaking, conversion among the South Sea islanders has been preceded by a deep excitement, arising from suffering or fear; by the ravages of war, or famine; or by a bold innovation on the part of the chiefs, who had already opened their minds to infidelity, relative to the power of their national gods. It seems absolutely necessary that, before his conscience can be affected with the sense of guilt, the spirit of the savage must be agitated by some external cause; and it is a singular fact, attested by evidence which cannot be questioned, that the first intercourse of Europeans with the natives of Polynesia has usually been fatal to the latter. Fever, dysentery, or other diseases which carried off great numbers of them, have in most cases attended the introduction of our people into all the groups; and at Rapa, more especially, about half of the population were by such means swept away. These painful losses induced reflection among the survivors, who, in many instances, were disposed to forsake their ancient faith, either because their gods were unable to protect them in the presence of white men, or were utterly indifferent to their interests. Hence, under the direction of divine Providence, a way was paved for the missionaries, who laboured to withdraw their confidence from the "lying vanities" in which they had formerly trusted, and to raise their thoughts to the contemplation of the great Creator.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

* "A sighing sobbing sound,
Which breathes of human woe, and to the heart
Brings whispers vague of pity, terror, grief."

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE ABBEY CHURCH OF BATH.

re could indeed believe that the city of Bath l its foundation, with the discovery of its cele-d hot springs, to king Bladud, then we should lude that this place was favoured with the of Christianity in the first century, because early Christians were always attracted by es in which were heathen temples. The place certainly called the Hot Springs from a period rly as that of Geta, the son of Septimus Se-s, about 208. He is represented to have d much of his time there; the appellation of uæ Solis" being at that time given to the e, because the waters were solemnly dedicated pollo Medicus, who was imagined to infuse ical qualities into waters and plants. The hip of Sol probably commenced in the reign r of Caracalla, or his son Heliogabalus; the r having been priest of the sun, and from office having received his name, the first syl-e of which ἥλιος (*Helios*) means the sun. We w not from any undoubted information, that people of Bath were instructed in the truths evelation until the time of Augustine's mis-; but it is reasonable to suppose that a people at an early period of their history had shown small zeal for heathenism (though the light was then in them was but darkness), should have felt an equal degree of interest in the su-or light of Christianity. At all events, when ne had sent to our shores her welcome emissa-Bath was not slow to listen to their message. read that "Osric, king of the Huiccra, one ne warlike chieftains of the seventh century, ded with the consent of Kentwin, king of sex, a monastery at Bath, in the year of our d 676, granting to a female of the name of tana, one hundred 'manentes' (who were nts of the prince, and included their families, ttels, and the lands which they tilled), in the hbourhood of the city, to assist in erecting a rent for a certain number of nuns." This pious l of Osric, performed probably with the mis-n view of redeeming his soul and atoning for ins, was the occasion of the foundation of the ntiful abbey church of Bath, in which for cen-es "a pure offering" of prayer and praise has been presented to the divine Majesty. The Sax-on kings in succession gave fresh grants and privileges to the abbey until, about 1106, Henry the first renewed and extended the grant of his predecessor to the bishop of Bath, who gave it the following curious charter:—"In the name of the Father, Son, and Holy Ghost, I John, by the grace of God, bishop of Bath, to all bishops my successors, and to all sons of the holy church, greeting. Be it known unto you all, that, for the honour of God and of St. Peter, I have laboured, and at length effected, with all decent authority, that the head and mother church of the bishopric of Somerset shall be in the city of Bath, in the church of St. Peter; to which holy apostle and to the monks his servants, I have restored their lands, which I formerly held unjustly in my own hands, in as free and ample manner as Alsius, the late abbot, held them before me; and if I have improved them, and whatsoever of mine shall be found thereon, I give to their own use and property. I also give them, for further supply of their food and clothing, and to increase the convent of the holy brethren serving God there, and to reimburse the treasury what I took from the church, those lands which I have acquired by my own travail, or bought with my money: to wit, those five hides in Neston which I purchased of Patricius de Canecia, and the land of Hugh, with the beard—to wit, Claferton, Docne, Mersfield, and Eston, together with Heeley and Arnemude on the sea-coast, and whatsoever belongs to them, and one house in Bath, and one house in Winchester. But as to the city of Bath, which first of all king William, and after him his brother king Henry, gave to St. Peter for their alms, I have, pursuant to my vows, determined that all issues and profits arising from it be laid out in perfecting the work I have begun. Besides what I have acquired in church ornaments, in copes, palls, curtains, dorsals, tapestry, crucifixes, robes, chalices, and in phylacteries; and whatsoever of my own I have added in the episcopal chapel, my whole armory, my clothes, bowls, plate, and all my household furniture, I give to St. Peter and his monks for ever, to their own use and property, for the remission of my sins. Whoever, therefore, shall infringe on this my gift, may the curse of God and

of his holy apostles and saints light on him; and by the authority of me, though a sinner, let him be accursed, and for ever cut off from the community of the church. Done A. D. 1106, in the reign of Henry, son of William, duke of Normandy and king of England, Anselm being archbishop; of my ordination the 19th, and of the induction the 12th. And that this my deed may remain more firm and unshaken, I have, with my own hand, signed it with the sign of the holy cross."

This church possesses considerable interest, from being one of the last ecclesiastical edifices raised in this country in the pointed style of architecture. King's college chapel, Cambridge, and Westminster abbey, were probably founded about the same time; but it is free from those disfigurements of heraldic monsters and endless portcullises which abound in those otherwise beautiful edifices. The west front of the abbey has been thus accurately described by the Society of Antiquaries: "The grand entrance in the centre (speaking of the west front) is filled with a rich ornamented door, given in 1617 by sir Henry Montague, brother to the bishop; it is charged with the arms of the see, impaling those of Montague, and round the shield is the device of the order of the garter, *Honi soi qui mal y pense*. In two other shields are the arms of Montague only; under the two upper shields, on a label, is this inscription, *Ecce quam bonum et quam jucundum*. Above the shields is a profile helmet, with a crest of a griffin's head; behind is hung a flowing mantle, and at the bottom of the door are two ornamented bosses. This design strongly marks the decorative taste of the above date. The architrave round the entrance is composed of a number of mouldings, and a sub-architrave diverges from it, and forms a square head over the arch: the spandrels of the arch are filled with labels enclosing wounded hearts, crowns of thorns, and wounded hands and feet, figurative of the (alleged) five wounds of our Saviour. On each side there are rich canopied niches, inclosing the statues of St. Peter and St. Paul, the apostolic patrons of the church: they stand on brackets. On that under St. Peter is the blended white and red rose and a crown, and on the corresponding bracket, under St. Paul, is the portcullis, with a crown likewise: the attributes of the two saints are partly destroyed. A very small cornice runs over the head of the arch, supporting an elegant open battlement, which is divided in the centre by a niche, once filled, it may be supposed, by a statue of Henry the seventh, as his arms and supporters remain perfect at the bottom of it. The lower parts of the first division over the impost to the turrets, which are of square forms, have simple narrow openings to light the staircases within them. On the upper begins the representation of the bishop's vision: here the ladders take their rise from a kind of undulating line, expressive of the surface of the ground, and here the angels begin their ascension, though much damaged. On each side of the ladders are remains of figures which have some distant resemblance to shepherds: over them are labels, the inscriptions on which are not legible; other openings for light appear under the rounds of the ladders. The second divisions take octangular forms, and on their fronts is seen the continuation of the ladders and the angels. On the tops of the ladders are the busts of two saints, each holding a book. On each side of the front cant of the turrets are three tiers of statues standing on pedestals, and finishing with pinnacled canopies; they represent the twelve apostles, among which St. John and St. Andrew are conspicuous. The third divisions are filled with compartments, as are the battlements to them, and finish with open spires. The west window is of extreme richness; it consists of two sub-arches and a large division between them, each sub-arch having three divisions, which are likewise seen in the heads of the sub-arches; the spandrels between the heads and the large division in the centre, have also three divisions. The curious observer must at leisure follow, in the more minute parts, this mystic architectural design. In the centre of the tracery, near the head of the window, is an angel issuing from a cloud, bearing a shield, once charged, it may be presumed, with the arms of the see; an architrave forms the whole line of the window, and its arched head is bounded by a sub-architrave, beginning with the springing of the arch. The spandrels of this arch are filled with an angelic choir, who, in attitudes of adoration, are chaunting forth the praises of the holy Trinity, which was once more conspicuous in the fine niche in the centre of the battlements; there now only remains of it the statue of the Father, whose feet rest on a bracket. Below this bracket are two shields charged with the arms of the see, surmounted by the supporters to the arms of Henry the seventh, which supporters hold the united white and red roses, surmounted with a crown. Among the angels appear two shields of arms, now so nearly effaced as not to be distinguished by the naked eye from below, but a telescope shews them to be charged with two bandlets dexter-embattled and counter-embattled, and surmounted by a cardinal's hat. This bearing is probably that of cardinal Adrian di Castello, of whom B. Willis (History of Cathedrals, i. 519) says, 'Adrian di Castello, bishop of Hereford in 1502, and two years after translated to Bath and Wells, bestowed much money in vaulting the choir of Bath, as may be seen by his arms under a cardinal's hat, on the roof on each side of the choir.' The coat as above described, but without the hat, and with three bandlets instead of two, is now visible in the centre of the second division of the vault of the choir. The upper part of the shields in the west front is so decayed as to render it possible that a third bandlet formerly existed in them, and that the bearing is the same as that in the choir; if so, it proves that this front was only completed in the reign of Castello. The cornice above the spandrels is pedimental, as are the lines of the battlements; the latter are wrought with open tracery of the same elegant work as those below.

"We will now particularise the buttresses on each side of the aisle windows. They are ornamented with rolls containing inscriptions not legible, but are said to contain the following allegorical allusion to the founder's name, taken out of the book of Judges, chap. ix. ver. 8: *Ierunt ligna ut ungerent se regem, dixeruntque Olivæ impera nobis*—Trees, going to choose their king, said, 'Be to us the Olive king.' Over the rolls are small arched heads, and on their points are the supporters of the arms of Henry the seventh, bearing on their heads the regal crown, from the rays of which spring olive-trees, in allusion to the

name of the bishop and his vision; over them are bishops' mitres. Here the small arched heads occur again. Still higher are small shields despoiled of their arms. Here the small arched head is introduced a third time; and as at this part of the buttress the square of it is seen complete, this arched head is repeated on each square, finishing with open spires corresponding with those of the turrets. The small entrances to the side aisles are in unison, as well as the enrichments of the five wounds of our Saviour on the spandrel, with the centre entrance. The windows have a resemblance to the great one, and on the mullions of each is a statue; that on the left is designed for our Saviour, who is pointing to the wound in his side with his one hand, and with the other holding some deeds with the seals appendant, probably signifying that through his merits the bounty of the righteous, in gifts of lands, was applied towards rebuilding of the church. The statue on the right hand is that of the king holding a bag of money, as appropriating it to the same holy purpose. These statues stand on pedestals, on the front of which are shields, whereon are just discernible the arms of the see, &c.; over their heads are canopies finishing with shields; on that over our Saviour is a griffin. On each side of the arch of the windows are placed small brackets for statues, and over the points of the window heads are inscriptions very perfect; over the left is "*Domus mea*," over the right "*Domus orationis*." The title of the whole design of the work on this front, as describing the vision, "*De sursum est*," is now nowhere to be perceived. The cornices above these windows take, like that over the centre part of the building, a pedimental direction, and unite with those on the turrets, as do likewise the open battlements in these parts, which, though of more simple workmanship than those in the centre part, are still replete with beauty."

In 1814 and 1825, large sums were devoted to repairs and alterations in the abbey; to the large cost of which the present appearance of the church does full justice. The pews are new, as well as the galleries on each side, north and south, which have been substituted for two crazy shelves only partially occupied by sittings: there is a splendid pulpit and canopied sounding board, new communion and organ screen. The chapel of prior Bird deserves particular notice, to the right of the chancel in the south-east corner of the abbey, restored by a subscription of 200*l.* to something like what may have been the mind of the original architect. In this chapel is the throne of the bishop of Bath and Wells (a small oak chair, not to hide the tracery), who has never until now had an official seat in this abbey. The account of the interior should not be closed without mentioning that, in the summer of 1838, a magnificent new organ, by Mr. Smith, the celebrated builder of Bristol, was erected, containing 37 stops and 2,500 pipes. On the exterior of the abbey vast improvements have been achieved, by the removal of the houses that obscured the church to the north and south-west; and restoring the flying buttresses, pinnacles, and parapets, wherever the rudiments of them were visible in the original design. The beautiful carving on the doors, ornamented with the arms of bishop Montague, has also been completely repaired; and in the course of the operation of removing the accumulated rubbish of centuries, some discoveries were made of the original foundations. There is no chapter-house, that being at Wells, the original seat of the bishopric, chartered by William Rufus in 1090, for John de Villula, who it seems liked the hot springs of Bath better than his own "Wells;" a preference which, followed as it was by the transfer of the see to Bath, so offended the monks that they would only be appeased by including both in the title.

THE KINGDOM OF GOD:

A Sermon,

By the Rev. C. Bowen, M. A.,

Curate of the Abbey Church, Bath.

Matthew vi. 10.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

When the great mystery of godliness was about to be exhibited—the manifestation of the Godhead in the flesh, and the day was approaching when the Son of God was to take our nature upon him, and to be made man, and dwell with us—it pleased God, by the mission of John the Baptist, to call the attention of men to the coming event, and make ready a people for the divine ministrations. In the same manner the church of England, in the arrangements of her annual course of services, makes her ecclesiastical year to commence, not with the nativity of our Lord, but at a short time previous to that anniversary. And the interval is occupied in a work of instruction similar to that of the Baptist, namely, in pressing upon the consideration of her members not only the incarnation of the Son of man, but also the future but approaching advent of the Lord Jesus in power and great glory; of which his former advent was anticipatory and preparatory. Her prayer is that the Lord would now make her ministers his heralds to prepare his way, by the faithful preaching of that word which is able to make wise unto salvation, and by the faithful testimony of him who is the Lamb of God—the "satisfaction" for our sins. Like him whose joy was fulfilled in hearing the prophetic sound of the bridegroom's voice, the church would have her believing members to rejoice in that the Lord is at hand, and urge upon them to embrace and ever hold fast this blessed hope. While to the disobedient and careless professors of her communion she raises her warning voice in the spirit of the gospel messenger, "Repent for the kingdom of heaven is at hand."

At all times, however, it may be profitable to bring this subject before your consideration I therefore pray most earnestly that the

Lord will give us his blessing, guiding us "into all truth" while teaching us "things to come;" and, moreover, that the practical evidence of our reception of these things may be the casting away of all our works of darkness, and the putting on the armour of light.

The passage which I have selected for our text presents considerations of much real and practical importance, not only on account of the prominent place it occupies in the divine word—forming a part of the brief but comprehensive model of prayer which Christ gave to his disciples—but also by reason of the daily and oft-repeated use which is made of it by, I would truly hope, every individual amongst us. Yet it is, I believe, generally allowed that to no petition comprehended in the Lord's prayer, is there a less definite idea attached by the great majority of them that use it, than to that which is now before us; while many persons, habitually desirous to pray with the Spirit and with the understanding, nevertheless allow themselves much vagueness of thought, and consequently a want of appropriation of, or fellowship in, the benefits which this petition desires. It will be desirable therefore, in the first place, to affix a distinct meaning (and, if God will graciously vouchsafe his teaching, the true meaning) to the words "The kingdom of God"—"Thy kingdom."

I. It will at once appear evident that to form our ideas or estimate of the kingdom of God from the nature, or character, or glory, or extent of the most excellent and powerful of the dynasties of men, would be to circumscribe, within limitations unsuitable and unbecoming, that dominion which it is declared shall be alike infinite in its extent and eternal in its duration. "That which is of the earth is earthy." "My kingdom," said Christ, "is not of this world." We must rather begin by reflections upon what is suitable to the being and attributes of God himself, as far as he has seen fit to declare them. Now God has made two great revelations of himself—in creation and in redemption; in each of these we shall find a distinct right of supremacy, and characteristic of his future kingdom. As Creator, he claims a government of power; as Redeemer, he claims a sovereignty of grace; and the full and unrestricted development of both, in a perfection of majesty and holiness and love, will constitute "The Epiphany of the glory of the great God and our Saviour, Jesus Christ."

But to consider each of these more particularly.

1. There are few that will attempt deliberately and openly to dissent from the axiom, that the Creator has all power, and has a right to execute all authority over every thing or being, animate or inanimate, which his hand has formed. Who, I say, will dissent from this, however practically he may deny it? We go further and say, that to take this power, and to execute this authority, was the intention of the Creator; and that to man, his reasoning creature, while in his moral likeness, did he give, as to his representative, a delegated authority over all the rest; bringing to him, in token of subjection, every beast of the field to receive from him its appropriate name. Now had man been faithful to his trust, the Creator's kingdom had been perfect; nor can the utmost stretch of our imagination conceive power more unlimited, or a dominion more complete. But, alas, of all earthly things, man alone failed in his allegiance. You all, my brethren, know how he failed and fell. O! what a tide of ruin now set in—what a wilderness of waste, what anarchy and confusion, do we not behold! Like a troubled sea, his work no longer reflected the image of the heavenly Maker. Whether we regard the newly-displayed ferocities of the brute creation, or of the human fratricide, we see the authority of God set aside, his kingdom invaded, and his power apparently controlled by sin. Thus, "because they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to change the truth of God into lie, and to worship and serve the creature more than the Creator, who is blessed for ever."

Now that the Almighty God could have prevented this infringement of his authority, and preserved his dominion unbroken, had he so pleased, no creature can deny. Why he should have permitted it we are not distinctly informed. But that he has not in the least relinquished his claim and right is evident, from the exercise of power which he displayed in the curse pronounced, not only upon faithless man, but upon the instruments and cause of his rebellion. The death of that body, the gratification of whose desires had led to his sin, must ever be a mortifying blow to the pride of the rational creature that would be "as a God, to know good and evil." The death-curse was extended to the inferior animals, who had lent a serpent's form to the arch-seducer. The fruit of the ground which had been the instrument of his temptation, yea, the very earth which had witnessed his rebellion, partook of man's disgrace; while to Satan himself it was announced that his triumph was to be but of a permitted duration, that the God-man Christ should "bruise his head," and "restore all things" to the rightful dominion of him who ruleth over all.

But, lamentable as has been this interruption to the kingdom of God's power, it

has given opportunity, my brethren, to a new development of the divine character. The rebellion and ruin of man and its consequences, gave occasion for the exercise of the divine love, in originating and carrying out the plan of redemption. Instead of sweeping away from the face of the earth the whole race of apostate man, "every imagination of whose heart was only evil continually," it rather pleased God by a stupendous act of mercy, whereby satisfaction was made to the demands of his own infinite justice; it pleased him, I say, to redeem the very being whose sin had brought the great dishonour upon creation, and by a new creative principle, which from its freeness as well as its beauty is well expressed by the name of grace, to subdue the inveterate enmity of the human heart, to overturn the dominion of pride and self and sin, and to implant within its renovated soil those scions of heavenly origin—faith and love, humility and obedience, joy and peace.

In this work God reveals himself in his threefold personality—as the Father, waiting for the reconciliation of his erring children; as the Son, first laying down his own life as the price of their ransom, and then pleading his atonement, and advocating their cause; as the Holy Ghost, by whose powerful but secret influence and presence the renovation of the heart in its affections and will is wrought out, its sanctification effected, and every thought brought into captivity to the obedience of Christ. Here then, my brethren, in the application and operation of these principles, we find a new characteristic of dominion—the kingdom of the grace of God.

I could here fancy that I heard the voice of some profane and ungodly objector, "If the feeble exhibition of a few Christian principles, and the small number of Christian subjects—small indeed when compared with the vast majority of those who reject his dominion—if these are to be taken as an equivalent for the loss of his previous kingdom, methinks you detract from the dignity of him you desire to exalt." And such might well be urged, my brethren, were revelation silent upon the matter. For it is a melancholy truth, that the establishment of the dominion of grace is even more violently opposed and resisted than was before the claims of the divine power. God is greatly dishonoured in that the gospel of his love, the proffers of his mercy, are rejected by those for whose salvation from deserved destruction that grace is extended to them. Their former guilt is aggravated and their condemnation increased: "When I would have healed Israel, then the iniquity of Ephraim was discovered." Nevertheless, this contradiction of sinners against himself God for the present endures. He withholds the well-deserved wrath while he weeps over Jerusalem; and while mankind slights his mercy and crucifies the Son fo God afresh, and puts him often to open shame, he yet waits to be gracious; his tender pleadings being still heard—"And ye will not come unto me that ye might have life." But this time of forbearance will have an end: the long-suffering of God will cease, and the arm of the Lord at length awake to bring salvation to his own cause. Ungodliness shall prevail and iniquity abound, until the "Ancient of days come, and judgment be given to the saints of the Most High, and the time come that the saints shall possess the kingdom." Then will God be honoured in a manner and to a degree commensurate, and more than commensurate, with his former dishonour; and his kingdom established in such completeness, that in no respect whatever may it be said that his enemy has triumphed. The subjects and the scene of the rebellion against his authority must be witnesses of his triumph: "The heavens shall declare his righteousness and the people his glory." "The God of the whole earth shall he be called." Thus the kingdom of grace shall be confirmed; the "people shall be made willing in the day of his power." "I will pour out my Spirit on all flesh," said the Lord, "and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." But not the kingdom of grace alone shall triumph, the kingdom of power also shall prevail; the original purpose of creation shall be restored, and in the day of "the restitution of all things" the curse shall be removed, and the blessing of the Lord again descend upon a regenerated earth. "I will make a covenant for them with the beasts of the field and with the fowls of heaven, and will make them lie down safely:" "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy in all my holy mountain." "There shall be showers of blessing; the tree of the field shall yield her fruit, and the earth shall yield her increase;" "because creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In fact, the kingdom of power and the kingdom of grace will be consolidated in a kingdom of glory!

II. Having thus endeavoured to set before you, my brethren, the nature of that dominion which is expressed by the words "The kingdom of heaven," or of God, I would, in the second place, ask you to consider what is included in the believer's petition that this kingdom may come.

1. It is evident that it presumes on the part of the supplicant that it is with him a

matter of faith; that he has a realizing expectation of that event, with which he considers that he himself is associated; otherwise it could not be with him an object of prayer. The believer sees God in Christ. Christ is to him the personification of all the divine excellences—the embodying and perfection of all the divine attributes. He finds in the scriptures of truth, that all men should honour the Son, even as the Father. Moreover, that word directs him to the eternal covenant, wherein the glory of the kingdom and rule over all things is especially put upon the Son, because he was the divine agent, not only in the great work of creation, but of the still greater—of the world's redemption: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death." And, again, "Wherefore," that is, because he became obedient unto death, even the death of the cross—"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, in heaven, and in earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He was that Son of man whom Daniel saw in vision; to whom, coming in the clouds of heaven, there is given dominion and glory and a kingdom, that all "people, nations, and languages should serve him"—a kingdom which was to exist for ever and ever. Conformably with this, our Lord himself declared, "All power is given unto me in heaven and in earth," and makes repeated allusions to his kingdom; as did likewise his disciples, some desiring a conspicuous position in it, like the sons of Zebedee; others content with the more humble request of the dying thief, "Lord, remember me, when thou comest into thy kingdom." But the believer, moreover, has learned to associate the establishment of the Redeemer's kingdom with the time of his return, and with his own resurrection, or being called to meet and participate in his triumph. "Father, I will," said our blessed Lord, "that they whom thou hast given me, be with me where I am, that they may behold my glory." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "When he appears," said the beloved disciple, "we shall be like him." And the dying consolation of Paul is beautifully and confidently expressed: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto all them also that *love his appearing*." And what is that day of his appearing? He describes it but a few verses before—"that of his appearing and kingdom." Thus does the supplicant believer realize what he prays for; and it is impossible, my brethren, when we connect our own highest hopes and dearest interests with the return of Jesus Christ to take us to himself; and when we associate with his coming, the kingdoms of this world becoming the kingdoms of our Lord and of his Christ, it is utterly impossible but that a spirit of fervency and reality will accompany our words, "Thy kingdom come."

2. But, again, the petition presumes that there is a feeling of desire on the part of the petitioners, or longing for the time of Christ's return in glory. And truly this will be the case, whether that desire arises from a sense of present imperfection, or of the surpassing blessedness of the time to come; and this also, whether as regards the present or the future with reference to himself, or to his heavenly Lord and Master. He that, convinced of sin and danger, has learned to embark his cause with Christ, in full reliance on his blood and righteousness, he is united to Christ. One with Christ, all things are new to him: crucified with Christ, he lives a spiritual life, alive from the dead. Such an one cannot be satisfied with the empty cisterns from which others seek to derive a precarious and visionary gratification. Earthly pleasures are distasteful to him who has been privileged, even in a degree, to enjoy communion with God. He looks forward to the time when that converse will be uninterrupted. Here below, the world, its pursuits, its business, its honours—its usages, all seem to him to savour of rebellion against Christ: "We will not have this man to reign over us." He looks abroad upon nature's wide domains. It is a fair scene—a beautiful scene—it is as it were a magnificent temple. But the glory is not in it. Mankind seems to have done to the Lord of the vineyard of the earth, what the Jews did of old—"they drave him from the temple." But the Christian regards with delight the fair works of God's hands, in ruins though they be; and he loves to think how surpassingly beautiful will they be in the day when the Sun of righteousness shall arise upon them, to gild the earth's expanse with the glory of his presence; when the morning stars shall once more sing together, and the sons of God shout for joy, "That now is come the kingdom of their God and the power of his Christ." Moreover, the believer looks within, and then, ah! then is to him the saddest view of all; for there he reads, most clearly, opposition to the will of God. "My heart sheweth me the wickedness of the ungodly, that there is no fear of God before his eyes." His own

unruly affections, his wandering desires, his ungoverned tempers, his unsubdued spirit, his untired selfishness, his unbelief, his ingratitude, his impatience, the hardness of his heart, the workings of his pride, his strivings against the Spirit of God—all are proofs, sad proofs, that in him dwelleth no good thing. And, then, when he reflects upon the number of weak intentions, and unformed purposes, and broken resolutions, his best endeavours so imperfect, his holiest employments so full of sin, and pain and grief and disappointments and affliction mingling with all, "O wretched man," he is ready to cry, "who shall deliver me?" But faith arms him with patience. He endures the cross, "for the joy that is set before him;" while the earnest longings of his renewed spirit are breathed forth in the prayer, "Thy kingdom come."

8. Once more. The very nature of the petition supposes that he that offers it is himself already a subject and, as far as is possible, a witness to the dominion which he prays may be fully and universally established. To suppose that it would be otherwise, were to open a wide door for hypocrisy. He that is sincere in the prayer will look upon himself as occupying for Christ; standing, though he be, alone amidst surrounding ungodliness.—

"Amidst the faithless, faithful only he."

True it is that there is a certain acknowledgment of God amongst the so-called Christian world; at least under the title of nature, or providence. The sentimentalist and the philosopher, in his descant upon the wonders of creation, may vaguely and infrequently dole out the confession, that "the hand that made them is divine!" But the obligations consequent on such a confession are unheeded. Unthinking man does homage to God's works, not to God himself. Not so the true believer: he too can trace up from nature to nature's God; but he does more—he brings to God the fruits in due season. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

But the most powerful testimony for Christ that a true Christian gives, is by the evident subjection of himself to the influence of God's grace. Should all seem lost without, he retires within the citadel of his own heart, and labours there to preserve unhurt the principle of godliness. Does he admit the emotion of fear, it is only that holy fear which says, "Thou God seest me." Does he yield to the motives of love, it is that predominant love which leads him not to please men, but God. The relative duties of life are cheerfully performed on the same principle, "as unto the Lord." In a word, he strives to bring into captivity every thought to the obedience of Christ; and by the habitual adoption of the Saviour's own rule, "Not my will but thine be done," he proves that already the "kingdom of God is within him."

Such, my brethren, do I believe to be the light in which this short but comprehensive prayer is to be understood, and such the feelings which seem to me the most suitable in those that would present this prayer at the throne of grace. How numerous are the considerations which are involved in it! How many, too, are the questions which it practically suggests to us!

I cannot enter into the impressions upon the minds of others, but for myself, brethren, I confess that this short prayer has often filled me with remorse and shame, when I think how inattentively and coldly it has been uttered—how unsuitable has been my own languid frame of mind to the momentous object of my request! Truly have we much need that our holiest services be sprinkled with the blood of cleansing, and our prayers offered with much incense, even with the advocacy of our great High Priest.

Indeed there is no man of reflection and thought but must acknowledge the great degree of interest which the subject before us presents; but it is not merely with this view that I would urge it. I would take your own words, my brethren, repeatedly uttered this day, and ask you your own explanation of them. Have you ever analysed your prayer, "Thy kingdom come?" Have you ever brought scripture to bear upon it? Do you realize the event itself? Are you looking for and hasting the coming of the day of God? Are you desirous of it, watching for it, prepared for it?—"your loins girt about, and your lights burning," and in the expectation of it, sitting loose to the cumbering cares of the world?

Seeing also that ye look for such things, do you consider, my brethren, "what manner of persons ought ye to be in all holy conversation and godliness?" You pray for Christ's kingdom, "you call him Master and Lord, and ye say well, for so he is." May not the Lord say to you, "If I be a father, where is my honour; and if I be a master, where is my fear?" You confess his claim universally; has he no claim upon you individually? True it is the world is in rebellion, but are you faithful? are you desirous to serve him with body, soul, and spirit, which are his? True it is the present days are evil, but are you redeeming the time? True the days are dark, but are you shining as lights in the world? If not, what means your prayer, "Thy kingdom come?" What saith the Lord to his peculiar people of old,

and which he again addressed to his little flock when he ascended up to heaven?—"Ye are my witnesses." Are you a witness for Christ?—a living testimony to the power and grace of Christ? O, my brethren, let us seek to have a higher and more abiding sense of our exalted vocation, that when his kingdom does come, we may hear the blessed summons, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

But it is probable that there be some present altogether heedless of these things, and yet they have joined in the prayer. One word, one solemn word to them. Do you wish that your prayer should be answered? Think what would be to yourselves the consequence of its immediate fulfilment. The day of the Lord will be a day of vengeance; his coming will be to execute judgment upon the ungodly; his face will be against them that do evil. Reflect upon that awful word of God, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light." O, let me urge you to repentance, "for the kingdom of heaven is at hand," that, safe in the ark of Christ's mercy, through faith, you also may be hid in the day of the Lord's anger.

And may we all henceforth seek such a spiritual apprehension of these truths that not only with our lips, but in our whole lives and conversation, we may give expression to the doxology with which the prayer concludes—"For thine is the kingdom, the power, and the glory, for ever and ever. Amen."

Miscellaneous.

MADAGASCAR.—The people obtain their idols as property belonging to the family, and passing from one generation to another; or they purchase them from some person supposed to be famous for the success of those who purchase their gods from him: he makes and constitutes them, and the cost is a matter of bargain between the buyer and the seller. A married couple went, some few years since, to a person of this description, living about fifteen miles from the capital, and wished to purchase an idol. He had none to sell, but desired them to come the next day. They went; he was still without any, but promised to have one by the evening. They remained till evening. The man went to a neighbouring forest, selected his tree, cut down a large bough, brought it home, and prepared his idol, leaving the smaller branches littered about near his fire-place. In the evening he invited our married friends to take their meal of rice *with him, and they* saw him put some of the self-same branches in the fire to boil the rice. They returned home, having paid about two dollars for their new god. Shortly afterwards a young man, a Christian, called at their house, and happened to read to the wife the graphic description of idolatry in the 44th chapter of Isaiah, "With part thereof he roasteth, maketh a fire, warmeth himself, and the residue thereof he maketh a god, &c." She was astonished; it reminded her of what had just occurred, helped to convince her of the truth of the sacred volume, awakened deep attention, and led to the abandonment of the idol. She continued a learner, became a true disciple, and is now well known as Rafaravavy.

PRODUCTIONS OF THE SOUTH SEA ISLANDS.—The trade of the Pacific has hitherto been nothing compared to its capability of future extension under judicious management. The Society islands, in particular, have been long celebrated for their prolific soil and beautiful scenery. Replenished with luxuriant woods and a splendid vegetation, and enjoying at the same time the benefit of numerous streams, Otaheite, from the summit of its mountains to the seashore, produces every where in abundance choice food for its inhabitants, as well as the materials of an extensive traffic. To the bread fruit tree may be added the sugar cane, said to be superior to that of any other country, the vegetables called pauare and apé, and the vee, a delicious kind of apple; all of which are indigenous and grow spontaneously. Sweet potatoes, yams, plantains, arrow-root, the ti-plant, the pine, the custard-apple, the mulberry, guava, orange, lime, citron, grape, Cape-gooseberry, and water-melon, are also among the gifts which come from the hand of nature. Pigs, goats, poultry, and horned cattle are now sufficiently numerous; and the pork is celebrated among seamen for its fine flavour. The same islands furnish also a variety of excellent timber for building, whether ships or houses. The tamonee, the trunk of which is sometimes eight feet in diameter and twenty in circumference, gives a close fine grained wood, being more durable and of better appearance than mahogany. It is so hard, indeed, that the joiner finds great labour in converting it into furniture. The purou, another species of tree, supplies an excellent material for boats, being so tough as never to split, and so elastic as hardly ever to wear out. Both kinds grow in great abundance, and might be exported to a very large extent. It is, perhaps, of more importance to observe, that both the earth and the atmosphere are favourable to the growth of the vine, cotton, coffee, and sugar; the cultivation of which would afford a lucrative employment to the people, augmenting small returns which they already derive from the arrow-root and palm oil.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

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THE LOVE OF GOD.

MAN, in his present state, is so entirely governed by sense, that through that medium only can spiritual things be understood by him.

Thus the images in Rev. xxi. 10-21, convey to the mind beauty, strength, magnificence, purity, and solidity; and the description more particularly accords with the ideas of eastern nations. The glories of the new Jerusalem, although pure and spiritual, are not set forth in language incomprehensible to man; they are illustrated by familiar and pleasing objects.

The song of Solomon is adapted in the same way to our comprehension; the imagery there is not of things spiritual but temporal. Upon the same principle we can estimate the nature of God's love towards us, even by our affection one to another; but it widely differs in extent, and the analogy is imperfect, inasmuch as the things of time are inferior to those of eternity.

When Adam was created, his mind was as a mirror, reflecting the attributes of the Almighty: when he fell, his heart with all its affections were alienated from God, and sin became an hereditary disease, transmitted from parent to child. But man's affections, though perverted, were not annihilated: they still existed, but they did not flow back to him who is their proper centre. The alienation is so complete, he cannot of himself turn to God, neither has he the wish to do so; and yet there may remain in his breast many kindly emotions. The ruins of that fabric which came sinless from its Maker's hands are often noble to the eye of sense, and the principle of affection may be found strong in the unregenerate heart; but the love of husband and wife, parent and child, are faint emblems of God's love towards us: his love is subject to "no variableness, neither any shadow of turning."

But there is a still closer analogy between our love to God, and God's love towards us; because, when our hearts become melted under the influence of God's love, there is necessarily a portion, however small, of holiness and spirituality unknown to the strongest natural affection. "We are renewed after the image of him that created us." Our renewal, or regeneration, does not imply the implanting of a new set of feelings in our heart, but simply the turning of that love which has been seeking its portion here, to him "who first loved us." The point we would establish is, that God's love towards us can be understood by comparing it with those endearing affections which are often felt by the unregenerate man; but the truest transcript of God's love is in the heart of him who has been brought under the power of the gospel of Christ.

But it is not easy to distinguish the Christian from the man of the world; for he carries no decided passport. "Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself." There is, it is true, a congeniality of feeling among God's children—a moral influence which draws them together; but we may condemn a man as being unsanctified and unholy, and yet in his heart may exist a slumbering spark which shall never be quenched; so faint may be its influence on the conduct, so flickering and uncertain its light, that even the eye of charity has scarce room to hope. And on the other hand there may be one, generous, tender-hearted, overflowing with love to his fellow-creatures, capable of devoted attachment and heroic actions; one whose many virtues might put the professing Christian to shame, and

whose endearing qualities command our love and admiration. O, it makes the heart sad to think that, if the love of God is unknown to that man, he is as far from the kingdom of heaven as the guilty wretch who may be an outcast from society, and on whom the condemnatory sentence of the world has passed. The world has its own standard of merit: from some sins it shrinks as if they breathed contamination; and others, as heinous in the sight of God, it applauds. Ah! often, when a man openly professes to disregard religion, when he mocks at the sacred observance of the sabbath, and says, "There is no God," he is called an honest man, in whom there is no deceit or guile; and shall he, who St. Paul says "is without excuse," be extolled for shamelessly avowing his disbelief in the existence of him who is revealed in all his works? The standard of the world is not a true standard: judge not by it: judge not at all. When the tares shall be divided from the wheat, and the secrets of all hearts laid open, then, and not till then, shall God's children be known; but remember that "charity hopeth all things," and "thinketh no evil." M. M. M.

SKETCHES FROM NATURAL HISTORY

No. III.

Migratory Birds.

"Sad is your tale of the beautiful earth,
Birds that o'erswoep it in power and mirth!
Yet thro' the wastes of the trackless air,
Ye have a guide, and shall we despair?
Ye over desert and deep have passed,
So may we reach our bright home at last!"

Mrs. Hemans.

THE SWALLOW.

"These, far dispersed, on timorous pinions fly,
To sport and flutter in a kinder sky."

Goldsmith.

THE CHIMNEY SWALLOW.—THE HOUSE MARTIN.

Dr. Roget remarks, in his Bridgewater Treatise, that "birds excel all other vertebrated animals in the energy of their muscular powers;" stating that "the promptitude, the force, and the activity they display in all their movements, and the unwearied vigour with which they persevere for hours and days in the violent exertions required for flight, far exceed those of any quadruped, and employ a higher degree of irritability—dependent probably on the great extent of their respiratory functions—than is possessed by any other class of animals." This will appear obvious when it is considered that those birds, for instance, which are called migratory, or birds of passage, are supposed not to sleep on their journeys.

"Among the more remarkable habits of animals, may be noticed the migratory propensities of a certain species. The migration of land animals is always much limited, and may be entirely prevented by natural obstacles; such as the asperities of the earth's surface, sands, deep rivers, or other large accumulations of water; though some of these, as will hereafter be noticed, testify the greatest skill in the plans devised by them for overcoming impediments, and pursuing their journey with safety. But many birds, and even insects possessing powerful locomotion, and whose course is through the air, may literally be said to follow the sun in their migratory progress. It is hardly necessary to state as examples, the birds of passage so well known as the swallow and the cuckoo. These birds during the summer months visit our northern climate, and feed on insects the multiplication of which would otherwise be boundless. Having fulfilled their office here, on the declination of the sun, they again retire to the south, and are succeeded by different birds from countries still further north: such are the woodcock and others, which escape to our shores from the rigorous cold of a polar winter. Nor is migration confined to the higher classes of animals*."

As a natural consequence of such migrations and interchanges indeed, a regular intercourse is kept up between countries widely distant from each other, and a flux and reflux of feathered life maintained.

"The country in which a bird produces its young is regarded as its proper one, and all the species which may occasionally occur there, but do not breed, are classed as birds of passage. This was the view taken on the subject by a Swiss naturalist; and according to this, our native species (in Britain), in addition to our constant residents, are the swallow, the redstart, the willow wrens, the nightingale, and other summer visitants; whilst the fieldfare, the redwing, wild swan, &c., which visit us during the winter season, are the only true foreigners, in as far as they were born and bred in another country. The proper country of a migratory bird is certainly that in which it was born and bred; for, although it is forced by the changes of the season to sojourn for a great proportion of the year in regions which enjoy an almost perpetual summer, it never ceases to obey the periodical calls of that beautiful instinct—that *amor patriæ*, or by whatever other name it may be called—by which it is made, as it were, to discern a renewal of the genial spring in those far distant northern countries where it had its birth†."

Of migratory birds, probably that best known to us in Britain is the swallow, though by some, and by Mr. White among them, regarded as not to be so classed; for that, during the winter, it does not leave our shores, but continues in a tor-

* Prout's Bridgewater Treatise.
† Quarterly Review, xc.v. p. 342.

pid state. Various theories have been advanced on the subject, such as, that they lie immersed in lakes during the cold weather; that they remain closely packed in hollow rocks, where they lose their feathers. It seems now, however, to be almost generally admitted that they are birds of passage; that at the close of summer they betake themselves to more southern latitudes, chiefly to Egypt and the east. It is extraordinary, if they remain in this country, that they are not frequently found, which is not the case; and it is with reference to their wanderings that the poetess asks—

Birds, joyous birds of the wandering wing!
Whence is it ye come with the flowers of spring?
"We come from the shores of the green old Nile,
From the land where the roses of Sharon smile,
From the palms that wave thro' the Indian sky,
From the myrrh trees of glowing Araby.

"We have swept o'er cities in song renowned,
Silent they lie with the deserts round;
We have crossed proud rivers, whose tide hath roll'd
All dark with the warrior-blood of old;
And each worn wing hath regain'd its home,
Under peasant's roof-tree, or monarch's dome."

Mrs. Hemans.

Accounts have been current and have gained some credit, that large swarms of them have been found amongst us in winter, but the evidence is not very satisfactory. The winter of 1822 was remarkable for its mildness throughout Europe, so much so that flowers and leaves appeared many weeks before their usual time; yet the swallows did not appear a single day before their accustomed time, which surely would have been the case had they remained torpid, and not migrated to other climes—just as we see that the common house-fly revives in a genial day in early spring, and often excites the astonishment of those who regarded them not as torpid but dead. This frequently happens in a window exposed to the south, even while the housemaid conceives she has thoroughly cleaned the apartment, and left not one remnant of the torments of the former summer. The same holds good with respect to other insects, and why should it not with respect to birds? Vieillot, however, according to Mr. Kirby, says "that all swallows do not quit the warm countries to which they betake themselves in winter; that one party migrates, while another remains stationary during the whole year, in Egypt, Ethiopia, and other tropical countries and islands*."

There are said to be nearly forty varieties of the swallow species—so termed from their flying with wide and open mouth, ready to devour any portion of their prey which may come within their reach. The quantities of insects they destroy are very great, and hence their arrival should be hailed with joy; for they are instrumental in lessening the quantities of these animals, the increase of which would otherwise be enormous, and which would, either in the grub or winged state, be most detrimental to the labours of the husbandman. No notion can be more absurdly erroneous—though it is a very difficult one to remove—than that swallows are hurtful in a garden, their food being nearly altogether insects. In countries where they are regarded as dainties for the table—and consequently there is a ready market for them—the harvests are frequently most unproductive, from the damage wrought by the very insects which the swallows destroy. It is extremely difficult, however, to root out old prejudices, and to get some obtuse minds to concede to the truth of facts to be clearly demonstrated; and this species of prejudice nowhere exists more pertinaciously than among the uneducated in rural districts, who are chiefly implicated in destroying—from a false notion that they are doing good—the very instruments by which good is to be obtained. Thus how few are aware, or if told that it is so will allow it, that the rook does infinitely more good in the field than it does harm; that, when it alights on a turnip field, it is not for the purpose of destroying the plant, but of picking up a grub, already settled in it. Some of the most valuable preservers of our crops meet with a speedy end, under the designation of nasty vermin*. Another absurd notion is, that swallows feed upon bees; whilst their formation points out the impossibility of this being the case. The legs are short and feet slender; the wings are long and the tail long and forked, enabling them to steer through the air. Their note is peculiar. Before their departure in the autumn, they roost on trees or lofty buildings; this especially holds good with respect to the *first* of the species to be noticed, namely, THE CHIMNEY SWALLOW *(hirundo rustica)*.

These appear the earliest in the spring, generally about the middle of April, and do not leave until October; in both cases, somewhat later than commonly takes place with other birds; the equinoctial periods being the seasons when the principal migratory movements of the feathered tribes are performed—periods at which strong winds usually prevail, and have, doubtless, an advantageous influence with them. Swallows are usually first seen about lakes and mill ponds. They sometimes build in barns, upon the rafters, and hence are called by the Swedes *fladu swala* (the barn swallow). The chimneys of houses, however, are chiefly chosen by them. They commence their nests about the middle of May three or four feet from the top, or even deeper, chiefly for security from the depredations of birds of prey. These nests are composed of mud with short pieces of straw, open at the top like half a deep dish, and lined with feathers and fine grasses. "Here and there," says Mr. White, "a bird may affect some odd peculiar place, as we have known a swallow build down the shaft of an old well, through which chalk had been formerly drawn up for the purpose of manure; but in general with us, this hirundo breeds in chimneys, and loves to haunt those stacks where there is a fire, but prefers one adjoining to that of the kitchen, and disre-

* Bridgewater Treatise, vol. i. p. 102.

* "Some author (I think Goldsmith) informs us, that the North American colonists got the notion into their heads, that the purple grakle was a great consumer of their maize: these wise men of the west actually offered a reward of three-pence for the killed-dozen of the plunderers. This tempting boon soon caused the country to be thinned of grakles, and then myriads of insects appeared to put the good people in mind of the former plagues of Egypt. They damaged the grass to such a fearful extent, that in 1749 the rash colonists were obliged to procure hay from Pennsylvania, and even from England. Buffon mentions, that grakles were brought from India to Bourbon, in order to exterminate the grasshoppers. The colonists, seeing these birds busy in the new-sown fields, fancied that they were searching for grain, and instantly gave the alarm. The poor grakles were proscribed by government, and in two hours after the sentence was passed not a grakle remained on the island. The grasshoppers again got the ascendancy, and then the deluded islanders began to mourn for the loss of their grakles. The governor procured four of these birds from India, about eight years after their proscription, and the state took charge of their preservation. Laws were immediately framed for their protection; and lest the people should have a hankering for grakle pie, the physicians were instructed to proclaim the flesh of the grakle very unwholesome food."—*Waterton's Essays.*

gards the perpetual smoke of that funnel, as I have often observed with some degree of wonder." This swallow lays from four to six white eggs, dotted with red specks. Her first brood appears about the end of June, and are nursed and cherished with the most unremitting attention. Even after they have emerged from the chimney they do not fly without difficulty; but in due time gain strength and vigour, and are then allowed to shift for themselves; while the mother prepares for a new brood, which makes its appearance late in August.

"I must say something of that "*storge*," or instinctive affection," observes Mr. Kirby, "which is almost universally exhibited by females for their progeny, both before and after parturition; a feeling of affection not generally common to the males, or rather only in a few instances, as when the male bird assists the female in incubation. Yet this instinctive fondness, as soon as it ceases to be necessary, vanishes; except, as was before observed, in the human species: a fact that seems to prove that it is not the result of the association of ideas, but of an impress of the Creator interwoven with the frame. But that this impress is by means of a physical inter-agent, seems to follow from this circumstance—that the hen shows the same instinctive attachment to the young ducklings that have been hatched under her, that she would do to chickens, the produce of her own eggs; and if the new-born offspring of any mammiferous animal is abstracted from her, and another substituted, even of a different kind, the same affectionate tenderness is manifested towards it as its own real offspring would have experienced..... The subsequent alienation and estrangement of the female from her young, which takes place in all animals except man, appears in the first instance to be produced by their becoming troublesome and annoying to her; which in some degree may account for her desire to cast them off*".

This swallow is a good alarmist, as it proclaims danger to its fellows. Swallows drink as they fly, but this washes itself in a pool, which other kinds do not, except in extremely hot weather.

THE HOUSE MARTIN, or MARTLET *(hirundo urbica)*, generally appears a few days later than the chimney swallow; it is not, however, until the middle of May that it begins to build. The shell of its nest is formed of any mud nearest at hand, and made tenacious by little straws worked up with it, which it gives time to get fixed and dry. In about twelve days a hemispheric nest, the result of great art, is formed, with a small aperture towards the top. Martins will sometimes breed for years in the same nest, until it has been seized upon by the sparrow, which not unfrequently takes forcible possession. It is remarkable indeed, that the birds of the swallow tribe, when they visit us in the spring, return to their old haunts. "Dr. Jenner," says Mr. Kirby, "ascertained this by cutting off two small claws from the foot of a certain number, several of which were found in the following year, and one was met with after the expiration of seven†". Bingley mentions a pair that two successive seasons built on a pair of garden-shears stuck up against the boards in an outhouse. The martin lays from three to five white eggs; when the brood is hatched, the parent bird is

extremely careful to remove all filth from the nest. The young are fed with astonishing velocity by their parents on the wing; but no sooner are they able to provide for themselves, than "the dams," says Mr. White, "like the chimney swallows, immediately turn their thoughts to the business of a second brood; while the first flight, shaken off and rejected by their nurses, congregate in great flocks, and are the birds that are seen clustering and hovering on sunny mornings and evenings round towers and steeples and on the roofs of churches and houses. These congregations usually begin to take place about the first week in August.

The martin is much prized in America, where large apartments are constructed for them, and which they fill in the spring; the same birds returning for many years. Even the Indians respect them. The Chactaws and Chickasaws cut off the top branches of a tree near their cabins, leaving the prongs a foot or two in length, to which a gourd or calabash is attached, hollowed out for the convenience of these birds. On the banks of the Mississipi, the negroes stick up long canes, with the same species of apartments fixed to the tops of them; and in these the martins regularly breed. Mr. Henry, of Pennsylvania, says, "that when he lived at Harrisburgh, he employed his carpenter to form a large box, with apartments for martins, on account of the service they render to the farmer in preventing the depredations of eagles, hawks, and crows. These apartments were fitted up in the autumn, and in the following February the blue birds came and took possession; and at length, in May, came the destined occupants, the martins, when a severe contest ensued between the rival birds. The blue birds, however, gained the victory, and the martins were compelled to retreat. They did not give up their claims, coming regularly about the middle of May for eight years together; but the return of the blue birds always put them to flight.

The purple martin is well known in the United States of America, and forms its nest of dry leaves of the weeping willow, slender straws, hay, and feathers, in considerable quantities. The eggs are very small and pure white. The female frequently produces two broods in the season; the male takes his part in the incubation of the eggs, and sedulously watches over the female while she is sitting.

* *Bridgewater Treatise*, vol. ii. p. 268.
† *Ibid. vol. i. p. 102.*

This martin is the terror of crows, hawks, and eagles, attacking them with such vigour and rapidity, that they immediately take to flight. It is astonishing to see with what spirit and boldness the martin dives and sweeps upon these enemies of the feathered race. The purple martin differs from the swallow generally in the selection of its food; wild bees and large beetles being its favourite game. B.

ANECDOTE OF BISHOP SEABURY.

THERE was one thing of more than ordinary attraction in an acquaintance with good bishop Jarvis. This was the fact of his having been ordained by bishop Seabury, the first American prelate, and his immediate predecessor in the episcopate of Connecticut. Great was the privilege to have been an eye-witness of the good deeds of him who had connected the apostolic church of God in the old and new world together. This blessing bishop Jarvis enjoyed for many years; and it was from the lips of the latter many things were learned concerning the sentiments and character of the former, of great value to the true sons of the church. In grave history all does not appear which is truly interesting to men of taste in perusing at this late day the life of such a man, and situated as was bishop Seabury. A man that would do as he did—alone, and at the hazard of all his substance, and even of life itself, go in search of "that good thing" which, however overlooked by others, "he believed Christ gave to his apostles, and they to their successors the bishops, with which was the promise of divine presence to the end of the world"—must have a mind of no common cast; a faith he must have had in God's word which few possess; and knowing and appreciating all this, the church in Connecticut regards the name of Seabury as the Syrian Christians, whom Dr. Buchanan found in India, regarded the name of St. Thomas, the apostle by whom their church was founded, and to whom their bishops counted their succession. Every thing relating to such characters was precious as the diamond rings from the fingers of deceased parents. Not only the intrinsic value, but the shape and the traditionary manner of wearing it, was treasured in the memory.

Something like this feeling of veneration for the memory of the first bishop of Connecticut pervaded the breast of the writer, when he begged of bishop Jarvis to relate to him the sayings and doings of bishop Seabury. How did he bear himself as he stepped on the shore of his dear native land, clad in the vestments of the first American bishop? How did his own brethren and those of other denominations receive him? What did he say, and what did they say and do to him?

"As to that matter," said the good bishop Jarvis, "besides what is already in print (and precious little, for some reason or another, has been brought before the public—much less than the subject demands), I happen to know some things (not exactly from the mouth of my venerable diocesan, for he would be the last to speak in commendation of himself), which seem to afford an answer to your question, quite satisfactory. One anecdote will illustrate the whole subject. The dramatis personæ are few, but of great importance. Their names are Matthew Biles, the head of the congregational clergy in Massachusetts and New England; Dr. Parker, rector of Trinity church, Boston; and our then newly-come-over bishop Seabury.

"Bishop S. had been consecrated (as it was supposed by those who knew not the particulars) for all New England. It was well known by some intelligent ministers of the congregationalists that the bishop claimed, *jure divino*, the apostolic commission to ordain the ministers of Christ. The conclusion was, that, if he were right, they were wrong; and, as men are generally unwilling to own themselves in an error, no small opposition was raised against good bishop Seabury. Among the rest who felt the pains which this mode of questioning the validity of congregational orders had inflicted, was the rev. Matthew Biles, of Boston, a man of extraordinary wit and learning. He said within himself (as he afterwards owned) if this bishop Seabury prevails, the congregational clergy are virtually denied to be regularly ordained ministers. What then shall be done? Bishop S. will not ordain us unless we all be qualified as he shall think fit, and unless we all agree to use the liturgy of the church, or something like it. Now, however this might suit some, yet all will not be satisfied. Can I not get this bishop at once to acknowledge the validity of congregational orders? Though our power as ministers, according to our platform, did come from the people, yet, if a bishop sanction it, who shall say it may not do?

"Not many months elapsed before the projector of this scheme had, as he thought, a fair opportunity of trying its efficacy. Bishop Seabury, it was at length announced, had arrived in town, and been received with respect by Dr. Parker and all his numerous and respectable congregation, and that of Christ church, founded by the once president of Yale college, then converted to episcopacy, the rev. Dr. Cutler. Under such circumstances had the bishop of all New England come to Boston. 'And he shall not be in this great city without knowing that there is such a person living in it as the rev. Matthew Biles,' said the same gentleman; 'and I will so contrive as to make this prelate, clad with all authority as he is, acknowledge in 'scriptural language' the validity of all the New England ministry. I will make him give me the 'right hand of fellowship,' which will be all we want.'

"The day was fine, and bishop Seabury, the cherished guest of Dr. Parker, was dining at his hospitable board with several of the worthy members of the episcopal church, when there came a man with a note from the rev. Mr. Biles, and desired to see bishop Seabury. The note he would deliver into no one's hands but the bishop's. Accordingly, pressing forward, he entered the dining room, and held up his paper, a large respectful letter, on which was written, 'To the right rev. father in God, Samuel, bishop of all New England.' 'The handwriting,' said Dr. Parker, 'is that of the rev. Mr. Biles, a congregational minister of this city. I have ever treated this gentleman well, and am surprised he should take this opportunity to play off his wit upon my venerated friend and guest.'

'What's the matter?' said the bishop. 'The matter is,' said Dr. P.. 'that Mr. Biles, hearing you have arrived in Boston, wishes to bring the episcopal office which you fill into ridicule, by holding up to contempt the title which is given to the bishops of an established church, by applying it in a country where there is no such establishment and no such pretensions; in short, Mr. Biles means the whole as a quiz, and I am extremely sorry for it.'

"'Quiz!' said the bishop; 'is there a man in Boston who would quiz Samuel Seabury? Let us break the seal, and see what are the contents of this letter.' So saying, the note was opened, and found to contain nothing more nor less than a most respectful invitation of bishop Seabury and Dr. Parker to tea that afternoon, at a stated hour, and concluded by observing that there was a particular wish for a favourable answer, as Mr. Biles had something of great importance to communicate to the bishop. 'Is there any quizzing in this?' said bishop S. 'You'll see,' said Dr. P. 'Tell Mr. Biles,' said the bishop to the messenger, 'tell Mr. Biles that bishop Seabury will wait on him according to the tenor of his note.' 'I'll go too,' said the doctor; 'tell him that Dr. Parker will also come.'

"This affair somewhat interrupted the train of conversation at the table, but in so doing it put the bishop in possession of some traits in Mr. Biles's history which he never could forget. But no one at the board could conjecture what that particular reason was which Mr. B. expressed in his note, for which he begged so earnestly that the bishop would come and see him.

"The time soon came, when both the bishop and Dr. P. commenced their walk to Mr. Biles's. The yard through which they were to pass to his house was enclosed by a tight board fence, and the gate was of the same nature, so that when the strangers drew nigh the house they saw nothing of the host till the gate was thrown open, which happened just as they came to it. On entering the yard they discovered Mr. Biles, dressed after his best manner, with his hands on, at some distance from them in the attitudes of great formality, making his obeisance at every step. His bows were so formal as to require more time than to allow him to meet his guests half way from the house to the gate; so that they had well nigh reached his door-step before he begun to speak; and when his mouth was open, from it proceeded the most pompous words. Raising his head, and looking the bishop full in the face, he said, 'Right rev. father in God, Samuel, bishop of all New England, I, Matthew Biles, as the representative of all the clergy of the congregational churches in Massachusetts Bay, and other places, bid thee a hearty welcome to Boston, and give thee, and hope to receive from thee, the right hand of fellowship!'

"As he said this, he held out his hand in trembling expectancy of a hearty shake from the bishop. But in this he was disappointed, for the bishop coolly said, 'No, Mr. Biles, not so fast; I can't do this; but as you are a left-handed brother, I give you my left hand.'"

This anecdote, told by bishop Jarvis to the writer, has been cherished in his mind for many years, and never referred to but with fresh admiration of the illustrious man whose presence of mind, by God's blessing, extricated himself and the then infant episcopal church in New England from a designed trap. It showed the charity of the bishop, while it maintained his principles—that simplicity and godly sincerity are better than all art and contrivance, and that he who always speaks the truth shall seldom be overcome by surprise.—*Reminiscences of bishop Chase.*

THEOLOGICAL STUDY*.

I SUBMIT it to the judgment of those who are best qualified to decide, whether, in the present circumstances of this country, the best method of study in divinity might not be something like the following:—

First, as a foundation for the superstructure, to secure a competent knowledge of the learned languages, including Hebrew; and to induce habits of closer reasoning by some degree of the study of the mathematics, and of philosophy, both natural and moral.

Such would be my preparation for a more immediate application to the study of divinity; in the commencement of which, I would content myself with a very concise and general account of the history and operation of that biblical criticism which has brought the text of the holy scriptures to its present state of improvement. And in thus proceeding I conceive that I should act very much on the same rational grounds that calculators act upon, who hazard their reputation, their own property and that of others, and even their lives, upon the accuracy of astronomical tables and tables of logarithms.

Our most skilful navigators depend upon the numerical computations already made to their hands, for enabling them to avoid rocks and shoals and dangerous coasts, without having ever themselves gone through the process for ascertaining the truth of so much as a single logarithm, or a single longitude of the moon. * * * * *

This system of confidence is, however, by no means to be carried so far as to exclude a very careful personal examination of the evidences of revelation—those evidences, I mean, which prove that the canonical books of scripture are the genuine writings of authors who had divine authority to teach the Christian religion.

In the pursuit of this object, I esteem the three little volumes of Dr. Paley (containing the marrow of the more elaborate writings of the learned Dr.

* From "Life of Dean Milner, by his [great] niece." We have already spoken in terms of commendation of this volume, and now cordially repeat that our readers will find it a most interesting and instructive chronicle of a very eminent man. There are a few blemishes (and what uninspired book is altogether free from fault?) which we point out from no unkind motive, but rather from a wish that what is on the whole so good should have as little as possible to alloy its excellence. For example, Mrs. Milner dwells too frequently on the dean's great talents. He *had* great talents, but readers like better to form their opinion themselves than to have each letter and paper and action perpetually ticketed—this is something extremely clever. Also Mrs. M. is too minute in her details; every journey of the good dean to London is carefully mentioned, till the repetition becomes tiresome. Moreover, there are a few mistakes arising from this very particularity of detail. Thus the death of the princess Charlotte is fixed in 1816, a year earlier than it occurred. And, Dr. Milner is described as writing a business letter on the day of the battle of Waterloo, which happened on a *Sunday*.—ED.

Lardner), together with his single volume of *Horæ Paulinæ*, far above whole book-cases full of the voluminous, indigested speculations of many well-meaning authors.

When the serious student is satisfied, not indeed so as to be able to answer completely every objection he may meet with, but satisfied that the God of Israel is the true God; that Jesus Christ whom he has sent is the way, the truth, and the life; and that the holy scriptures contain every thing that is necessary for salvation—he ought not, according to my views of the importance of time and the use of talents, to spend year after year in attending to minute difficulties and refined speculations; but immediately to begin the study of the doctrines of his bible and their application to practical purposes. And here it can scarcely be necessary to observe that, in searching the scriptures with a view to doctrinal points, the examination of the articles and liturgy of the church of England will claim the peculiar attention of students. These will supply abundant materials for the exercise of all their reasoning faculties, especially if they should be disposed to enter upon religious inquiries of the abstruser kind. I will, however, venture to affirm that the more active and zealous they are in the discharge of the practical duties of their profession, the less time, and the less inclination also, will they have for the niceties of theoretical disquisitions in divinity.

The study of ecclesiastical history—by which I do not mean the secular history of religion, but the history of the true church of Christ wherever it is to be found, and also the history of the corruptions of Christian doctrines—will furnish a subsidiary attainment, and prove exceedingly useful to the young divine in his pursuits, both by confirming and illustrating sound interpretations of scriptural doctrine, and by furnishing his mind with practical maxims for the direction of his conduct.

STORY OF THE PINE APPLE*.

THIS is the title given to a series of facts which the venerable mother of the writer used to tell her children, to illustrate her abhorrence of the sin of covetousness—that sin which, by its idolatrous nature, calls down God's judgments on his people. "Covetousness," said she, "is the child of self-indulgence. It delights in the gluttony of its parent; yet, strange to tell, it never feeds itself but at the expense of others. In the town of Mendon, about fifteen miles from Boston, in the colony of Massachusetts Bay, as that state was then called, about the year 1745, there lived a young man, son of a wealthy farmer, who, with his father before him, had been noted for a stingy disposition.

"Money was an essential ingredient in every feast of enjoyment which their imaginations could picture. No one was esteemed but for his money, and, however unlawful the means and small the channels through which it flowed into their coffers, it made no difference. In these sentiments the young man, heir to the estate, was educated. 'Get money,' his father would say, 'get money; take care of your pence, your half-pence, and your farthings, and your pounds will take care of themselves.' These were the lessons which the youth learned from his earliest years; and, practising on them as he advanced, he every day grew more and more a miser, which, in its origin, means a miserable wretch.

"God curses those who transfer their heart's best love from him, the author of all good and the giver of all true happiness, to the creature, his gift. All clean beasts seem by their instinct to reprove and shame such conduct: the ox knoweth his owner, and the lamb acknowledges the hand that feedeth it. It is the hog only that devoureth what is given it, and then turneth, and with ingratitude 'rendeth' the giver. His nose is always to the ground, and, as if to reprove a worldly-minded disposition, the speech given to it seems to indicate what predominates in the minds of such as never look up, like the lamb, to heaven for enjoyment. Perhaps it was for this reason that the Jews were forbidden to eat the flesh of the hog, that thereby they might learn in a figure, as we learn from the gospel, to avoid covetousness and other vices which the character of the hog seems to point out. Be this as it may, this young man, whom we shall now call 'Miser Cochon,' regarded money as his chief good. Whenever his pecuniary interests came in competition with his principles, the latter always gave way to the former. Point out the way to gain money, and the means were but secondary considerations. The young man was taught to restrain himself in company, and to make many professions of honesty and disregard to self interest; and thus he passed pretty well among those who were not so intimate with him; and beside this, he was well-looking.

"Here I cannot but remark, in view of the sad sequel of this story, how foolish it is for young ladies who wish to connect themselves happily in life to trust to appearances! This young 'Miser Cochon' was thought exceedingly good-looking, and his address, when he had a favourite end to answer, was courteous and winning; and his father, who always knew what it was to prepare his beef, pork, and poultry so as to bring a good price in Boston market, kept his own son in good clothes whenever he went into company with the wealthy ladies of the neighbourhood. Under these circumstances, who could look on Mr. Miser with indifference? How much better would it have been for the excellent young lady who accepted the offer of his hand had she waited a little, and studied his character! As it was she received his first advances, and, because he was wealthy, became his bride. Her fortune was not a mean one—perhaps it was greater than his; but her warm heart threw the whole into his hands without jointure; and so she became the wretched wife of a miser.

"Several years elapsed before the young miser entirely withdrew his civilities from his amiable wife. Until her fortune, at the death of her

* "Reminiscences of Bishop Chase."—This exceedingly interesting work is publishing by bishop Chase quarterly. It is printed at Peoria, in Illinois. The reader will find much useful information as to the progress of religion in the American States. The bishop's account of his visit to England, some twenty years ago, contains very gratifying details of the kindness which he experienced, and of the removal of that prejudice which unfortunately existed in many minds as to the utility and soundness of the cause which he came to advocate.

father, fell entirely into his hands, the love of money forced from him some respectful attentions. After this he cut loose from all restraint, and treated her with great neglect. As his landed estate was enlarged, his soul seemed to contract; and not only his wife, but many of his neighbours, saw the baneful effects of his growing covetousness. If a poor man were suffered to live on his domain, the favour did not arise from that high and dignified principle which governs Christian bosoms, namely, a consciousness that the richest of us are only stewards in God's household; that consequently what we possess is not our own, i. e., we are not proprietors thereof, but only entrusted with the goods and possessions of our heavenly Master to give to worthy objects, and be doing good to others as he requires.

"This sentiment never entered his benighted mind; for he was like the unfaithful manager of an estate, who, when money is given him by the owner to feed his hands and make their families comfortable, fancies it all his own, and hoards it away for his own use. Poor fool! what, think you, would his master, the great proprietor, say to him? But the man, miser Coçhon, never thought he had a Master in heaven to call him to account: he never thought (alas! how many there are who never think) that there is a God! If he did think sometimes, he forthwith banished the disagreeable monitor from his mind, and, opening full wide the door, received with complacency the love of money in its stead. This long-cherished inmate, growing stronger and stronger as he was fed more and more plentifully with money, drew tighter and tighter around him the cords of his moral bondage. He could think of nothing, say and do nothing with satisfaction, but that which related to worldly gain. This one object filled his eye by day, and in robes of golden net-work danced in his dreaming visions by night. To touch the precious metal thrilled through his moral frame sensations of the most exquisite delight. This was mental alcohol to him—the high wine which alone could rouse and set in motion his otherwise torpid soul. For money, the usual means of comfort in his family were sold. For money, the faithful and trusty horse and modest chaise which his wife brought him, and the use of which was considered necessary to her health, were (alleging them too expensive) sent to auction; and in this way, and for frivolous reasons, were all the comforts of his wife withdrawn from her. Under such treatment it was no wonder that her health should evidently decline; yet, her constitution being naturally good, her disease was slow in its approaches, and, as it was unseen, its fatal tendencies were unheeded by all except her own conscious mind. Those moments in which it may be said that the moral affections die with disappointed hope were to this woman moments of profound secrecy. To God only she poured out her sorrowful heart for the blessing of repentance on her loved husband, and that the grace of resignation might be given to herself.

"Many months passed ere a flower of such prime vigour lost all its fragrance. As it hung its head and bowed to its destiny, the sweetness of its character seemed to be more and more apparent. Her mild and heavenly smiles, which played about her countenance while her cheeks were *flushed with the* rose colour of a hectic fever, gave something angelic to her appearance; so that all observing persons were struck with wonder at the contrast between her and her husband. During her long and lingering weakness it was found that nothing could assuage her never-ceasing thirst so much as the moderate and constant use of fruit. But to procure it, such especially as was suited to her peculiar case—the sweet and juicy orange and the fragrant and acid lemon as they were brought fresh in vessels from the West Indies to Boston—required money; and money could not be had except by appealing to the indurated bosom of her covetous husband. Nothing supported her under this necessity but a consciousness of the justness of her claims on his purse, once equally her own, and the absolute need in which she evidently stood of something to cool the palate of her parched mouth. She made these appeals again and again as the arrivals of the fruit vessels were announced; but she made them in vain to a bosom indurated by covetousness.

"The frequent mention of fruit, however, did not pass unheeded by his own self-indulging disposition, out of which the love of money sprung. He was known frequently to go and look at the fruit as it lay exposed in market; and, as he did so, to manifest evident tokens of a great desire to eat some himself. But the thoughts of paying for it could not be endured; so he would pass it by. On one occasion, however, he was observed to eat immoderately of fruit, but on inquiry he was found to be gormandizing from the basket of a friend, who had thoughtlessly asked him to taste a bit. Such are the debasing tendency and effects of covetousness.

"But this is not the end of this tragic story. The sweet suffering wife of this covetous man, having exhausted much of her disposable personal substance in procuring things necessary to her invalid state, and having long since relinquished all hopes of obtaining relief from her husband's purse, had recourse at length to her own manual industry and mental ingenuity. While young she had been usefully educated, and had learned fine needlework and embroidery. To these useful arts she applied herself now in her day of necessity, and with some success. Having procured from a shop in town the loan of a little muslin and lace, she was in hopes to make an article that would sell again with profit. The design succeeded, and the return sale was in copper coin of royal stamp, of good king George the Second, sufficient to buy one pine-apple; and the next step was to send for it and bring it from market. The lady hated concealment. To send by any other than her loved husband for any thing of personal enjoyment to herself would in her eyes look clandestine. Without further deliberation, therefore, she applied herself in her sweetest manner to her husband. 'My dearest,' said she, 'to-morrow you go to market, and will you have the goodness to attend to a little matter of business for me? Will you purchase ——' 'I have no money to make any purchases for any one,' said he, turning quickly away. 'But,' said she, laying her soft and trembling hand on his withdrawing arm, 'here is some money, which I beg you to lay out for something that is necessary for my health.' As she spoke there was an earnestness accompanied with dignity in her manner,

which arrested the respect even of a miser; and when he heard the sound of money in the affair, he stopped and listened; while his wife, recovering her feelings, already lacerated by his rough denial of her reasonable request, went on: 'These few half-pence are my own, the fruit of my own industry. I made a cap, and beside what the materials cost me, and which I have paid for, I have, as the return profits of the sale, what is contained in this little linen rag. Now will you—for I desire to ask the favour of no one else but my husband—will you, my husband, take it all, more or less, and lay it out in the purchase of some fruit for your faithful wife? My wish is that you buy me a pine-apple.'

"Her strength had sufficed to pronounce these words with firmness; but she said not, nor could she say another. There was something unearthly in all this—a solemn sweetness in her countenance which stirred up the heart and drew forth a tear from all. The husband took the money as his wife held it towards him, and, though this was in silence, he agreed thereto, and ratified the covenant to do and perform the duty expressed by his wife—for a covenant it was, and that a solemn one. God, the avenger of injured innocence, and the protector of all such as put their trust in him, witnessed the covenant, and miser Coçhon was bound in heaven to buy, with the money tied up in a linen rag, and to bring back to his wife, the pine apple; and if he failed to perform this, the judgments of God would justly be his due.

"Let it not be imagined here, as many foolish, inconsiderate people are apt to imagine, that the smallness of the sums, or the impotency of the party injured, destroys a covenant or lessens its obligation. God regardeth the small as he doth the great. Treaties of kings and empires, involving the fate of nations, are no more in his sight than the solemn promises of an humble individual to his neighbour. On him who breaks the one, and on him who violates the other, will the righteous Judge pour down his wrathful displeasure.

"It was a long day that succeeded the heart-stirring scene just described. As it drew to a close, the window which overlooked the road to Boston was frequently visited by the languid eyes of one whom all the household regarded as the most innocent, patient, suffering person in it. The sun declined, and her husband did not come. It grew dark, and no one made his appearance at the gate. When no object could be distinguished she left her post, and, praying in her heart that her husband might be preserved and herself submissive, she turned to the parlour. At length a waggon was heard; then the hoarse voice of her husband giving orders to his market hands; then he entered, and passed unceremoniously to the fire, and stamped his muddy feet. While this was doing, how eagerly did the eye of his wife strain to meet his! But 'twas plain he purposely turned from her. At this, summoning up all her courage, she placed herself directly before him, and asked for his health and success in the business of the day. Monosyllables were all she received in reply. Still the anxious inquisitor went on and said, 'Were the pine apples all gone?' The answer was, 'No.' 'Did you buy one for me?' 'Yes.' 'Where is it?' 'It smelt so good,' said he, 'I sat down and ate it all up myself!'

"The frail ligatures that bound the spirit of this poor suffering woman to her tender earthly frame at this unfeeling reply gave way. The life cords of her heart now burst asunder. She fell back in her chair, and as she breathed her last, and rolled her meek eyes to heaven, she pronounced distinctly these words—'May you never be satisfied!'

"The prayer was a prophecy. Though from her gentle heart the malediction was evidently involuntary, the curse was fulfilled. The mean miser Coçhon lived a monument of the wrath of God poured out on covetousness, always feeding, but never satisfied. An unrepenting consciousness of sin in being the murderer of his wife bereaved him of his reason, but altered not his passions. As a lunatic he lost his estate, and all his life was spent in asking for supplies to his voracious appetite. These supplies were given him: still he cried for 'more;' and with a body increased to an enormous size he sat at the corners of the streets, and eagerly devoured the crudities which the thoughtless boys threw into his ever open and craving mouth. God suffered him to live as an awakening example of the divine wrath on the idolatry of covetousness. Avoid it then as the greatest evil."

FAITH, HOPE, AND CHARITY:

A Sermon,

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Lord Bishop of St. David's.

2 COR. xiii. 13.

"And now abideth faith, hope, charity, these three but the greatest of these is charity."

THE whole passage to which these words belong stands out among St. Paul's writings with a peculiar and surpassing lustre. It would seem as if, when he dictated it, he had but just descended from the height of his ecstatic vision in the third heaven, or his lips had just been touched with a live coal taken by a seraph from the altar of the temple of God, which is above. For here the apostle, who is always great, rises as it were above himself: he, whose language is always glowing, seems here to be on fire, like the psalmist when the fire kindled and he spake with his tongue. And, indeed, we might consider it rather as a hymn of jubilee than as an ordinary discourse, if it were not that, while it rises above the sublimest strain of merely human eloquence, it is perfectly simple, totally destitute of all artificial ornaments of figure and expression, exhibiting the naked truth in the plainest terms, and conveying the gravest practical instruction. And we may add, that the apostle, whose epistles are often obscure, and contain many things "hard to be understood," here speaks in a manner which is within

the reach of every common understanding, and one would think must come home to every heart. It seems hardly possible that any one can read this passage with any degree of attention, and not be for the time the happier or better for it. Surely the man who has been used to think lightly of religion has only to look at this picture to be convinced of its reality and excellency, and to feel that it possesses something which the world cannot give. The Christian who has been wearied and perplexed by "doubtful disputations" may here find that which can scarcely fail to soothe and refresh him. And it will not be an unprofitable or relaxing, but a wholesome and strengthening pleasure that he derives from it. For, while he here contemplates, as in a glass, the beauty of holiness, and feels himself inflamed with holy desires after it, he will certainly be led to reflect on his own manifold defects and blemishes—to observe how far, and in how many respects, he comes short of this glorious image, and will long and strive to be more and more conformed to it. We have reason, therefore, thankfully to acknowledge the wisdom of the church in the selection of this passage as a subject of solemn meditation, and especially because it is presented to our minds just as we are about to enter on the season by which she designs to prepare us for a devout celebration of the highest mysteries of our religion*.

It is remarkable that the apostle, who here extols charity in a strain which none of the other sacred writers have come up to in their discourses on the same subject, is the same who has also dwelt more largely and more strongly than any other on the importance of faith; sometimes indeed in such a way as might seem—and indeed has been wrested by the unlearned and unstable—to imply, that faith is not only supremely precious, but all-sufficient, and the one thing needful. And on this account it is extremely interesting to be assured that, if he here speaks still more highly of charity, it is not because he had for a moment lost sight of faith. We find that from beginning to end he has both graces constantly in his view, and that he does not think it enough to celebrate the one by itself, but also institutes an express comparison by which he deliberately prefers it above the other; introducing at the same time the mention of a third, as if to make the elevation of charity still more conspicuous. His object however in this enumeration was undoubtedly not to give a point to his description of charity, or to wind up his discourse, according to the rules of rhetoric, in the most striking manner, but to convey some additional and important instruction; and this is what, in humble reliance on the divine blessing, we shall now endeavour to draw from it. We have here two things to consider: that which is said of the three graces, faith, hope, and charity, in common—"And now abideth faith, hope, and charity, these three;" and that which is said of charity in particular—"The greatest of these is charity."

I. And, first, as to what is said to be common to all three.

But here it is evident that, before we can understand this, we must have a distinct notion of the things themselves, both as they exist severally and in their relation to one another. The terms indeed are so familiar to us; they occur so frequently in scripture and in all our discourse on religious subjects, that it might seem hardly necessary to explain them. But it does not always happen that the words which men have oftenest in their mouths are those to which they attach the most distinct ideas. On the contrary, the more currently a word is employed, the more likely it is—if there be any room for ambiguity—that it will be frequently misapplied.

And as to the first at least of those which we are now considering, we know that it is not used every where in scripture in precisely the same sense. Faith is taken sometimes—as by St. James when he speaks of a faith without works, the faith of self-deceiving men and of lost spirits—to signify a bare assent to a doctrine; and in that case it matters little as to the practical effect, whether the doctrine assented to be true or false. Elsewhere—as in that chapter of the epistle to the Hebrews where its nature is illustrated by its fruits in "the fathers of old time, the elders who by it obtained a good report"—it is used to signify a stedfast, practical reliance on the promises or declaration of God. And this, no doubt, comes much nearer to that sense in which it is employed in our text; but it is not exactly the same, being probably in one respect larger, in another narrower, than St. Paul's meaning here. For there can be little doubt that the apostle is here speaking of it as a *Christian* grace—something belonging peculiarly to the *Christian* character—as he had been contrasting charity with the supernatural gifts which were at that time vouchsafed exclusively to the Christian church. And on the other hand, as we see that he understands charity in the highest and fullest sense that the word will admit of, we may safely infer that he likewise intended both faith and hope to be taken in their largest and loftiest acceptation. Of faith then we can say nothing less than that it is the disposition or habit of the soul by

* Preached on Quinquagesima Sunday.

which the Christian firmly embraces the whole revelation made to him in the gospel; by which he surrenders himself freely and entirely to Christ as there revealed to him; by which he enters into such a spiritual union with Christ as is shadowed by the connexion between the vine and its branches, the head and the members; by which he parts with his own life—that by which he lived to himself, or after the flesh—to exchange it for that by which (as St. Paul said of himself) Christ liveth in him. This is that faith by which St. Paul declares "we are justified, and have peace with God through our Lord Jesus Christ." But here we must be careful to observe, that there is a wide and important difference between the idea of faith exhibited to us in scripture and that which we find commonly realized in practice. What I have just now attempted to describe is faith in its perfect form and its full dimensions; but it may exist in a great variety of stages. It is an affair partly of the mind and partly of the will—partly a conviction and partly a determination. The conviction may be sincere, yet weak and wavering, such as was the man's who cried to our Lord, "Lord, I believe; help thou my unbelief." The determination may be earnest, like Peter's when he intended to follow Christ to prison and to death, and yet liable to change, as his did when he was called upon to confess his Master in the midst of his enemies and revilers. Faith, though of heavenly origin, yet, being implanted in man, is subject to the laws of his nature: it does not spring up at once to maturity, but reaches it by slow degrees, and requires that its growth should be carefully sheltered and diligently fostered.

Now this it is that renders hope so important and necessary as an element of the Christian life. It is the essential character of hope that it looks forward to good things to come. Christian hope fixes its view on the rewards promised to those who shall have kept the faith, persevering unto the end. Now it is manifest that such a hope as this can only be entertained by those who pursue the object with faithful constancy and persevering diligence, treading in the steps of him who, "for the joy that was set before him, endured the cross, despising the shame." It is not an idle dream, not an amusement for the imagination in vacant hours, which lulls the soul into a false security, and tempts it to forget its cares and labours and duties in a sweet foretaste of future happiness. It might indeed be some such pleasant and easy thing as this if it were merely a temporary act, or an occasional mood or frame. But the hope which is here compared with faith and charity is, like them, not a mere act, but a habit, a principle, a part of the Christian character. It is a hope which cannot deceive, which "maketh not ashamed;" for it can only be preserved by a continued and laborious struggle against temptations and difficulties. It is appointed indeed to sweeten that struggle, and to strengthen us for it, but it remains with us only so long as we overcome; and it is a refreshment which we have no leisure fully to enjoy until the season of trial be past, when, if we have fought a good fight, angels will come and minister to us.

Finally, it may not be superfluous to say a word or two here of charity itself, though this has been the subject on which the apostle has so enlarged. For we may observe that he has not defined what it is, but only—which was indeed far more profitable—described it by some of its fruits and tokens; no doubt selecting those which he knew to be most deficient in the Christians whom he was addressing. But there are two points which we may collect from his description, and they are all that it is necessary for us at present to bear in mind. On the one hand, we see that he is very anxious to make the Corinthians understand that the charity he speaks of is no merely outward and visible thing—no mere work or number of works, however difficult and however useful they may be. No one is to suppose that he has the gift of charity simply because he does charitable acts, not even though he should part with all his substance, or his life itself. Charity, like faith and hope, is an inward principle, dwelling in the heart. But then, on the other hand, it appears no less plainly that it is a principle of action that, if it really dwells in the heart, it can no more fail to shew itself in the life than the sun to send forth light and heat. Let no man trust that he has charity because he believes himself to be warm-hearted and benevolent—because there are moments when his bosom swells with generous and philanthropic feelings, when he thinks that he could cheerfully sacrifice all that he has for the benefit of his fellow-creatures. Let him wait and watch for the occasions which will surely arise to put his disposition to the test. Let it be seen whether he can suffer long under any kind of injustice, under oppression or calumny, and yet be kind; whether the superior advantages of others never excite his envy, but rather minister to his joy; whether those which fall to his own share are never vainly displayed, never puff him up with secret pride, but are simply and unostentatiously employed for the good of his neighbours; whether he is not content with meaning no harm and doing what he himself thinks lawful, but is careful

to regulate his behaviour so that it may not appear unseemly, or give offence to the weakest of his brethren; whether he is capable of foregoing what he might justly claim as his own for the sake of others, without seeking the credit of generosity; whether he is not easily provoked to anger by resistance or contradiction; whether he can observe suspicious appearances in the conduct of others, and yet forbear to think evil of their motives; whether he never harbours a feeling of self-complacency when he is led to compare his own innocence and uprightness with the iniquity of others, but is more grieved at their sin than at any injury which it may inflict on himself; whether he can rejoice at the discovery and diffusion of the truth, even when it thwarts his own interest, refutes his long-cherished and declared opinions, humbles his pride, and lowers his reputation. In these things, and such as these, the apostle teaches us to look for the effects and the only decisive evidence of charity.

"And now," he says, "abideth faith, hope, charity, these three." To understand these words, we must observe that the apostle had just before been shewing the excellence of charity, which "never faileth," as contrasted with the extraordinary gifts bestowed on the church for a temporary purpose, such as prophecies, tongues, and knowledge, which therefore should sooner or later fail, and cease and vanish away; and he assigns as the reason why they must do so, that, being essentially partial and imperfect, they cannot belong to that perfect state which is to come, any more than the ideas and pursuits of the child to the perfect man; and then he gives us a glimpse of that future condition which he was contemplating in the glorious words: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." And so, according to our version of the text, he proceeds to say of faith, hope, and charity, that they abide *now*, or in the present state. It has been much doubted whether our translation is correct in this point, *i. e.*, whether the word which we translate *now*, is here any thing more than a connecting particle; so that the proper version would have been, "now there abideth faith," &c. The ground of this doubt is, that it seemed difficult to understand how the apostle could have meant to represent it as any thing peculiar to faith, hope, and charity, that they abide *now*, or in this present state, since he does not intimate that any of the other gifts which he had mentioned were to pass away until that which is perfect is come; that is, until the present state is at an end. Nevertheless *our version appears* to be decidedly preferable; and, not to mention other arguments which depend upon the idiom of a foreign language, it is plain that there would be at least an equal difficulty in the other version, since that would imply that faith and hope are no less abiding, no less unfailing, than charity itself; which would be very hard indeed to reconcile either with St. Paul's doctrine or with our general notions concerning them. We understand him, therefore, as teaching that faith, hope, and charity, do abide in this present state, and that they alone do so; or that there is some sense in which this is true of them, and not of any of the things which he has just before mentioned. And it seems not very difficult to discover such a sense, and indeed more than one. It is true with regard to the church, faith, hope, and charity are alone abiding. We do not know indeed that St. Paul contemplated a future state of the church here below in which those supernatural gifts should cease; but he certainly knew that they might cease, especially as he saw that they were then too highly valued by some; and *we* know that they have been actually withdrawn. And even if we should not venture to affirm this as to all of them; if we should believe that some of them, as those of knowledge, of interpretation, of helps, of government, may still be reasonably expected by the church; still it will be owned that they are not to be looked for as abiding, but only as temporary and occasional gifts. And we may add that none of those things which have come in the place of the gifts which have been withdrawn, so far as they are merely the produce of human wisdom—no merely human systems of knowledge or theories of interpretation, or auxiliary institutions, or forms of government—are of a more abiding nature. And we ought to be thankful that it is so. For all partake of the imperfection of their origin; all contain some mixture of error and corruption, which renders it both impossible that they should last for ever, and desirable that, when they have answered their appointed ends, they should pass away, and make room for something new and better adapted to its time. But the church, so long as it exists on earth, can never be entirely destitute of faith, or hope, or charity; they are of its essence; and are secured to it by the promise of its divine Founder, as firmly as its being and vitality, even unto the end of the world. So too they abide in the individual Christian as long as he continues such; if he ever entirely loses them, though he may have a name to live, he is spiritually dead. All other things which belong to him, but are not a part of his being, though perhaps contributing much to his well-being—even what is most spiritual and intellectual

in his acquirements and possessions—his stores of knowledge, his powers of reasoning, his systematic views and opinions, his opportunities of social intercourse and useful activity and public worship—all such things may fail him; while faith, hope, and charity may still abide at his heart's core, as his strength and his sufficient portion while he remains on earth.

St. Paul adds "these three"—that is, neither more nor less; nothing else can be classed with them, and each of them is indispensable. We may also observe, that there are several points of view in which these three may be considered as one. They are one in their heavenly origin, as operations of one and the self-same Spirit; one in their mutual affinity, whereby each, in its perfection at least, may be considered as implying and including the rest; and none of them can exist in the lowest degree, entirely independent of the other two; and hence the effect which is properly the result of their combined action, seems sometimes to be ascribed in scripture to each by itself. For if "the salvation of our souls" is said to be "the end of our faith," so likewise we find it declared that "we are saved by hope;" and yet again that "our love is made perfect, that we may have boldness in the day of judgment." But, though it may often be useful to consider them in their unity, it is equally necessary, and perhaps more generally important, to view them as distinct from each other as the root from the trunk, and the trunk from the branches, though they all form but one tree. St. Paul himself elsewhere has beautifully expressed their distinctness and their mutual connexion in the same passage, where he says, "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God;" and "Hope maketh not ashamed, because the love of God is shed abroad in our hearts;" and we know "the commandment, that he who loveth God loves his brother also."

II. It only remains that we should consider what is said of charity by itself: "The greatest of these is charity." The apostle himself has not expressly assigned any reason for this preference; and therefore, though we may collect something as to this point from his language in the preceding part of the chapter, it would not be safe to pronounce wherein he conceived the superiority to consist. But we may venture to suggest a few considerations which appear sufficient to explain, and, if that were necessary, to justify his statement. We may observe that charity is the greatest of the three, as it is, first, the most comprehensive; secondly, the most godlike; thirdly, the most durable. A very few remarks on each of these heads will suffice to prepare us for the practical conclusions which may be drawn from the whole subject.

1. Charity is the most comprehensive. Both faith and hope centre in the individual; they do not, by virtue of their own nature, go beyond him; they are intense, but not diffusive; they are both—if for want of another word we may use one which is commonly applied in a bad sense, but entirely abstracting from it every thing blameable in its import—selfish feelings. It is true that the objects of both are outward and vast, yea, infinite and endless; but still they are all referred to the individual who contemplates them. However wide may be the range of his excursions among the things hoped for and not seen, of which faith is the substance and the evidence, still these excursions terminate at home—in his own bosom. But charity is equally boundless in its views; and it looks constantly abroad, without any return to self, without any reflection on its own interests: it "seeketh not its own." Faith and hope do not of themselves either aim at or affect the welfare of others; but it is the very essence of charity that it desires and strives for nothing else. And so, though it is true that faith and hope are bonds of union, it is charity alone that makes and keeps them so. It is "the very bond of peace and of all virtues."

2. Again we observed that charity is the most godlike of the three. It would have been more correct to say, that it is the only one which has any claim to this exalted title. Faith and hope are altogether peculiar to finite beings; they can have no place in the divine nature, which is limited by no distinctions of time or space—to which nothing is invisible, nothing distant, nothing wanting, or an object of desire. But charity in the largest sense is of its very essence, and enables even the creature to partake of it: for "God is love, and he that dwelleth in love dwelleth in God, and God in him." And, when our Lord invites and enjoins his disciples to "be perfect, even as their Father which is in heaven is perfect," this perfection is no other than the perfection of charity, whereby we become and prove ourselves to be the children of him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

3. Once more, charity is the most durable. All the three abide now; but charity alone shall also abide hereafter. When that which is perfect is come, when the veil is withdrawn which now covers the glory that shall be revealed, there will be no more room for faith or hope; the one will be swallowed up in

sight, the other in joy. But charity will then only find itself freed from its earthly clogs and hindrances, transported into a more congenial clime, surrounded by more and worthier objects, enlarged and purified and animated by the more immediate presence of the Author and Giver of all good things.

I shall now conclude with a few practical applications of the truths we have been considering. If faith, hope, and charity are the only abiding things of our present state, it is manifest how much we ought to prize them—how careful we should be to preserve them, Whatever else we may lack, we should still count ourselves rich if we only retain these; but if we lose them—and this we cannot do unless we cast them away—we are really destitute, however we may appear to abound; for all that we possess beside will prove in the end to be but dross and tinsel. And the farther we advance toward the close of our earthly course, the more earnestly ought our thoughts to be fixed on these our true riches; and especially on that which is the greatest treasure of the whole, and which, though we brought it not into this world, is the only thing we shall be able to carry out.

But, beside this general consideration, there are some more specific, arising out of the peculiar nature of the things thus commended to us. We observed with regard to faith, that it does not spring up in its full maturity at once, but reaches it by a gradual growth, passing through a variety of stages, like the seed—"first the blade, then the ear, after that the full corn in the ear." And the same is equally true of hope and charity. All proceed from minute beginnings, by continuous degrees, toward their consummation. And this is not the whole amount of the resemblance between them and the fruits of the earth. We must add that, like the seed, so long as they are living and sound, they *must* be growing. They may for a time be hidden, as under ground; but they *must* sooner or later break through, and shew themselves in their proper form: otherwise it must be concluded that they have sickened and died. And this suggests a very momentous subject of reflection to all of us, and particularly to those who have advanced far in their course of probation. It warns us not to rest satisfied with the persuasion that we have experienced some measure of faith, hope, and charity, but carefully to examine ourselves whether they are stationary or progressive in us; whether we find them ripening with our bodily and mental growth, and yielding fruit more abundantly as our days are multiplied. We must pray, as the church teaches us, for "the increase of faith, hope, and charity," and must diligently use all the means which God has given us of nourishing and strengthening them.

But yet it is not sufficient even that they should grow and increase; it is also of the highest importance that they should grow uniformly—that none of the three should very much predominate, or very far outgrow the rest. If it is otherwise, there will not only be a want of comeliness, as when one member exceeds its due proportion, but also danger lest the other members should be stunted in their growth, and the health of the whole body impaired. For faith, hope, and charity are so far distinct that one may be very small and feeble, while another is comparatively mature and vigorous; so that, though there cannot be any absolute excess in things which are all excellent, there may be a relative one which will be attended with very pernicious consequences. It might seem that there is least danger from an excess of charity—and certainly it can never be too large or strong; but, if it should thrive and spread while faith and hope dwindle and languish, it will want a safe light to direct it, it will not act upon any steady principle, and will probably often waste itself on unworthy objects. We are exhorted to "do good unto all men, and specially unto those which are of the household of faith." But how can we exercise such discrimination unless we have faith to guide us? We are commanded "every one of us to please his neighbour for his good, to edification." But how ill shall we observe this precept, how apt shall we be to please him to his hurt, if we are not sure on what his edification is to be founded, or wherein it consists, or if we have no hope of any blessing on our endeavours to promote it! How easily shall we be led to sacrifice the most important principles, and the most sacred causes, to the love of peace and the desire of conciliation! How often shall we be tempted to adopt the fatal maxim, that the means are sanctified by the end! So too it may appear at first sight that the predominance of hope must at least be harmless. And yet how injurious has it proved to faith and charity when men have fixed their whole attention on the promises of scripture, and, in impatient eagerness for their accomplishment, have presumed to calculate and to determine with the minutest accuracy "the times and the seasons, which the Father hath put in his own power!" How often have such delusive anticipations diverted their thoughts from the great truths of religion and from the ordinary duties of life! With regard to faith it will perhaps be more readily conceived, both that such a preponderance is possible, and that it may give rise to the most fearful evils. We shall at once be reminded of many dark periods in

the history of Christianity, when the fires of persecution were kindled in the name of religion, and the sword was drawn to extend the conquests, or repair the losses, or protect the landmarks of faith. Here, however, we must be careful to distinguish between the name and the thing. Whenever violence and cruelty are employed in the cause of religion, they certainly prove that charity is cold, but they do not prove that faith is strong; they rather betray its weakness, or shew that, if not a mere pretext, it is at least largely blended with worldly and corrupt motives, with personal rancour, with the love of power, or the conceit of knowledge. But there are other cases, less painful, but of more frequent occurrence, and not confined to the history of the past, in which there may be no reason to question the earnestness and sincerity of faith, but where there is clear evidence that it is not accompanied by a sufficient measure of charity. Whenever we find small differences widened into serious breaches of Christian unity; slight distinctions magnified into impassable barriers of separation; offences lightly given and hastily taken; honest scruples rudely slighted; things of little moment put forward the more prominently because there are some who dislike them, or treated with studied contempt because there are some who revere them as sacred; ambiguous language recklessly employed on the one side, and wilfully construed in the worst sense on the other; when we see men seeking their own in matters of faith rather than rejoicing in the truth, or rejoicing in that truth which is their own while they refuse to seek or attend to that which is held by others; when they will bear nothing, believe nothing, hope nothing, endure nothing in those who differ from them, but treat the most harmless peculiarities as grounds of suspicion, or subjects of anathema; when exaggerations in one direction provoke others as great in the opposite quarter; when nicknames and shibboleths are eagerly adopted and indiscriminately applied, or names endeared to many by the most venerable associations are wantonly insulted; when "Christ is preached of contention, not sincerely," or with a single eye to his glory and the benefit of the hearers; when the weapons of religious controversy are tipt with the poison of ridicule and invective—these are symptoms that faith has outgrown and overlaid charity. But let us remember that the proper remedy in such cases is not to weaken or check the stronger, but to strengthen and animate the weaker; not to rob faith of her due, but to restore the more excellent grace to its rightful pre-eminence.

And how can we better seek the divine aid for this purpose than by a frequent and devout recurrence to that holy ordinance in which these three graces form as it were the triple cord with which we bind our sacrifice to the horns of the altar; in which the highest objects of our faith and hope are set before us in the most impressive manner, to the very end that they may most effectually strengthen the bond of peace, and may cement that communion with Christ and with one another, which, if, notwithstanding our human infirmity, it abide now, shall be perfected and perpetuated hereafter—no more shaken by envyings and strife and divisions, or by any workings of the carnal mind; when we shall no longer see through a glass darkly and contend about shadows, but shall know even as we are known, and shall love even as we are loved.

Poetry.

THE GIVING OF THE LAW.

(For the third Sunday after Easter.)

By Rev. J. S. Broad, M.A.

(For the Church of England Magazine.)

"And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire."—Deut. iii. 11, 12.

Hark! 'tis no earthly call—a trumpet sound,
Loud and unwonted, peals along the sky;
Deep thunders roll, and shake the solid ground,
And clouds and darkness now are brooding nigh.

Israel, prepare! Th' eternal God comes down;
Ten thousand of his holy ones attend*;
Let every heart his awful presence own,
And every knee before him humbly bend.

Guard well the mount; let no unhallowed foot
Within the sacred bounds presume to tread:
Th' Almighty speaks—let every tongue be mute,
Lest justice strike the rash offender dead.

The trumpet sounds yet louder and more loud!
Bright flames of fire around the mount appear;
All Sinai, from its highest top, is bow'd,
And even Moses quails with awe and fear†.

Stupendous scene! the holy law is given—
Unvarying transcript of th' eternal mind;
The law of truth—stamp'd with the hand of heaven,
Perfect and good, for erring man design'd.

Yet who can hope that awful law to keep,
Pure and unsullied, in th' all-searching eye?
Who hope to 'scape the judgment that shall sweep,
Unsparing, o'er transgressors doomed to die?

'Tis dark and fearful—Sinai's mountain lours,
No ray of hope from yonder cloud is shed;
Justice her right asserts, and sternly pours
Her threats of vengeance on the sinner's head.

* Deut. xxxiii. 2. Ps. lxviii. 17.
† Heb. xii. 21.

Can any hear that voice of woe, and live?
Lo! sounds of mercy from the highest flow;
Wisdom and love unite their boon to give,
And God will dwell with Adam's race below.
The Son of God is mighty to perform
The dread demand, and purchase man's release;
No longer fear the law's avenging storm—
Lo! Calvary's cross proclaims eternal peace!

Newcastle-under-Lyme.

Miscellaneous.

THE ASYLUM.—A volume might be written on that excellent institution in Palermo, Sicily, called "Real Casa de Matti," a house for the reception of the insane under baron Pisani, who conducted me over the whole. A visit to such places can hardly fail to excite painful feelings and reflections in any person possessed of the slightest spark of humanity. At the same time, while we are shocked by the contemplation of an affliction that reduces human creatures to a lower level than that of the inferior animals —one wherein reason is perverted or extinguished— we may extract from such spectacles a most salutary lesson to ourselves. Ah! how grateful ought we to be—the living—that we are not similarly visited; and when we compare our own condition with that of such unhappy beings, how truly enviable does it appear! In comparison with such a lot, the minor inconveniences of life shrink into mere trifles. Were the envious and discontented to look around, and below them, instead of fixing their gaze on the few who are particularly favoured by the external gifts of fortune—yet perhaps, although for different reasons, may be as discontented and as far from happiness as any of us—how much better would they consult their own comfort and tranquillity. With what truly self-tormenting ingenuity do most of us labour to persuade ourselves that we have special cause to be dissatisfied with our own particular condition of life. It should seem that nothing short of sickness can awaken us to a due sense of the blessings of health; nothing less than severe calamity, poverty, and distress, confer any value in our eyes, on the comforts and blessings of that middle station of life which affords all personal comforts, and a far greater share of intellectual enjoyments than indolent luxuriousness can taste. Wherefore then should we envy the great their external grandeur, which, if unaccompanied by moral worth, is little else than splendid disgrace? Far better and wiser would it be to envy the truly good—those who enjoy the only true and durable felicity—a felicity that is but the foretaste of the happiness reserved for the spirits of the righteous in the realms of light—a felicity in short, for the privation of which

"nought else atones—
Not Rundell's millions, nor all Rothschild's loans."

—Rae Wilson on Sicily.

PRIESTCRAFT IN CHINA.—Le Compt has related some ludicrous instances of the manner in which the bonzes are wont to turn this creed (of transmigration) to their own profit. Two of them happening to espy a pair of fat ducks in a farm-yard were seized with an earnest desire to feast upon them. With this view they drew near, and began to weep and lament bitterly. The good woman who owned the fowls, on inquiring the cause of their affliction, was informed that the ducks were their deceased parents, whose assured destiny of being sold, killed, and eaten, they were now deploring. She endeavoured to console them by an assurance that the animals would be well treated; but, finding that nothing else could assuage their sorrows, she at length presented to them the two objects of their tenderness. After profuse expressions of thankfulness, and making twenty prostrations before their feathered relatives, they carried them home; when these revered ancestors were immediately plucked, put to the spit, and afforded a hearty meal to their ingenious offspring.—*Edinburgh Cabinet Library.*

A PRAYER OF HENRY THE FOURTH OF FRANCE JUST BEFORE A BATTLE IN WHICH HE OBTAINED AN ENTIRE VICTORY.—"O Lord of hosts, who canst see through the thickest vail and closest disguise; who viewest the bottom of my heart, and the deepest designs of my enemies; who hast in thy hands, as well as before thine eyes, all the events which concern human life—if thou knowest that my reign will promote thy glory, and the safety of thy people; if thou knowest that I have no other ambition in my soul but to advance the honour of thy holy name, and the good of this state, favour, O great God, the justice of my arms, and reduce all the rebels to acknowledge him whom thy sacred decrees and the order of a lawful succession have made their sovereign: but if thy good Providence has ordered it otherwise, and thou seest that I should prove one of those kings whom thou givest in thine anger, take from me, O merciful God, my life and my crown; make me this day a sacrifice to thy will; let my death end the calamities of France, and let my blood be the last that is spilt in this quarrel." The king uttered this prayer in a voice and with a countenance that inspired all who heard and beheld him with like magnanimity. Then turning to the squadron at the head of which he designed to charge, "My fellow-soldiers," said he, "as you run my fortune, so do I yours; your safety consists in keeping well your ranks; but if the heat of the action should force you to disorder, think of nothing but rallying again: if you lose the sight of your colours and standards, look round for the white plume in my beaver; you shall see it wherever you are, and it shall lead you to glory and to victory." The magnanimity of this illustrious prince was supported by a firm reliance on Providence, which inspired him with a contempt of life, and an assurance of conquest. His generous scorn of royalty, but as it consisted with the service of God and good of his people, is an instance that the mind of man, when it is well disposed, is always above its condition, even though it be that of a monarch.—*Guardian.*

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NOTES OF A TOURIST.

No. VII.

LSO ABBEY AND ROXBURGH CASTLE.

ıme of Kelso has been derived from the "calch," signifying chalk, and the Saxon " a height, descriptive of a calcareous emi- ɔn which part of the town is situated. In ly charters of David, and in the grants of ıop of St. Andrews, the name is written ; and, about the fourteenth century, Calk- ıd Kellesowe.

o, though not on the direct middle road lewcastle to Edinburgh, generally forms the stages. Delightfully situated on the of the Tweed, near its junction with the with the elegant mansion of Fleurs, be- ; to the duke of Roxburgh, it presents nterest to the tourist.

abbey is situated on the south side of the The monks were of the Tironensian or- [t is supposed to have been built in the f a Greek cross, with arms of equal lengths. ɔnstruction is peculiar, resembling a Greek The nave, and the arms of the transept, ıctly the same length, and the choir from st wall of the transept is very little, if at all, than one of the arms of the transept.

choir, except two arches, and the super- ıre above these, is entirely in ruins. In this ıbove the two arches, are two rows of cor- ridors, running the one above the other, and connected by passages with the other portions of the building. The large arches beneath are in the Saxon style, with ornamented capitals, from which the arch springs. The arcade above belongs to the same era. The entire choir had two arches, but they are gone. The great tower over the cross owes its origin to a later period.

The walls of the transept are nearly entire. The entrance from the north is a Saxon door in a good state of preservation. The western entrance, part of which still remains, is Saxon, decorated with grotesque carvings and zig-zag mouldings. The cloister and the other domestic buildings of the abbey were on the south of the choir, but are entirely destroyed.

What escaped the English army was reduced to ruins by the populace in 1580. To make it serve the purposes of a parish church an arch was thrown over the transept. This continued to be used as the church till A.D. 1771, when the people were, during service on a Sunday (there was little chance of its being on another day, for, save at the preaching time, from Sunday to Sunday, the doors are barred and bolted in the Scottish kirk*; and should they perchance be left open, it is only an index that sweeping and cleansing are going on within, an event of no ordinary occurrence), frightened by the falling of some plaster; and this, superinduced by the prophecy of

* We may add, in too many English churches also.—ED.

Thomas the Rhymer that the church "should fall when at the fullest" (a prophecy rife in Scotland), had such an effect that another congregation could never again be assembled within the walls. The modern building was removed by duke William and his successor James, that the beautiful fabric might be exhibited to view, and the decayed parts were repaired by subscription.

The monks were first settled at Selkirk, under the direction of abbot Radulphus, who was elected to preside over the mother church at Tyrone, in 1117, when he was succeeded by William, at whose death Herbert was elected. In 1128 the monks, on account of the want of accommodation, were removed by their generous founder to Kelso, two years after he had ascended the throne of his fathers, where a new church and offices were erected, and in due time dedicated to the virgin Mary and St. John the evangelist. Upon the death of the bishop of Glasgow in 1147, Herbert was promoted to the see, and was succeeded in his office by Ernald, who, in 1160, was appointed bishop of St. Andrews.

John, the precentor, was next elected abbot; a man of a very ambitious character, whose sole object seemed to be the aggrandizement of the abbey over which he was superior. Although this house had already acquired great wealth and vast possessions, the abbot was not satisfied, but travelled to Rome for the express purpose of begging a mitre from the pope, which, by his address, he obtained in 1165. He also got himself named first in the rolls of the Scottish parliament. About this time the archbishop of York claimed the supremacy of the Scottish church; but the abbot of Kelso was not one who would easily part with his independence. He refused to obey the behests of Roger of York, and the result was, that the whole matter was referred to the pope, who decided in favour of the Scottish church.

About the end of the fourteenth century the abbey of Kelso appears to have been possessed of vast wealth. They had the monastery of Lesmahago and its dependencies, thirty-four parish churches, several manors, many lands, granges, farms, mills, breweries, fishings, salt-works, &c.; all which were spread over the several shires of Roxburgh, Selkirk, Peebles, Lanark, Dumfries, Ayr, Edinburgh, and Berwick, with the church of Culter, as far north as Aberdeenshire.

In 1542 the duke of Norfolk marched up the Tweed, burning and destroying all in his way. No place was held sacred. The town of Kelso and abbey, partially repaired since the inroad of Shrewsbury's captains, were reduced to ashes. A still more wasteful invasion was made two years later by sir George Bowes and sir Brian Laiton; and in 1545 the earl of Hertford made an incursion into Scotland, destroying every thing in his road from Coldingham* to Kelso. When he arrived at Kelso, an attempt was made to stay his progress, but without avail. Three hundred men retired into the abbey and made an obstinate resistance; but were compelled to yield, and were mostly slain or taken prisoners.

In 1556 the abbot of Kelso was slain by the laird of Cessford, his own relation. There were afterwards enmity and feuds between the family of Cessford and Ferniehirst, and it was to the latter family that the abbot belonged*. Two years after cardinal Guise held the abbey of Kelso in trust. Sir John Maitland was next commendator. He was created lord Thirlstane, and his son John was the first earl of Lauderdale.

At the reformation, the revenues of Kelso abbey were stated at £3,716 1s. 2d.; 19 chalders of wheat; 106 chalders and 12 bolls of beer; oats, 4 chalders and 11 bolls; meal, 112 chalders, 12 bolls, and three firlots. From this it will be seen that the abbot of Kelso was more opulent than most bishops in Scotland. Kelso was reduced to ashes by accidental fire, A.D. 1684.

In 1715 the Scottish adherents of the Stuart dynasty met those from Northumberland and Nithsdale at Kelso. The Highlanders were met by the Scots horse at Ednam bridge, and conducted into the town, in compliment to the bravery displayed by them in passing the Frith. Next day Mr. Patton preached in the great church at Kelso to the soldiers, from Deut. xxi. 17, "The right of the first-born is his." All the lords, and a great multitude of people, attended. In the afternoon of the day a sermon was preached by Mr. William Irving, full of exhortations to his hearers to be zealous and steady in the cause in which they were engaged.

On the Monday the troops were drawn up in the market-place, where the proclamation was read, and a manifesto of the earl of Marr, on which all the people assembled shouted "No union—no malt—no salt tax!" The Highland army remained in Kelso till the Thursday following, during which time they drew the public revenues, excise, customs, and taxes.

Many illustrious persons were buried at Kelso, among whom was the only son of David I. Henry III. of England and his queen were here entertained with great pomp by Alexander III. and his queen. James III. was crowned here.

ROXBURGH CASTLE.

Roxburgh castle is situated a mile and a half from Kelso, at the junction of the Teviot and Tweed, immediately opposite Fleurs. It stands upon an eminence of about fifty feet in height.

On the north and west the castle was defended by a deep moat, filled with water from the Teviot, by means of a dam-dyke thrown across the stream. On the outside of the moat was a large mound, which formed a protection for the castle. On the south and east the castle was impregnable from

* There is a frightful moor called Coldingham moor, upon which, for about eight miles, is hardly a hedge or a tree, and scarcely a house to be met with all the way, and that not a house of entertainment. Coldingham, whence the moor derives its name, was an old monastery, built by Edgar, king of Scotland, about the year 1100, and famous for its lady abbess Ebba, of whom the following story is told:—This lady was the daughter of Edelfred, king of Northumberland; and, when her father was taken prisoner by the pagan Mercians, she got into a boat in the Humber, with three other females, who, by their own prayers only, were miraculously preserved and carried as far as Scotland, where, under a promontory, they were driven on shore by a storm, and their boat dashed to pieces. When they got on *shore they* laboured with their hands, and made themselves a *small hut to lodge in. They* continued their religious way of living, and the country people sustained them with food, till at length acquiring a great character by their sanctity and austerity, they were addressed, far and near, for their prayers, and by the charity of the people were enabled to build a religious house at Coldingham. Here, as the story goes, when the Danes came on shore, the religious lady, who it seems was very beautiful, cut off her nose and upper lip, and made all her nuns do the same; whereupon the barbarous Danes, enraged at their zeal, forced their nunnery and burned them all alive. From this lady, who was sainted for these sufferings, the promontory where she landed was called St. Ebbe's Head, and vulgarly called St. Tabbes.

* The family of Ker, Kerr, or Car, was very powerful on the border.—*Pynes Morrison.*

inaccessible precipices, at the base of which the Teviot flows. With a good garrison the castle was deemed impregnable. It was often taken and retaken; but this was by intrigue. A few fragments of walls are all that remain of what was once a royal residence, and distinguished for the magnificence of its festivities.

The castle and town of Roxburgh, which existed during the Saxon period, are mentioned in the charters of David I., Malcolm IV., of William the Lion, and his son and grandson. It appears to have been the property of earl David before he ascended the throne, and to have been at that early period of considerable extent, consisting of an old and new town, with its schools and churches. In 1241, master Thomas, rector of the schools of Rokesbure, was witness to a charter of William the lion. The town possessed several churches. David I. granted to the church of St. John within the castle of Roxburgh, a carrucate of his domestic lands in Roxburgh, &c. In 1134 there was a church dedicated to St. James, patron saint of the burgh. But these churches have all disappeared.

In 1125 John, legate of Honorius II., held a council here. Nine years afterwards Malcolm was imprisoned. In 1151 Wimond, a troublesome monk, was imprisoned, as was Donald, the son of Malcolm, five years afterwards.

In 1174 the castle was delivered by the king of Scotland, at the pleasure of the two Henrys, for ensuring the peace of Falaise, but it was restored by Richard in 1189. In 1207 the town was nearly destroyed by fire. Nine years afterwards it was burnt by John, in his retreat from Scotland. In 1239 Alexander II. married the daughter of Ingleram de Courcy, at Roxburgh; and two years afterwards Alexander III. was born. In 1250 Alexander III. was at Roxburgh with Margaret his queen, where they were received with great rejoicings. Ten years afterwards Edward, the brother of Margaret, was here entertained with great festivities. In 1268 Edward and his brother Edmund were again at Roxburgh. In 1283 the nuptials of Alexander the prince of Scotland, with Margaret, the daughter of the earl of Flanders, were here solemnized. From Haile's "History of Common Law," we learn that in 1292 the English court of king's bench had its sittings in the castle. In 1295 the castle was given up by Baliol to Edward I., in security that no inroads should be made into his territory while engaged in his war with the French. Next year the castle was again yielded to the English king by the steward of Scotland, when the whole corporation, as well as the magistracy of Scotland, swore fealty to that ambitious monarch. In 1306 Edward caused Mary, sister of Robert Bruce, to be shut up in an iron cage within the castle.

In 1313 the castle, for some time in the hands of the English, was taken by sir James Douglas and his resolute followers, while the English were indulging themselves on a Shrove Tuesday; and, to prevent its falling again into the hands of the English, Robert caused the fortifications to be demolished. Barbour, in relating this feat, says, that "Douglas and his company were covered with black frocks, and creeping in the neighbourhood of the castle on all-fours, were taken by the sentinels of the garrison for cattle. The maker of the ladders, and the first who mounted them, was Syme of the Leadhouses, who also carried the joyful tidings to king Robert." In 1344 Edward Baliol conceded the town and castle to Edward III., who repaired the fortifications. Next year he kept his Christmas within its walls. Six years afterwards the earl of Derby celebrated the same festival at Roxburgh; and as there was a truce at the time, he was visited by the Douglas and other Scottish knights, who amused themselves with jousting. Next year the castle was taken by the brave sir Alexander Ramsay, who was made sheriff of Teviotdale. In four years, however, the castle was again in possession of the English, which they retained till 1460, when it was besieged by James II., who lost his life before it by the bursting of a cannon. The place where that monarch fell is within the grounds* of the duke of Roxburgh, and marked by a holly bush. After the death of this prince the castle was taken by the efforts of Mary of Gueldres, his queen, who caused it to be levelled with the rock, and the town laid in ruins.

In Sept. 1547, the protector Somerset arrived at Roxburgh, and pitched his camp in a large fallow field between Kelso and the castle. Next day, his grace, sir Richard Lee, and several lords, inspected the fortifications of Roxburgh, which they resolved to repair. They cut a great trench, twenty feet broad, with corresponding depth, and a wall of like breadth and height, drawn across within the castle from the one side to the other, 40 feet from the west end; and a like trench and wall was likewise cast traverse, and the castle walls on either side mended with turf, also cutting many loop-holes for defence. While the protector continued here, the neighbouring gentry paid their court to him. When he left Roxburgh, he appointed sir Ralph Bulmer captain of the castle, with 300 soldiers and 200 pioneers. On passing the river, which was much swollen, many of the soldiers were drowned.

By the treaty entered into A.D. 1550, the king of England was bound to raze to the ground the town and castle of Roxburgh, which was so effectually executed, that, excepting the ruins of part of the castle, not a vestige remains of the extensive town and its fortifications.

FOUR TRACTS ON "UNITY,"

BEING THE SUBSTANCE (MUCH ENLARGED) OF A LECTURE DELIVERED IN HIS PARISH,

BY THE REV. CHARLES E. KENNAWAY, M.A,

Vicar of Campden, Gloucestershire.

TRACT III.

SCRIPTURAL PROOFS FROM THE APOSTOLIC EPISTLES.

WE have considered in Tract I. the prayer of our blessed Redeemer (John xvii). We have shown how the expressions which he used prove his strong desire for the perpetual unity of his church. We have shown moreover that the unity for which he supplicated was the unity of a family; and even more than this; the unity such as exists between body and soul; nay, still beyond this again;

* I have used the word "grounds," though in the Border Guide "policy" is that used; policy meaning, Scottice, a park or pleasure-ground near a gentleman's seat.

that perfect oneness which exists between him, the eternal Son, and God his Father.

We have shown, Tract II., in the case of the lord of a castle, how the union which he commanded his children to preserve was broken by their separating and building other houses. And I would ask the reader to pause and reflect whether the present state of dissent and methodism has not been truly described in that picture or parable.

I come now to show that the same desire that is expressed by our blessed Lord for the unity of his church, in that wonderful prayer (John xvii.), is constantly enjoined in the writings of the apostles.

And, first, consider Rom. xii. 4, 5—"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Now ask yourselves whether the church and the dissenters are like one body? If they are not, they are not what St. Paul described all Christian people to be.

Again (Rom. xvi. 17), "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Read the whole two verses, and say whether the baptists, for instance, who teach a doctrine about baptism contrary to that of the whole church for eighteen hundred years, are not of those who teach "contrary to the doctrine which ye have learned," and "cause divisions," and "are to be marked."

Again (1 Cor. i. 10), "Now I beseech you, brethren, by the name of the Lord Jesus Christ (the most solemn appeal that could be made), that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Read the three verses which follow, and then look back at the words of this. Do the dissenters all speak the same thing? Are they not divided among themselves as well as from the church? Can they be said to be joined together with us in the same mind and in the same judgment, when one tells us that we ought not to baptize infants, another that we ought not to wear a surplice, a third that we ought to have nothing but extempore prayer, a fourth that we ought to sit and not to kneel at the holy communion, &c.?

See, again (2 Cor. viii. and ix.), the account of the collections made in the Macedonian churches, and of those which were expected in the Corinthian; and then ask yourselves whether the dissenters would do any thing of the sort for the church; and whether they do not, on the contrary, perpetually present petitions to the houses of parliament entreating them not to grant any money for church-building. Now does not this show at least that the dissenters are not living in that state of harmony with and towards the church which all the early Christians were with each other when the apostle wrote?

"Live in peace" (2 Cor. xiii. 11). Look at the writings of dissenters against the church, and look around at the dissenters in your own neighbourhood; and then say whether they are really living in peace of heart with the church. I have now before me a sermon preached in the baptist meeting-house in my own parish, which is thus entitled: "The rites and ceremonies of the church *of England* identified with Jewish wickedness." The writer coolly points out the parallel between the cruelty of the idolatrous Jews who "sacrificed their sons and daughters to devils," and the still greater cruelty of those who offer their infants to God in his own blessed sacrament of holy baptism!

Again (Eph. iv. 1, 2, 3), St. Paul writes from his prison. In chains and in durance his soul went forth for the unity of the church: "I beseech you that ye walk worthy of the vocation wherewith ye are called." But how are they to walk worthy? By walking "with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." He then goes on to declare the grounds of this union: "There is one body, and one (holy) Spirit, one hope of calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (ver. 4, 5, 6). Now is it possible to suppose that these words mean that it is left open to people to differ on a thousand points, that they may not only differ but separate, nay, that they may even refuse to worship together, or to partake together the holy communion? And yet such is the case now with the dissenters every where. They openly declare, in many cases, that their differences are small; and yet they are undutiful enough, on account of these small differences, to dissent, and so to become guilty of the sin of schism.

If you go on to ver. 13, you will read how the great end of the institution of the church, governed and administered by apostles, prophets, evangelists, pastors, and teachers, is "the perfecting of the saints, the work of the ministry, the edifying or building up of the body of Christ," "till we all come, in the unity of the faith, and of the knowledge of Christ unto a perfect man, to the measure of the stature of the fulness of Christ." Now look at the state of Christianity in England; look at the perpetual warring and bickering of the dissenters against the church; see how they erect rival schools, and send in rival teachers into parishes, and thereby well nigh destroy all possibility of exercising discipline; and then ask yourselves whether the want of unity is not one great reason of our being so far from the perfection of saintship, and from the measure of the stature of the fulness of Christ. Our Lord decidedly connected perfection with oneness (John xvii. 23). He joined them together; and, depend upon it, they cannot by man be put asunder. It is vain to hope for perfection without unity.

Again (Phil. i. 27), when the apostle desires to hear of the holy progress of the Philippians, how does he express himself?—"That ye stand fast in one spirit, with one mind." Is it possible to suppose that he would have considered his desire accomplished if he had heard of the Philippians being split and torn into every variety of sect and denomination, as people in England are now?

And then again, passing to chap. ii., it is scarcely possible to conceive a stronger desire for the unity of Christians than that which is expressed in the two first verses: "If there be therefore any consolation in Christ, if any comfort of love, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." It is not merely union in love, but unity of sentiment and

of mind ("like-minded," "of one mind"), that the apostle so ardently desires. Can a man who separates from the church, because the clergyman wears a surplice, or because we baptize infants, or because we use the holy and beautiful liturgy—can such an one be said to be "like-minded," or "of one mind" with us?

Again, turn to chap. iv., where the apostle beseeches (and to beseech is very earnestly and affectionately to ask) Euodias and beseeches Syntyche that they be of the same mind in the Lord.

Again (Col. iii.), it is impossible not to see how affectionately the apostle counsels union in all holy love: "Let the peace of God rule in your hearts, to the which also ye are called in one body." Does not this mean that internal peace, or the peace of God, is associated with unity of body," that is, with outward and visible union? Who can say that we have this now in England?

It is scarcely necessary to point the reader to St. James's solemn warning of the responsibility of teaching, and of the hazard of an authority which a man takes to himself: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." Now it is fearful to think into what peril men bring their souls by assuming the office of teaching. A Christian man ought to feel that to undertake the charge of the souls of men is the most awful thing in the whole world. St. Paul said that "a necessity was laid upon him to preach the gospel, and woe unto him if he preached it not." This is the proper feeling for any ordained minister of Jesus Christ. But instead of this, the dissenter or the ranter, having derived in many instances all his little knowledge from some church school, turns round upon the mother (the church) that brought him up, borrows or hires a room, and sets up a schism and a division, with no thought of the danger which he brings upon his soul by usurping the most awful office in the world, and one to which he has had no lawful appointment.

I once asked one of these teachers who it was that ordained him. He said that he felt an inward call one day, and that he turned aside and offered up a prayer, and from that moment began to preach. I asked him then whether, when St. Paul told Timothy to "lay hands suddenly on no man," he could have meant that men were to lay their hands on their own heads, that is, to ordain themselves. Of course he could not answer any thing. I will add that this very man, though well educated and a powerful speaker, has been guilty of great immoralities. Again then, leaving the authority of St. James, let me ask who are the men that (1 Peter ii. 10) "despise government," and are "not afraid to speak evil of dignities," if it be not they whose journals and newspapers contain systematic abuse of the church and its authorities?

Now I have gone through all the apostolic epistles, excepting those of St. John and St. Jude. I could not extract any passages from St. John's first epistle, because the whole epistle is founded on the basis of love and holy union. "He that loveth his brother abideth in the light" (1 John ii. 10).

If dissent produced love, if separation on small points increased union on great ones, then separation would be according to the mind of Christ. Can any one say that it does produce this blessed fruit? Is it not quite the reverse? Ask any earnest parish priest in the whole country if it is not? Therefore the conclusion to which we must come is that it tends to darkness and not to "light"—separation is schism, and that it draws with it all the results of schism, both moral and penal.

St. Jude quotes the fearful history of Korah and his brethren (ver. 11). The sin of Korah and his brethren was that they put "false fire" on God's altar. They were not of the tribe of Levi, or of the family of Aaron, and yet they in a presumptuous spirit assumed to themselves the right to offer priestly sacrifices. I would not affirm that all dissenters do this. There are hundreds, I humbly trust, who, having been brought up to consider the church to be an abomination, are persuaded in their consciences that they have a right to minister in holy things. The light and truth of God's word in respect to unity has never been presented to them, and therefore they are not guilty of wilful schism. But, when a man leaves his church through pride, selfishness, a wayward heart, a rebel will, and goes and worships, or rather "hears," in a dissenting chapel, let him say whether his sin is not very much like that of Korah and his brethren, or those that followed them.

But then it is said that the holy scriptures leave many questions undecided. For instance, St. Paul says, "One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth, for God hath received him" (Rom. xiv. 2, 3). And again (ver. 10), "Why dost thou judge thy brother, or why dost thou set at nought thy brother?" And again (ver. 13), "Let us not therefore judge one another any more." And again, "Let every man be fully persuaded in his own mind."

Now on these points I will quote Mr. Baptist Noel's tract on unity. Speaking of baptism and church government, he says, "These are two of the most important points which separate Christians. Should they separate them? As well might the brothers of a family be separated by the most trifling difference on some question of taste or literature, while both have honourable, pure, intelligent, and cultivated minds." I quite agree with Mr. Noel, and I ask the baptists and the presbyterians why they have separated themselves from the church. I do not mean that Mr. Noel argues in this way, or asks this question. He seems, on the contrary (I hope I do not misrepresent him), to justify the baptist and the presbyterian for separating altogether from the church universal in Christian worship, and then to advise the church to consider that there is no separation at all. It is just as if one of the family whom he instances had left his father's house because he could not agree about the shape of their hats and coats, and then should beg all his brothers to believe that he had not left home at all, for they were still brothers, and brotherly relationship is a stronger bond than the walls of a house, or the fashion of a garment.

This then I entreat the reader to remember. If the difference be a great one, then St. John has given us the rule how to act: "If any man come unto you, and bring not this doctrine, receive him

not into your house, neither bid him God speed" (2 John 10). But if the difference be a small one, such as that about eating herbs, or meat sacrificed to idols, then separate not from your brother, but keep the unity of the (holy) Spirit in the bond of peace. Now I do not say that infant baptism, or the governing the church by bishops instead of merely presbyters, is a thing of little importance: I believe them—and what is more, the church believes them—both to be of Christ, and therefore of the greatest importance. But the real question is this—What am I to do if a baptist or a presbyterian separates from the church? Am I to treat him exactly as if he remained in her communion? How can I do this, seeing that by his separation he declares that he values unity so little, or that he values his own private view of the sacrament of baptism so much, that he cannot have communion with me in the church? But then a friend may say, read Mr. B. Noel's tract on unity, and see how he makes love to be every thing; and tell me how, after reading it, you can deny that the real secret of unity is love. Now I answer that I have read it, that I read it when it was first published, and that I have just read it again, and this is what I gather from it—that faith without love is dead; that a true child of God loves his brethren, and does not separate from them; that men are known to be Christ's true disciples by loving one another. I might add another truth, not so clearly put forth, that the unity of believing men is a living argument to the world of the truth of the mission, and sacrifice, and godhead of Christ.

But if this is all that I gather, what have I learned that I did not know before? Mr. Noel's pamphlet is written to show to church-people that they are to treat separatists as if they were not separatists. But there is not a word about this in scripture. Indeed, if you read through the whole New Testament, you will find that there is not a word or a thought about its being lawful for men to separate from the great body of believers, that is, from the church. On the contrary, wherever a division or separation is spoken of, it is spoken of as an unholy, and therefore as an unlawful thing.

I will conclude this tract by requesting the reader seriously to ponder on these things. Do not think that I would recommend any one to treat a dissenter with harshness. I would only reason with him in love. I would entreat him, for his own soul's benefit, as well as for the honour and love of Christ, to return to the fold from which his fathers have wandered, and to pray that he may be united again, outwardly and visibly, in the communion of Christ's holy church, "that they all may be one," as the Son and the Father are one—they in him, and he in them, that the world may believe that the Father hath sent the Son, and has loved him as he has loved them.

SCOTTISH ECCLESIASTICS.

No. I.

DAVID BEATON, CARDINAL, ARCHBISHOP OF ST. ANDREW'S.

THE compiler has read, though he cannot remember where, still he thinks it was in a once flaming *Scottish* presbyterian periodical, the smoky, *waning, and flickering* wick of which, however, has now ceased to flare—he has read the remark, and if he mistakes not, it was a borrowed one, that the bishops of England were like the successors of Rehoboam—some good and some bad; that those of Scotland, like the successors of Jeroboam, were all bad together. Truth was here unquestionably sacrificed at the shrine of a contemptible attempt at a wretched piece of fancied wit; and that it was so, the readers of the following series will abundantly admit. The series will in no way interfere with that of the "Ecclesiastics of the Middle Ages," of which several numbers have been published, and which is still in progress; nor with the usual biographies of the magazine, designed to be of a more spiritual character, holding up as models for imitation men imbued with the spirit of the gospel, whose faith we are to seek "to follow." To do away as much as possible with the almost necessary tediousness of historical detail, notes will be introduced of an illustrative character.

David Beaton*—the very mention of whose name strikes horror into many minds even at the present day—was born at Balfour, in the county of Fife, A.D. 1494. He was the son of John Beaton, of Balfour, and Isabel, daughter of David Monypenny, of Pitmilly, a family of long respected worth; and a member of which, within the last few years, occupied a most eminent situation, as an effective judge in the Scottish courts, and whose retirement from office, in what appeared the full prime of manhood, was a source of unfeigned regret to men of all parties. David studied until the age of sixteen at St. Andrew's, after which he was sent to France, where he studied civil and canon law, and on the death of secretary Panter, in 1519, was appointed by the regent duke of Albany, envoy for Scotland at the French court, when about the age of twenty-five. About the same time he was presented by his uncle, James, archbishop of Glasgow, to the rectory of Campsie, in the county of Stirling, in the deed of presentation to which he is styled "clerk

* The Bethunes were of French origin, and derived their name from a small town in Artois. There were several distinguished families of the Bethunes in the neighbouring province of Picardy: they numbered among their descendants the celebrated Maximilian de Bethune, duc de Sully, and the name was accounted among the most noble in France, while aught noble remained in that country. The family of Bethune, or Beatoun, in Fife, produced three prelates—James, archbishop of Glasgow, and afterwards of St. Andrew's; David (cardinal), archbishop of St. Andrew's; and James, the cardinal's nephew, the last popish archbishop of Glasgow, who, unable to stem the progress of the reformation in his own diocese, retired to France, where he died after no little privation, and in fact persecution, at an advanced age, having carried with him many of the relics belonging to his cathedral (See Church of England Magazine, No. cccxlv.—"Glasgow cathedral"). The following note is extracted from Sully's Memoirs, book vi., A.D. 1594; it is obvious, however, that it is not accurate:—"James de Bethune, archbishop of Glascow, or Glasgow, in Scotland (and not in Ireland), came to Paris in quality of ambassador in ordinary from the queen of Scotland, and died there in the year 1603, aged eighty-six years, having lived during fifty-seven years after the murder of cardinal de Bethune, archbishop of St. Andrew's, his uncle, which happened in the year 1546. His epitaph may still be seen in the church of St. John of Lateran. Amelot de la Houssaye, in his memoirs, mentions the process that Nicolas Denets, bishop of Orleans, had with Maximilian Francis, duke of Sully; in which it appears that they unjustly disputed the right this family had to the name of Bethune. "However this may be," said he, speaking of the archbishop, "the family of Betun, in Scotland, from whence were descended the cardinal archbishop of St. Andrew's, and the archbishop of Glasgow, ambassador from queen Mary Stuart in France, where he died in 1600 or 1601 (here is an error in the date), is acknowledged by Messrs. de Sully and de Charost, for a branch of their house." (Vol. ii. p. 68.) Therefore, according to our memoirs, both the archbishop of Glasgow and the archbishop of St. Andrew's true name was Bethune, and not Betun.

of the diocese of St. Andrew's." Archbishop Beaton was translated from Glasgow to St. Andrew's in 1522. He was at that time commendator of the abbey of Arbroath*, a most valuable piece of preferment. David, being a young man, was scarcely qualified to fill the situation which his uncle resigned in his favour. Matters, however, were very easily arranged with the pope, Adrian IV. He returned from France to take possession of his abbacy in 1525, and took his seat in parliament as lord abbot of Arbroath, in the same year. He was appointed lord privy seal three years afterwards, and greatly ingratiated himself with the young king.

In 1533 he was appointed protonotory apostolic, and sent with sir Thomas Erskine of Brechin, ambassador to the court of France, to solicit the hand of Magdalene, daughter of Francis I., for the king. It was four years, however, before the marriage took place, on account of Magdalene's ill health. He was appointed bishop of Mirepoix, and consecrated A.D. 1537†. But the king of France's kindness did not cease here. He solicited Paul III. for a red hat for his favourite, which was granted in 1538. The cardinal now devoted his talents to the maintenance of the French interest in Scotland. The marriage of James IV. with Margaret, daughter of Henry VII., had created an English interest inimical to the French; and to overturn this was one of the grand objects of Beaton's life. James V. went to France, and was married to Magdalene by cardinal Beaton, who returned to Scotland with the king, where he remained a short time. Magdalene died soon after marriage, and the cardinal was despatched to negotiate a marriage between James and Mary of Guise, widow of the duke of Longueville. He conducted her to St. Andrew's, where the king was, and solemnized the marriage in the cathedral.

The archbishop of St. Andrew's from age and infirmity became unable to fulfil the duties of the primacy. He was apparently of a much milder spirit than his nephew. He founded St. Mary's college, chiefly devoted to divinity, in 1528. The cardinal was appointed his coadjutor in the see, the whole administration of which was fully confided to him. The archbishop died in 1539, when the nephew was invested with the dignity, and soon after by the pope with that of "legate a latere" in Scotland. This made him a kind of semi-pope, and conferred on him supreme government in all ecclesiastical matters independent of the king. The office is so called as being filled by those who are the pope's favourites and confidants, who are supposed to be always, *a latere*, "at his side;" and the annals of Europe will bear full testimony to the mischief wrought by these delegates of "the man of sin."

The legate could condemn, nay, even put to death, without the king's authority. Beaton was induced to seek this high office on account of the rapid spreading of the doctrines of the bible. For the eyes of men of erudition, or even of common sense, were beginning to open to the corruptions of the papal see, under the iron yoke of which they had been too long in bondage. The grossly licentious life of the clergy became openly profligate, and notoriously disgusting Dr. Robertson. states, that "the form of popery which prevailed in Scotland was of the most bigoted and illiberal kind. Those doctrines which are most apt to shock the human understanding, and those legends which farthest exceed belief, were proposed to the people, without any attempt to palliate or disguise them; nor did they ever call in question the reasonableness of the one, or the truth of the other." Again he says, "Immense wealth, extreme indolence, gross ignorance, and, above all, the severe injunction of celibacy, had concurred to introduce this corruption of morals among many of the clergy, who, presuming too much upon the submission of the people, were at no pains either to conceal or to disguise their own vices." And he adds in a note, that "a remarkable proof of their dissolute manners is found in the public records; a greater number of letters of legitimation having been granted during the first thirty years after the reformation than during the whole period that has elapsed since that time*.

The fury of the papacy had been manifested by the murder of Resbey, who had imbibed the sentiments of Wicliffe, and who came to promulgate them in Scotland. Paul Craw, a Bohemian priest, who preached at St. Andrew's the doctrines of John Huss, suffered a similar fate. The Lollards of Kyle had been brought before the king and the archbishop of Glasgow. Patrick Hamilton, titular abbot of Ferns, was wilily entangled by Campbell, a Dominican friar, into whose snare he fell, and was burned under circumstances of a most aggravated character. He was a person of high rank, and of royal descent, being by his father nephew of James Hamilton, earl of Arran, and by his mother nephew of John Stewart, duke of Albany. The murder of such a person naturally excited much attention, especially when coupled with the fact that Campbell died not long after in a state of madness.

The martyrdoms of Forrest, Gourley, and Straiton, speedily followed, and afterwards those of Russell and Kennedy, though it would appear that the old archbishop severely censured such bloody proceedings. Truly they must be of a somewhat amorous disposition who, in spite of these facts—a mere fraction in the annals of popish cruelty—can yet cast a glancing eye at the fair

* The abbey of Arbroath, one of the wealthiest in the kingdom, was founded by William the Lion, A.D. 1178, who was buried within its precincts, for Tironensian monks, and consecrated to the memory of Thomas-á-Becket. King John, of England, granted the inhabitants of Arbroath the same privileges his own subjects enjoyed throughout England, except in London and Oxford. In 1189 pope Lucius III. confirmed all donations made to the monastery. The last commendator of it was John Hamilton, second son of the duke of Chatelherault, afterwards created marquis of Hamilton. In 1609 the abbey and lands were erected into a temporal lordship in favour of James, second marquis of Hamilton. It afterwards came into the possession of the earl of Dysart, who sold it to Patrick Maule, of Panmure, a gentleman of the bedchamber to James VI., created in 1646 earl of Panmure, lord Maule, of Brechin and Navar, by which the patronage of thirty-four parish churches, formerly in the gift of the abbot, was obtained. James, the fourth earl, was a strenuous supporter of the Stuart family. He was present, with his brother Harry, at the battle of Sherriffmuir, in 1715, and after the battle escaped abroad. He was repeatedly invited to support the Hanoverian cause, but he would not, though the restoration of his estates was offered. The present lord Panmure, uncle of the earl of Dalhousie, succeeded his uncle, by whom the Panmure estates were purchased in 1764, and was raised to the peerage, as lord Panmure, in 1831. A parliament was assembled at Arbroath in 1320, in the reign of Robert Bruce, in which the king and assembled barons drew up a most independent manifesto to the Romish see.

† Mirepoix is a small town in the department of Arriege, at the foot of the Pyrenees. The river Arriege falls into the Garronne two miles above Thoulouse.

* The writer, for the most obvious reasons, omits entering on specific details.

form of our Latin sister. It is almost needless to say, that the attempt made to extinguish the newly-lighted fire only fanned the flame. These martyrs—

> "Lived unknown
> Till persecution dragg'd them into fame,
> And chased them up to heaven; their ashes flew
> No marble tells us whither."—*Cowper's Task*, b. v.

The marble might not indeed record the spot of their sepulture, but, to the inquirer after the tablet of their memorial, the answer might be returned, as that of the celebrated architect of St. Paul's, "If you seek for their monument, look around." Look at what they effected—what by the grace of God they were enabled to do; to expose the grossness of the man of sin, to unclose the fountains of the water of eternal life, to present to a once benighted population the unclouded light of gospel truth, and to exhibit Christ Jesus the Lord in all his freeness and all his fulness, as a sufficient Saviour to those who flee to him for succour.

Beaton is said to have shown the king a list of 360 names suspected of heresy, and recommended the confiscation of their estates. He dissuaded James from meeting Henry VIII. at York, according to agreement, which produced a war. His influence with the king induced him to persecute the protestants. After his promotion he made a magnificent display of his grandeur at St. Andrew's. He went in splendid procession to the cathedral, where he sat in an elevated chair of state. As cardinal and pope's legate he was entitled to the same precedence as a sovereign prince. He addressed the assembly in a speech in which he lamented the increase of heresy, which had found its way even into the royal court. Sir John Borthwick was ordered to be cited for dispensing heretical books; the articles exhibited against him being—1. He held that the pope had no more authority than any other bishop. 2. That papal indulgences and pardons were designed only to abuse ignorant people, and signified nothing. 3. That it is lawful for bishops and priests to marry. 4. That the heresies commonly called the heresies of England, and their liturgy, were a commendable reformation, and ought to be followed by the rest of Christendom. 5. That the people of Scotland were misled by the clergy out of the profession of the true faith. 6. That churchmen ought not to enjoy any temporalities. 7. That the king ought to seize the estates of the church, and convert them to other pious uses. 8. That the church of Scotland ought to be governed after the English model*. 9. That the canons and constitutions of the church were repugnant to the laws of God, and by consequence of no force. 10. That the monastic orders ought to be suppressed. 11. That he took the liberty of reading and dispensing heretical books."

As neither sir John himself nor any proxy appeared, he was condemned as if by his own confession, declared a heretic, his goods confiscated, himself burnt in effigy, and all prohibited from holding communication with him. He found, however, a safe covert at the English court; was employed by Henry on a mission to the protestant princes of Germany, and subsequently was sent by Edward VI. on an embassy to Denmark, to make arrangements for a marriage with the lady Elizabeth, for whom match after match had been proposed.

The cardinal next prosecuted several persons of quality for what he called heresy. Among these were Andrew Cunninghame, son of the master of Glencairn; James Hamilton, of Livingston, brother of the martyred abbot of Ferns; and the celebrated George Buchanan. These were all designed for the flames, but escaped. Beaton had marked the earl of Arran for the fiery trial, although he was nearest to the throne. Many attempts were made to effect Beaton's disgrace at court, but his influence with James was unlimited. He never lost the king's confidence during the monarch's life. Till the defeat at Solway Moss*, A.D. 1542, he directed all affairs—he governed everywhere. On the king's death at the palace of Falkland, Dec. 14, 1542, as it is said the result of a broken heart, he produced a will, which he affirmed was that of the king, constituting him regent of the kingdom. He immediately caused himself to be proclaimed, with the earls of Arran, Huntly, Argyle and Moray, as his associates. "He hoped," says Dr. Robertson, "by the assistance of the clergy, the countenance of France, the connivance of the queen dowager, and the support of the whole popish faction, to hold by force what he had seized on by fraud. Arran was next heir to the crown, after the infant Mary, born a few hours previous to her father's death. Treating the will as a forgery, Arran was proclaimed regent and governor of the kingdom; Beaton was arrested in January, and committed to Blackness castle on the Forth. The English monarch was anxious for the union of the kingdom. James V. was his nephew, James IV. having married his sister; he wished therefore to form a match between the infant Mary and his son Edward; and for this purpose he despatched all the nobility taken at Solway Moss to further his interest in the Scottish parliament."

The cardinal exerting his influence against the English party, the regent committed him to prison. This, of course, created a violent commotion among the clergy, who naturally identified their own and the church's cause with the cardinal's. They in a manner laid the kingdom under an interdict—suspending the public services of religion, administering none of the sacraments, not burying the dead, and closing the churches. They soon raised a popular clamour against the regent, accusing him of sacrilege, and parricidal violence against a spiritual father. The earl of Argyle threatened rebellion, and other noblemen interceded for his release, which being obtained, he returned to St. Andrew's, determined to govern the church if not the kingdom. Arran was an exceedingly weak man, and Beaton soon gained an entire ascendancy over him. He reconciled the

* It is worthy of remark that this is a very striking evidence that the early Scottish reformers wished to conform to the English pattern. When referring to them it is common to hear them represented as zealous presbyterians—than which nothing can be more erroneous. The reformation properly speaking took place in 1561, but presbytery did not exist till the act of 1592. It is exceedingly important that this should be borne in *mind*.

* At this memorable battle the Scottish army were either captured or dispersed. The Scottish troops, disgusted with the king's conduct, would not fight. *Ten thousand* of them laid down their arms before *five hundred* of the enemy. Several are supposed to have perished in the Moss; many bones were some years ago dug up by persons cutting peat for fuel. This Moss was at a subsequent period entirely overflowed, but has been drained. There is little doubt but that the loss of this battle so affected James as to occasion his death.

regent to the church of Rome, in the Franciscan church at Stirling; representing to him that it was alone by the pope's authority that he could be accounted legitimate. Arran's father had married his mother during the lifetime of his first wife. She had been repudiated by the pope's authority; so that, were the papal supremacy destroyed in Scotland, he would be declared illegitimate, and his right to the earldom and his hopes to the crown would be forfeited. Self interest prevailed. Arran, now turned heartily to the French and popish interest, broke faith with Henry, and Mary was sent to be educated in France, and married to the dauphin, afterwards Francis II. To keep the regent firm to his purpose, the cardinal induced him to place his eldest son in his power, under pretence indeed of education, but in reality as an hostage.

B.

NONCONFORMITY TO THE WORLD THE CHRISTIAN'S OBLIGATION:

A Sermon,

By the Rev. Benjamin Parsons Symons, D.D.,

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Romans xii. 2.

"Be not conformed to this world."

Christianity is not more distinguished by its articles of faith than by its rules of life; in other words, the obedience it requires is as peculiar in its character as its creed, and consequently demands equally our attentive regard. It is often thought indeed, if the practical direction be only given, that it matters little from what law it be drawn, or on what authority it is founded; and that it is at least a very secondary consideration on what motive it is urged. The attempt to ascertain the propriety of the motive under which we act, where the act itself is unquestionable, is commonly thought to be quite unnecessary; and, of course, to represent a deed which is right in its tendency, but wrong in its principle, as being in the sight of God of little or no value, is considered almost treasonable to the cause of sound morals. My brethren, the views and notions, at which I have thus hinted, imply a very great want of Christian knowledge. For, if the duties of the gospel differ in kind and nature from those of every other system, it is plain that we are forfeiting our name and character as Christians by overlooking these distinctions: if too they are more comprehensive, and have greater life and energy, we are obviously betraying the interests we mean to promote. Now we might, I believe, in very few words, establish each of these suppositions.

1. For that Christian duties are different in kind, we may at once conclude, from a single case stated by the apostle: "Though I bestow all my goods," says he, "to feed the poor, and have not charity (*i. e.*, a principle peculiarly Christian), it profiteth me nothing." You see, therefore, we may be urging men generally to a liberal use of their worldly means, and may succeed in persuading them to consult the wants of others, even in preference to their own, and still we may neither of us be serving our own master; and, instead of the congratulatory address, "Well done, thou good and faithful servant," we may rather fear the remonstrance, "Who hath required this at your hands?" The distinction here marked in one duty may be traced alike in every department of the conduct. Nor are the grounds of the distinction at all difficult to discover. The highest principle in morals, we know, is a just regard to the rights of each other in civil and social life; while the first principle in practical religion is the love of God; in other words, a deep sense of the relations which we bear to him, as they are revealed to us in the gospel. So that, if the outward act be not accompanied with a conviction of duty arising from a sense of those relations—if it be not done out of a feeling of obligation to God, from a desire to do his will—however moral it may be, *i. e.*, expedient and beneficial in its tendency, yet, as it is not done in virtue of the divine command, there is no promise of acceptance, and much less of reward: in a religious view it is perfectly indifferent. All moral works indeed are parts of the works of religion, but morality may be without religion, and its work apart from all religious consideration.

2. Further, I have intimated that it is impolitic as well as unsound to urge other principles of action, or to urge them in any other way, than is appointed and enforced in scripture. Probably, the utmost that could be done by general exhortations, founded upon ordinary motives, would aim at little more than securing a character irreproachable in the eyes of the world, and rendering us cautious of incurring any public offence. All such motives, however, will sometimes in delicate circumstances entirely leave us; for many cases they will supply none, or a very doubtful rule, and often will afford no security against the influence of interest, or passion, or prejudice. One might declaim for ever against the lusts of the flesh and the temptations of the world, and one might prove again and again that it is our wisdom to forbear, that indulgence is not more unbefitting the dignity of our nature than subversive of our best interests, and eventually of enjoyment itself; and in the moment of peace, when every angry passion is still, one might perhaps convince, and even persuade: but let the trial come, and the object of desire present itself in an alluring aspect; i. e., let our

senses be tempted by the promise of immediate pleasure, or our ambition awakened, and our feelings enlisted against us, and the insufficiency of all ordinary motives will at once appear, and our support will become a broken staff, sinking under the first pressure, and betraying the trust we reposed in it. And now for a moment view on the other hand the provisions of scripture for our moral guidance: its precepts are comprehensive enough to provide a rule for every relation in which we can be placed, and they are enforced by motives so peculiar and constraining, as give them the advantage of the most precise rules and the most binding commands. A whole class of duties is sometimes comprised in a single precept; and, while it is expressed in so pointed a way as to fasten at once upon the memory, it is based upon considerations that appeal most immediately and powerfully to our nature. A more striking instance, perhaps, of this method can hardly be adduced than the injunction in the text: "Be not conformed to this world." In extent it comprehends a range of duties, for which a thousand specific rules would be insufficient; and, could we presume on its due and right application, more would be done by this single precept for the discipline of the heart and the regulation of the conduct, than the long labours of a very diligent instructor could otherwise hope to effect. Now this presumption is in some sort provided for by the manner and connection in which the precept is delivered; for it is drawn as an inference from the promises of the gospel. There, as elsewhere, the foundation of Christian conduct is laid in Christian faith. It is not until the sacred writer had encouraged his converts with cheering views of the love and mercy of God, displayed in the economy of our redemption, and had awakened their gratitude and affection by a prospect of the endearing relations in which he now stands to them, and by a glowing description of their infinite obligations, that he represents and urges upon them the renewal of their hearts, and the right ordering of their lives: "I beseech you therefore, brethren, by these mercies of God, that ye be not conformed to this world." How tenderly and affectionately, and yet irresistibly, is the call recommended! We must suppose our whole nature altered, for such an appeal to be unavailing. I have no doubt whatever that the humblest disciple at Rome, who had sincerely embraced these truths of the gospel, was more qualified to understand, and better prepared to perform the duty, extensive and difficult as it was, than the ablest casuist or philosopher in that vast imperial city. But, *for the present,* I repeat, both the knowledge of those gracious privileges and their influence upon ourselves must be presumed, taken for granted, and our business must be confined—

I. To a search after the meaning and purport of the precept; and

II. To its application to our own circumstances.

I. When the direction was first given, its purport could scarcely be misunderstood: the Roman converts would at once see and acknowledge what they were to shun; between themselves and it there was then a broad line of distinction; but in process of time the Christian community composed a larger portion of the world, approached nearer to it, and were of course more liable to be mistaken in regard to it. The Christian name was so commonly and readily adopted, that singularity was rather with those who ventured to disclaim it. The world, in short, was become nominally Christian; and the persons with whom we are bound to avoid conformity, strange as it may appear, were now to be found among those with whom we make a common profession. How then are we to draw a line between parties where so many things are in common? In our merely natural and civil capacities there is nothing peculiar; the Christian and others can scarcely avoid resembling one another: it might be an affected, and probably injurious, singularity in these things, not to conform to them. There is only this restraint, that he should "use this world as not abusing it." There are limits, therefore, beyond which he ought not to go; and though the precise point of separation must ordinarily be left to the Christian experience of the individual, yet some general directions may assist him in the exercise of it. And

1. It is a very intelligible rule, that we must not be conformed to the character of the world's conversation or conduct; yet even here it is not so much our duty to consider what degree of possible perfection we might attain in any other condition of being, or even in a state of seclusion from the actual world, as how we may usefully fill up the sphere here allotted to us. Whenever our relations bring us into contact with the world as it is, our place and part clearly is, not to shrink from the duties of it, but to consider how we may acquit ourselves therein well. Still there is a wide difference between avoiding intercourse with the world and not conforming to it. All the offices of civil life are to be discharged, and yet the command is explicit to "keep one's-self unspotted from the world." The practical question then is—What are the symptoms or notices of our passing, or even reaching, the boundary line? Clearly when

re begin to feel a preference for its society; hen we are disposed to seek or cultivate an ntercourse with it; or even when we are onscious of a satisfaction with its customs nd habits. The poison of worldly-mindedess has then begun to work, and, if left alone, t will most assuredly spread, and eventually verpower all our better principles. As long s the spiritual taste is quick and delicate, here is hardly need for any warning; but, nhappily, this is rarely the case, and it is arely very permanent. There is an inherent endency to decay; the stock on which it is rafted is continually communicating to it omething of its own corruption. There is oo another danger: the world does not alays wear its worst aspect: it may not be he condition of Lot, "whose soul was daily exed with the filthy communication of the icked:" it may not be the case of David, hose tears, it must still be remembered, lowed not merely at the sight of open profliacy, but even because "men kept not the ays of the Lord." Short of such cases, there ill be much even in that large class of men who ay be said to be neutrals in religion—who eat it with respect, without having imbibed ny of its spirit—much, I say, that is calcuated to work injuriously on the Christian's ind—much for which he should have no aste. If out of the abundance of the heart he mouth speaks, he whose affections glow ith the love of the Saviour and with thankulness for the mercies of redemption, will ever be satisfied with a silent contemplation f them, or consent to that studied reserve and orbearance on the subject of them—to him he most interesting of all subjects, which the stablished rules of ordinary society seem to mpose. He will not subscribe to the ungenerous compact that compromises the onour of his greatest Benefactor: he knows hat he is not his own, but is bought with a rice, and will feel, therefore, that he is bound o "glorify God;" nay, he will be constrained, ecause he thus judges, that, if Christ died or him, there is a claim upon him, that he hould henceforth live not for himself, but or him who died for him. Can he then est, and be content with a company where here is a systematic exclusion of whatever elates to his Creator and Redeemer? Will e concur in an ungenerous proscription of hat object in which he is most deeply interested? Will he, in fact, enjoy a society in hich he must excite a smile or a blush as ften as he alludes to that theme which forms ll his hope and all his delight? I would not e suspected of overcharging the representaon: there is nothing on the one side of this icture which an acquaintance with scriptul language will not at once recognize as a trait and feature of the Christian; and, if it appear at all strange, still it is the portrait, we must remember, which we must all—if we would be Christians—in some degree resemble. While, for the faithfulness of the other side, I need but appeal to the ordinary state of worldly society, even in its best forms: there it is acknowledged, even by its best advocates, that religion is always out of place. There seems a natural unsuitableness to the subject: it can scarcely be introduced without impeaching the taste, perhaps even the sincerity, of him who ventures to bring it forward. Can there then be a more striking illustration of the apostle's charge of "living as without God in the world?" If our attachment therefore to the Christian hope be more than nominal—if our reliance upon the promises and blessings of the gospel have any reality—can we be otherwise than jealous of such conformity? or can we fail to be alive to, and fear its influence, to watch and to be on our guard against it? It would be a fatal deceit to imagine we might indulge in such a temptation freely, that is, partake of their company and not partake of their character, their sin, and their danger. We may not—it is not necessary to suppose that we shall—go the whole length with them; but we are assured that if we are barely walking according to the course of this world, we walk after the will of Satan.

2. Let me observe, further, that a similar restraint must be practised in regard to the maxims and principles of the world. What, for instance, is its first and great aim but to secure the good opinion of others—to be thought well of? How few ever question the propriety of their conduct as long as it is generally countenanced; and how commonly is public opinion appealed to as the test and standard of right! Nay, even in circles where an outward respect is entertained towards religion, the prevailing sentiment, it is to be feared, is not, what is the unchangeable will of God, what the tenor and requirement of his law, but, what will be thought of such a line of conduct?—what judgment will be formed of it?—and how shall I thereupon stand and appear in the eyes of others? My brethren, if we could look into the heart, and scrutinize its secret motives and movements, there might be found, what to its full extent would not certainly be avowed or owned, namely, a constant reference to character, a greater anxiety to satisfy the varying expectations of the world, than to reach the fixed standard of God's laws. In a word, could we be admitted behind the veil that conceals the thoughts, and could detect the most favourite maxims of men—what they would inculcate first and foremost upon those most

dear to them, I doubt if there would not be found engraven in the deepest lines such sentiments as these: "Do as the most;" "be backward to disapprove of what is sanctioned by general custom;" and "be especially careful to avoid every thing that may make you appear singular." And yet there is recorded the solemn declaration, "If we make it our great aim to please men, we cannot be the servants of Jesus Christ;" and, again, that "the friendship of the world is enmity with God:" in short, there is if possible the still more awful warning—"Woe unto you when all men shall speak well of you." We may be surprised, my brethren, at such a sentence, and at first offended: still there it is in God's word, and, if it were the proper occasion, we might abundantly justify it, even on grounds of reason; for would it not seem to show that there has been some compromise of duty? Is it not at least a presumption that we have regulated our conduct more with thoughts of men than of God, that we value ourselves more upon their praise and good opinion than upon the divine favour and acceptance? And, as to the worldly maxim of a cautious forbearance of reproof where the object is generally sanctioned, the Christian has the directly counter command, not only to have no fellowship with it, but "to reprove it;" implying, if we do not reprove the evil customs of the world, that we have fellowship with them; we become accessories not only by commendation and counsel, but by consent or even by concealment; we are partners by seeming in any way to countenance the practice. I am aware this is a very delicate and very difficult duty—a duty where a blind indiscretion may do more mischief than the best motives can justify. But this consideration only calls for greater care in the exercise of it; and we are bound to be especially upon our guard that we do not cheat ourselves into a sinful neglect of the duty, under the plea of caution in the performance of it.

3. I proceed, however, to one other bearing of the precept, which must not be overlooked. We have already seen the danger of the world's company and its maxims; but conformity to its spirit and temper is certainly not less dangerous, and is equally forbidden by the text. In the ordinary every-day pursuits indeed of life, there is little to distinguish the Christian in the earnestness with which he embarks in an enterprize, or in the assiduity and diligence with which he prosecutes it; but he carries it on in another spirit: he is not less zealous in the pursuit, but there is less care, less disquietude and disturbance in his concern. His peace of mind is not at *stake: he is always* acting under the impression that it is not the chief object of his life; and he is therefore not disposed to make undue sacrifices, or to have recourse to undue means to attain it. His failure does not discourage him from fresh exertions, for he has put the affair in the hands of the Master of events. And, when he seeks the divine blessing, it is not that he may slacken his own exertions, but that he may be directed in them. As he is, more than others, sensible of the deceitfulness of his heart, he perpetually guards against its influence, by referring all matters in debate "to the law and to the testimony;" or, when his feelings would lead him to overvalue an object, he is in the practice of asking himself what he shall probably think of it when his present ardour has cooled by intervening months or years; and especially what he shall think of it when all things shall be brought into judgment, and each be stamped and appear in its own proper worth. Now few are so little versed in the world as not to perceive that the ideas most prevalent there are in perfect contrast to all these. There, if there be nothing wrong in the object they pursue, or improper in the means they use, there is little disposition to enquire into the temper and spirit with which they act. Provided their employments be useful, or even not discreditable, they are ready to think all further concern unnecessary, and to be impatient of any suggestion that would still whisper caution or danger. Observe, I am not supposing a class of persons who are the victims of any inordinate passions: the extent of the charge is, that they do not profess to exercise any watchfulness to conduct an useful undertaking in a right spirit: they suffer their engagements so to occupy their mind as to leave little thought, and gradually little inclination, for keeping them in due subordination to the great purpose of human life. There is some object to be attained: it may be not only not unbecoming, but even honourable, and they may pursue it without blame. But they abandon themselves to it: they are heedless of the means they employ to gain it, and are ready to sacrifice any thing that stands in the way of it: they are reckless of their neighbour's peace, of his feelings, or of his character, if they seem only to stand at all in their way. They forget, all this while, that it is true, even to a proverb, that they may perish in the pursuit of things lawful, by the manner in which they prosecute them. They may perish too if they so seek even an object that is laudable, as to neglect an higher object which is necessary. We must remember that things may be positively good, and yet not the things "which accompany salvation:" though the one may not be left undone, still the other must be done.

We might go on to review the temper and spirit of the world in its indulgences, its amusements, and its pleasures, and trace its inconsistency throughout with the Christian's disposition when similarly engaged. The same leprosy too affects the religion of worldly men: with the same profession perhaps, or with a profession but little varying from the Christian's, the difference in spirit is as great as life and death: they are generally satisfied with whatever present progress they happen to have made: they are ready to conclude that they are in the right, if they are not positively and palpably in the wrong. Their inclination is always to enquire whether such and such a course of conduct may not be allowed them; whether their circumstances do not warrant this or that indulgence; in a word, their real aim and study is, how much they can please themselves and follow the world, without forfeiting the bare terms of the divine favour. How nearly does this state of mind come to the alarming rebuke: "Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men!"

Upon the whole then, when the apostle urged his disciples not to be "conformed to the world," you may suppose him to mean—Do not fashion yourselves to the character of its society: adopt not its maxims and principles; and avoid, in your employments, your amusements, and your ideas of religion, a conformity to its spirit and temper.

II. Our business, my brethren, in the application of it to ourselves, is to guard against self deceit. We know the human heart too well to doubt that it will be ready to suggest that all this may be well enough in certain circumstances, but that it is unsuitable to present times, and unfit for general practice. My brethren, this is the plea which the great enemy of souls has been instilling into the human heart from the beginning, from the very days of our first parents; and by which thousands and tens of thousands have been fatally deceived. There is no plea which the heart so readily admits, or which it clings to with more perseverance. It is so easy to be persuaded by it, that all the reasoning and all the evidence in the world will be unable absolutely to resist it. But before you satisfy your conscience with that plea, remember for a moment the test of our Lord: "Whosoever will do his will, shall know of the doctrine whether it be of God." While our moral sight is obscured by our natural feelings and desires, and we are brought into a false security, and hear, or fancy we hear, there is peace, every extraordinary effort will, I am quite sensible, be thought needless: the commands of God will appear out of keeping, out of date, and we shall be more employed in explaining them away than in obeying them. But take the advice of the Saviour: try the experiment: see if a compliance—a sincere, an honest compliance with the duty in the text, as now stated, will unfit you for the necessary offices of life; and apply yourselves to the duty, believing the testimony of one who has much experience, that there is a state when "the commandments of God are not grievous." If you decline the attempt, and go on still in that indifference, or at least lukewarmness, which is the character of the world as it is, your case, remember, is already determined: "If any man love the world, the love of the Father is not in him:" and again, in stronger terms still: "Whosoever will be the friend of the world is the enemy of God." My brethren, consider this alternative; and O that God may enable you to choose the good; and "the work of righteousness you shall then find to be peace, and the effect of righteousness, quietness and assurance for ever."

TARSIA*.

ENTERING the town of Bergamo, after taking a hasty glance at the cathedral, we drove to the church of Santa Maria Maggiore, the ceiling of which is covered with gold, studded with bassi and alti-relievi; it is, however, more rich than beautiful. A chapel adjoins this building, which was built by general Colleone, as a mausoleum for himself and his family: he lies buried beneath a splendid marble monument, which is surmounted by a gilt equestrian statue of the warrior. He bequeathed money to have four masses said in this chapel daily, beside matins and vespers.

This church contains some curious mosaic in wood, or *tarsia di legno*. Of this art I had scarcely heard before my visit to Italy: we have lately seen many interesting specimens, and I will endeavour to give you a brief sketch of its history.

Tarsia, or *lavoro alla Damaschina*, had been early brought to great perfection in the east, and was cultivated particularly at Damascus in metal; gold, silver, bronze, copper, and steel were inlaid with curious and beautiful devices. It had existed amongst the ancients, and many steel rings are preserved inlaid with figures and arabesque patterns. In Italy the art of working in mosaic had been known from the earliest times of Christianity; the pavements and ceilings of the oldest Christian churches contain specimens of it, which, although rude enough in execution, are valuable as proofs of the existence of the art. Marble and stone were originally employed by the workers in mosaic, who afterwards used wood also, which, as a softer material, was worked with greater ease and rapidity. Vasari says that wood-mosaic, or *tarsia di legno*, was

* From "Letters from Italy to a younger Sister;" by Catharine Taylor. Vol. ii. London: John Murray, Albemarle-street. 1841.

introduced into Italy about the time of Filippo Brunellesco, the celebrated Florentine architect; it flourished most during the fourteenth, fifteenth, and sixteenth centuries. Count Cicognara remarks, "that Brunellesco, who was the first artist to understand and practise the rules of perspective, attracted the admiration and envy of all by the exceeding beauty of his landscapes; and the workers in tarsia are said to have learned from him, not the very ancient art of joining together bits of wood, but its application to a better purpose."

Tarsia di legno is composed of pieces of wood, either of the natural colours or artificially tinted; these, after having been cut and fitted closely to each other, were fixed in a ground, generally of walnut. In the infancy of the art, black and white were only used; and in the works of Benedetto and Giuliano Majano, artists contemporary with Brunellesco, we find no attempt to employ colours; but Fra Giovanni da Verona, by steeping the wood in various dyes, was enabled to produce effects previously unknown. Works in tarsia now assumed more the appearance of paintings, and many executed by Fra Giovanni himself are unrivalled in beauty. This artist was justly celebrated: he visited Rome, where he was employed by Julius the second, and his works are found scattered throughout Italy, although many of them have been lost and destroyed: those which remain in the choir and sacristy of Santa Maria in Organis in Verona, are spoken of as exquisite and wonderful productions of art. The portrait of Fra Giovanni himself, by Morone, hangs in this sacristy. As the title *Fra* implies, Giovanni was a monk—of the Olivetani order: monasteries were in that age sanctuaries of literature and the arts; their tranquil seclusion was favourable to the cultivation of pursuits which required patient and accurate labour; thus we find, while the time of many orders of monks, particularly the Benedictines, was devoted to the copying and illumination of manuscripts, others applied themselves in the quiet of their cells to the manufacture of wood-mosaic, and to them this art was indebted for its greatest progress. Among the names of the most celebrated *intarsiatori*, we find, besides Fra Giovanni da Verona, Fra Sebastiano da Rovigo, Fra Raffaello, and Fra Damiano da Bergamo. Of the last mentioned Cicognara speaks as one of the most celebrated artists in tarsia, and perhaps the first of whom we have undoubted traces of well-earned fame. The choir of San' Domenico in Bologna, and that of the Dominicans in his own city, gained him singular renown. A contemporary of his says, that "Fra Damiano, in perspective, landscapes, interiors, distances, and, what is more, in figures, does with wood all that Apelles did with colours and canvass."

The Bergamese were peculiarly famous for their works in tarsia; whole families, as those of Capo di Ferro and the Belli, devoted themselves to it. Milan too produced her tarsian artists, and the triumphal arch erected for the entry of Charles the fifth into that city, formed entirely of wood, and adorned with carvings and devices, was the admiration of the artists of that period. The *intarsiatura* of Lorenzo Canozio, an artist who died in 1477, is highly commended: Vasari says that, although the church which contained his best works was destroyed by fire, yet his epitaph remains, in which it is said that "per quell' opera è tolto al cielo*."

In a former letter I think I mentioned the wood-mosaics of the cathedral at Pisa; these, with the specimens found in the following cities, are amongst the most beautiful remains of the art in Italy:—Florence cathedral; St. Mark's and St. Francesco della Vigna, in Venice: St. Michele in Bosco, in Bologna; and those I have before mentioned in Bergamo and Verona. The choir of the cathedral at Malta contains some singularly fine works in tarsia; not only do they deserve admiration from the exquisite mechanical workmanship displayed in their execution, but from the grace of the figures and beauty of the designs. Some drawings from these, made by a Maltese artist, and now in the possession of Mrs. Austin, have given me a juster sense of the perfection which the art of tarsia had attained, than any specimens I have seen in Italy.

Lanzi observes that, not only were architectural and arabesque designs taken as the subjects for these wood-mosaics, but adds, that figures were introduced, and that artists imitated the different styles of the Italian schools of painting: thus he mentions the heads of the apostles in the Certosa at Pavia, by Fra Damiano, as formed "sul gusto della scuola del Vinci." The subjects of these works were often chosen with reference to utility rather than ornament; at a period when printed books were rare and geographical maps unknown, pictures of countries and plans of cities were often formed in this mosaic; had any of these been preserved, how valuable would they have been in the present day—how many curious facts relative to antiquity would have been transmitted to us, of which no vestige now remains! The art of intarsiatura has been completely lost, and while we lament its extinction, we must yet confess that it was better adapted to the age in which it was so successfully cultivated, than to the present times; the peaceful seclusion of the cloister being eminently adapted for a pursuit which required the utmost patience and accuracy.

The Cabinet.

HEAVEN.—Heaven is not a theatre, that shifts the scene to suit itself to every foolish fancy and every silly humour of the spectators. It has, indeed, its fulness of joy and its pleasures for evermore; but the question is, have we the power and the relish to enjoy them? We will suppose, for a moment, that our hope of going to heaven is, some way or other, fulfilled, and that (God knows how) we have passed the fearful account that we shall have to render—of sins committed, of duties neglected, of blessings abused, of time squandered away; we will suppose that we have found our way into that heaven that is the object of our hopes; what have we to promise ourselves? We know at least what we shall not find there; we know that "naked as we came into this world, naked shall we go out of it;" that the body, which held us and the earth together, is laid in the dust from which it was taken, and the bond that united us to this lower world is snapped, and the channel through which we communicated with it withdrawn; and this

* "For this work he is removed to heaven." A most unchristian epitaph indeed.—ED.

busy stage, upon which our affections have been running to and fro, seeking rest and finding none, is at once concealed from our view, and becomes to us a dead blank. Alas, alas! what objects shall we fasten upon to fill up the dreary vacancy which was once occupied by our busy pursuits and our dear pleasures upon earth? For the gold and the silver are gone, and the pipe and the viol and the tabret have died away in silence. What shall we seize upon to employ our minds, or to interest our hearts, or to excite our desires, or to fill up our conversation? Alas! where is the buying and selling, the bustle of business, or the enthusiasm of enterprise, that supplied us at once with our cares and our hopes? Where is the flowing goblet and the wild and wanton merriment, that used to set the table in a roar? Alas, alas! what shall we do for the delightful trifles by which we contrived, while we were upon the earth, to get rid of time, and forget that it was rolling over our heads? What shall we do for those wild pursuits by which we made ourselves mad for a time, and haunted eternity out of our minds? What shall we do for conversation?—upon what subject shall we converse? And then to go on in this way for ever, and for ever, and for ever. We cannot sit thus dreaming through eternity. If this be heaven, would to God he had left us still upon our beloved earth! Wherefore have ye brought us out of Egypt, where we ate and drank and were merry, and have left us here to perish in the wilderness? Better would it have been for us to have still our interchanges of hope and fear, of pleasure and pain, of repose and fatigue, of joy and sorrow, than to endure this dismal serenity—than to say in the morning, "would God it were evening;" and in the evening, "would God it were morning."—*Rev. C. Wolfe.*

Poetry.

LAYS OF PALESTINE.

No. XV.

By T. G. Nicholas.

(For the Church of England Magazine.)

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.
"Where thou diest, will I die, and there will I be buried."
Ruth i. 16, 17.

Entreat me not; I may not heed
That gentle voice which bids me stay,
Nor can I view thy form recede,
And still among these vales delay.
No soothing tongue will murmur near thee,
And bid thy tear-drops cease to flow;
No sympathizing look will cheer thee,
Beneath thy whelming weight of woe.

The cherish'd scenes of childhood's glee—
The vine-clad bower, the gushing rill—
Have lost their joyousness for me.
Nor sound the notes of welcome still,
Which for us, home-returning, flung
In happier days their tone of gladness,
Ere yet th' untutor'd heart was wrung
With the keen throb of anguish'd sadness.

Each cord which bound me to the home
Of infancy is reft and broken;
Nor, ere in other lands I roam,
Is there some wish or word unspoken—
Which, when from dearest friends we part,
Bids us delay the sad farewell,
Or brings a pang to each lone heart,
Which only they who feel may tell.

Cease then, my mother; urge me not,
Nor turn me from my fix'd intent:
Though heaven, to cheer our darksome lot,
No solitary sunbeam lent—
Though thro' some lone and cheerless wild
Our path untrack'd, unguided, lay,
I'd deem the joyless desert smil'd,
If but with thee I urg'd my way.

With thee I'll bear the sultry sky
Of burning noon; or, when the dove
Murmurs at eve her lullaby,
Far in some deep sequester'd grove,
Upon the flow'ry turf I'll spread
The fairest fruits which summer knows;
Or smoothe for thee some leafy bed,
And anxious watch thy calm repose.

My mother, I will learn from thee
To tremble at the name divine;
Thy cherish'd home my home shall be;
I'll know no other God but thine.
And when in death thy lov'd form bends,
I still will near thy couch delay,
True as the gentle star which tends
The parting smile of eve's decay.

Wad. Coll., Oxford.

ENGLISH CHURCHES.

How beautiful they stand,
Those ancient altars of our native land:
Amid the pasture fields, and dark green woods;
Amid the mountain's clouds and solitudes;
By rivers broad that rush into the sea;
By little brooks that with a lisping sound,
Like playful children, run by copse and lea!
Each in its little plot of holy ground,
How beautiful they stand,
Those old gray churches of our native land!

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain,
Both day and night, for gain:
We have grown worldly—have made gold our god—
Have turned our hearts away from lowly things;
We seek not now the wild flower on the sod;
We see not now the snowy folded angel's wings
Amid the summer skies;
For visions come not to polluted eyes!

Yet, blessed quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air
One chapel bell calls high and low to prayer—
Whilst ever green and sunny church-yards keep
The dust from our beloved, and tears are shed

From founts which in the human heart lie deep:
Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,
The old gray churches of our native land.
And even in the gold-corrupted mart,
In the great city's heart
They stand; and chantry, dome, and organ sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found,
For the polluted city shall up-raise,
Meek faith and love sincere—
Better in time of need than shield or spear!

M. HOWITT.

Miscellaneous.

EGYPT.—THE NILE.—With respect to the causes of the inundation of this noble river, which scatters so many blessings along its track, different opinions have been entertained: one is, that it may arise from the high wind which stops the current, and forces the water from its banks; and another, that there is a subterraneous passage between the ocean and the river, and the sea when violently agitated swells it. I apprehend, however, the true cause has been concealed from the human understanding for the wisest of purposes, and, in the language of inspiration, "such knowledge is too wonderful for us; it is high, we cannot attain unto it." Like the hand-writing on the wall, it can only be known to that Almighty Being, excellent in power, who created this world—hath done whatsoever he pleased in infinite wisdom, and to whom all secret and "great" things respecting it exclusively belong, and "which we cannot comprehend" (Job xxxvii. 5). Perhaps God never had, in his infinite wisdom, conferred a greater act of his bounty, than causing such a wonderful flow of this mighty stream at a stated period, winding through a range of 2,000 miles, and continuing two months either without increasing or subsiding. In the early ages its fertility was celebrated, and during one of those periods of famine which occasionally occurred, we find that Abraham retired here; and at a subsequent time, the children of Jacob purchased corn for their families (Gen. xli. 57). As a contrast to watering the land of Egypt by artificial streams, that of Canaan was described to the children of Israel, in terms the most glowing (Ezek. xxxvi. 8; xxvii. 7). The reed "calamus," used for writing in the east, is abundant and in the contiguous villages, where are many manufactures, the most beautiful linen (Exod. xxvi. 1; xxxvi. 8; Ezek. xxvii. 7) and napkins are made. —*Rae Wilson on Egypt and the Holy Land.*

BUILDING CASTLES IN THE AIR.—The habit of what in common parlance is termed "building castles in the air" has a most pernicious influence upon the health of the mind. There is a legitimate exercise of the imaginative faculty which is advantageous to the understanding, and to this no reasonable objection can be urged; but when the fancy is allowed "to body forth the forms of things unknown," without being under proper discipline, much evil will result. Individuals endowed with an unhealthy expansion of the imagination, create a world within themselves, in which the mind revels until all consciousness of the reality which surrounds them is lost. The disposition to reverie is very pernicious to intellectual health. Many habituate themselves to dream with their eyes open, without the senses being literally shut; they appear to be insensible to the impressions of objects external to themselves. This condition of mind borders closely upon the confines of insanity. If the imagination be thus permitted to obtain so predominant an influence over the other faculties of the mind, some particular notion will fix itself upon the fancy; all other intellectual gratifications will be rejected; the mind, in weariness or leisure, recurs constantly to the favourite conceptions, and feasts on the luscious falsehood whenever she is offended by the bitterness of the truth. By degrees the reign of fancy is confirmed: she grows first imperious, and in time despotic; then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or anguish.—*F. Winslow's Health of Body and Mind.*

AFFECTION OF INSECTS FOR THEIR YOUNG.—The dragon-fly is an inhabitant of the air, and could not exist in water; yet in this last element, which is alone adapted for her young, she ever carefully drops her eggs. The larvæ of the gad-fly are destined to live in the stomach of the horse. How shall the parent, a two-winged fly, convey them thither? By a mode truly extraordinary. Flying round the animal, she curiously poises her body for an instant, while she glues a single egg to one of the hairs of his skin, and repeats this process until she has fixed in a similar way many hundred eggs. These, after a few days, on the application of the slightest moisture attended by warmth, hatch into little grubs. Whenever therefore the horse chances to lick any part of his body to which they are attached, the moisture of the tongue discloses one or more grubs, which, adhering to it by means of the saliva, are conveyed into the mouth, and thence find their way into the stomach. But here a question occurs to you. It is but a small portion of the horse's body which he can reach with his tongue—what, you ask, becomes of the eggs deposited on other parts? I will tell you how the gad-fly avoids this dilemma; and I will then ask you if she does not discover a prominent forethought, a depth of instinct, which almost casts into the shade the boasted reason of man? She places her eggs only on those parts of the skin which the horse is able to reach with his tongue; nay, she confines them almost exclusively to the knee or shoulder, which he is sure to lick. What could the most refined reason, the most precise adaptation of means to an end, do more?—*Kirby and Spence's Introduction to Entomology.*

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SHORT READINGS FOR FAMILY PRAYERS.

No. III.

BY THE REV. H. WOODWARD, M.A.,

Rector of Fethard, Tipperary.

BARTIMEUS.

"As he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort: rise, he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—MARK x. 46-52.

THIS poor man is a lively emblem of every child of Adam in his natural state. He was blind; and so is every one that is born of woman—blind to spiritual things, till the light of gospel day dawn and arise in his heart.

Nor do the children of this world resemble Bartimeus in his blindness more than in his occupation: he "sat by the highway side, begging." That powerful instinct, which the body feels for food, can but faintly represent the intense desires and appetites of the soul. No created thing can fill this craving void, or answer this universal call of spiritual nature; and, consequently, the soul which has not found out God, is poor indeed. Separated from its Author and its end, cast upon this barren world, it finds a mighty famine in the land. It has wandered from the true fold, the true pasture, and the true Shepherd. It wishes to be happy; but it is blind, and has lost the way to happiness. It is hungry and thirsty; but it asks only of those who give it for bread a stone, or lead it to those broken cisterns which hold no water. The truth is, that without religion the person who has the least feeling is the best off. But the man of sensibility, who wants this living water, and this celestial food, feels a poverty far deeper than that of Bartimeus—a destitution which exceeds all temporal want as much as the never-ending soul measures out and outweighs the earthly clod which it inhabits.

But the son of Timeus was not always left to seek a pittance from ordinary passengers. Relief was now near at hand. The good Samaritan journeyed where he was. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me." Can any of you call to your recollection moments when, sitting in solitary places, you have felt with more than usual impression the utter emptiness of the world—have felt yourselves deceived by its promises, wounded by its neglect, sick of its disappointments, dissatisfied and weighed down by the burden of life? And have you, at such moments, ever seemed to yourselves, as it were, to catch a transient glimpse of happiness, such as this world cannot afford? Has even a fleeting vision of those deep consolations, that peaceful calm which the believing soul enjoys, seemed to illumine the darkness of your mind? Such thoughts, believe me, do not come by chance: they descend from God. It is the Spirit of Christ which visits you at these bright moments. It is Jesus of Nazareth that "passeth by." You resemble Bartimeus in the opportunity. Seize it with the promptitude that he did: imitate and adopt his prayer, "Jesus, thou son of David, have mercy on me."

Now, if you offer up this prayer, not as a mere lip service, but in spirit and in truth; if in real sincerity and full penitence of heart, feeling that you are lost and guilty sinners, and that there is none other name under heaven whereby you can be saved, but only the name of our Lord Jesus Christ; if in this frame of mind you pray, "Jesus, thou son of David, have mercy on me—" these prayers will pierce the heavens. But depend upon it that, in some shape or another, if you are thus really in earnest, and resolved without compromise to lay hold upon salvation, that in some shape or other you will meet with opposition. Many will charge you, as they did Bartimeus, "that you should hold your peace." Your own hearts will raise up clouds of unbelief. They will whisper that these anxieties are quite unnecessary; these notions never can be realized. The maxims of the worldly-wise and prudent will muster in

array against you: "This is going into extremes; you can be religious enough without so much. To what length is this to go? Where is it to end?" Nay, when a man rises above a religion of form, and struggles for the prize of endless life, his greatest opposition will sometimes proceed from those who are nearest and dearest to him in the flesh.

But, though many thought it presumptuous in this humble person to interrupt our Lord in what they considered as more important business, yet Jesus himself judged not so. He laid, as it were, all other claims aside. "He stood still and commanded him to be called: and they called the blind man," we are told, "saying unto him, Be of good comfort, rise: he calleth thee." Thus does our blessed Lord, in a much higher sense, call every one who hears a Saviour's name: "Come unto me, all ye that labour and are heavy laden, and I will give you rest:" "If any man thirst, let him come unto me and drink." These are the general invitations of the gospel: but there is a more special application of this call, when the Lord sends it by his Spirit to the heart. Man's necessity is God's opportunity: and often does God choose our heaviest hours and darkest days as the time of our visitation. When clouds overhang our path, when our hopes are withered, and our hearts are bleeding under some affliction; at these softened seasons the Lord Jesus secretly touches the springs of conscience, and manifests himself to the soul. At such a moment convictions unknown before flash upon the mind. The sinner sees with new eyes, and looks back with astonishment upon the madness of his former course. He had left a blooming paradise, that he might sweat and toil and reap nothing. He had committed two evils, as the prophet speaks: he had left the fountains of living water, and hewed out broken cisterns, that can hold no water. He had deserted the liberty of God's children, that he might live in thankless drudgery to the world. He had betrayed his Saviour, and trampled on his blood. And what had he done this for? He had done it to gain what in his conscience he believed is worth nothing—to gain emptiness, vanity, misery: he had done it, not in fact that he might gain at all, but that he might lose every thing—that he might throw away all he had; that he might lay his honour in the dust; that he might live in the most abject fear of the most contemptible of his fellow-creatures; that with desperate infatuation he might devote to a world which he inwardly despised, his liberty, his happiness, his soul, and reap, as the sure reward of all his labour, the damnation of hell. These convictions sometimes fix their arrows in the sinner's heart: while Jesus at the same time rises upon the soul, and with the same look that he once cast on Peter, seems to say, "Is it for this that you have left the ways of pleasantness and paths of peace? have given up the sunshine of the breast, the serenity of a clear conscience, those hopes which feed on immortality, heaven in its early dawning here, and the enjoyment of God throughout the ages of eternity?" When thoughts like these come home with power to the mind, a man is then really disposed to be in earnest. Religion is no trifling matter with him now; let him then turn (if he want advice from man), not to the lukewarm counsels of fleshly *wisdom*, but to those who are serious in religion—to the men who seem to keep eternity and a judgment to come practically in view, whose conversation shows that their hearts are not in captivity to the world, who live, not by sight, but by faith upon the Son of God: and these will know and spiritually discern the symptoms of his case. They will perceive that it is God's work; they will cheer that favoured soul, and apply, in season, the very words with which "they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee."

When Bartimeus heard these blessed accents, "casting away his garments, he rose and came to Jesus." In like manner do you lay aside every weight, and the sin that does so easily beset you. Whatever your darling passion, whatever your bosom idol—if it be a right hand, cut it off: if a right eye, pluck it out, and cast it from you. Throw off this covering of defilement: and, while you do so with full purpose and sincerity of heart, yet place no reliance on your own sacrifices or doings. Disclaim every thought and every plea of merit: cast off your own righteousness as filthy rags; and then come to Christ, in simple dependence on him alone, naked, poor, and blind.

The soul which thus comes to Christ, he never did and never will cast out. Hear what comfortable words he speaks to Bartimeus: "Jesus answered and said unto him, What wilt thou that I should do unto thee?" Such is his gracious reception of every sinner that truly turns to him. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Here is your encouragement; avail yourselves of it, and say, like one who wishes to be heard, "Lord, that I might receive my sight." This is not, I grant, precisely the petition of one already spiritually awakened, for he has received his sight; but I am sure that this is the prayer which ought to be offered up by the far greater part of those who call themselves Christians.

Whatever men may formally profess in creeds, yet, while they live to the things of the world, while they are really more afraid of man than of God, while, in spite of general admissions, they are practically more alive to the risk of earthly treasures than to the imminent danger of their souls, I do say that men in this frame (and such are the great mass of mankind) are blind to the things of God: that the eyes of their spiritual understanding are not opened; that, though they may have heard of eternity, heaven, and hell, with the hearing of the ear, yet to the right way of knowing and apprehending these things, they are dead as the earth they stand on. They want the very principle by which these things are known: they want that faith which is not natural to us, but which is the gift of God: they want that spiritual eye of the awakened soul, to which the great objects of eternity are revealed in their real nature, in the vivid characters of actual truth, in their inconceivable, immeasurable importance. That these things are infinitely momentous our reason tells us: why, then, are they not felt to be so? Why do they not influence the life? Simply because men have not awakened senses to believe them. Suppose that at this moment the skies were parted, that the glory of God was at once to burst upon the world, and the sign of the Son of man to beam forth from amidst the clouds of heaven, what would then become of all the common reasonings

about conformity to the world, about the wretched vanities and paltry objects of ambition, about the pleasures so triumphantly called innocent! Alas, all this refuge of lies would fly like clouds before the wind, or like night before the morning. And why? Because we should then see before our eyes the things which we all profess to believe are actually coming on the earth.

Faith, then, does in time what the righteous revelation of God must do, when it is for us, perhaps, too late. It brings things spiritual and eternal home to us with the power of real life: it convinces the understanding, and, by convincing the understanding, changes the heart and converts the soul. "Jesus said unto Bartimeus, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Such is the natural consequence, the invariable result of that faith which imparts spiritual vision to the mind, and heals the distempers of the soul. No sooner do we believe, than we run the way of God's commandments, and follow in those footsteps which Christ has trod before us. And here I cannot omit the notice of an opinion current in the world, and to which you doubtless are not strangers: it is this—that those persons who look to Christ as the alone meritorious cause of their salvation, and who place religion in the heart rather than in outward forms and ceremonies, that they decry that holiness without which no man shall see the Lord. And it is not a little remarkable that this charge is often brought by those who are themselves leading an easy careless life, against the very persons who are striving, however imperfectly, to fill up faithfully the whole circle of their duties, to feed the hungry and cover the naked with a garment, to instruct the ignorant and convert the sinner from his way, to do good, in a word, to the souls and bodies of men.

If we are really in earnest in the high concerns of eternity, by this rule we shall constantly and faithfully try and examine ourselves. The same faith which justifies before God, sanctifies the soul; and, if we would live in the bright regions of the blessed hereafter, the great question is, are we living to God now? Are we growing in grace and gaining ground in those holy, happy, and heavenly tempers which are fitted for the life to come, which will strike root in that happy soil, and flourish in the paradise of God? As the head of that mystical body into which faith engrafts us was not of this world, are we no longer of this world? Have we come out of it in heart and mind, and become separate? Are our conversation, our treasure, and our affections in heaven? Does our will approve, and does our spirit rejoice in, the assurance that the pure in heart shall see God? And, having this hope, do we endeavour to purify ourselves, even as Christ was pure? Do we love our neighbour as ourselves? Are we grieved for his distresses, anxious for his temporal welfare, still more anxious for his eternal happiness? Are we, in a word, lovers of God? Can we lift up our eyes to the Searcher of hearts, and say—"Lord, thou knowest all things; thou knowest that I love thee?" Or can we say to him whose presence filleth all things—"Whom have I in heaven but thee; and there is none upon earth that I desire in comparison of thee?" These graces may exist where they are in much weakness, and always need, in their highest attainable perfection, the blood of sprinkling. Nevertheless these alone are the solid evidences of faith; and, if we would know that we are in the light, we must walk as children of the light; if we would know that our eyes are opened, that we have really "received our sight," we must, like Bartimeus, "follow Jesus in the way."

PETRA*.

No. I.

Bishop Newton, in the dedication of his work on the prophecies, mentions that it was first suggested by some conversations formerly held with a great general (marshal Wade), "who was a man of good understanding and of some reading, but, unhappily, had no great regard for revealed religion or the clergy. When the prophecies were urged as a proof of revelation, he constantly derided the notion, asserted that there was no such thing, and that the prophecies which were to be found in the scriptures were written after the events." Now this same argument has been adduced again and again against the fulfilment of prophecy as an evidence of the truth of divine revelation. The 53rd chapter of Isaiah, for instance, has as much the appearance of a narrative of what has taken place as a prophecy of what would take place. It contains a detailed account, not only of the humiliation, but of the exaltation of the Saviour—a circumstance which, under the blessing of God, has made it instrumental in leading not a few unbelievers to the acknowledgment of the truth. The only mode by which the strong evidence it affords has been evaded by the Jews has been by an attempt to prove that it was a forgery—that it was written after the crucifixion of Jesus of Nazareth, and surreptitiously introduced into the writings of the prophet; or that the prophet spake of himself, or of some other mere man, the circumstances of whose history have not been handed down to us. How different a spirit did he manifest who, at the preaching of Philip, from the perusal of the same chapter, was led to an acknowledgment of the divine mission of the Saviour, and enabled to go on his way, no longer in perplexity and doubt, but "rejoicing" at the truth he had embraced!

But to return to marshal Wade. In answer to his statement, it was immediately replied that there were several prophecies in scripture which were not fulfilled till those latter ages, and are fulfilling even now; and, consequently, which could not be framed after the events, but undeniably were written and published many ages before. He was startled at this, and said he must acknowledge that, if this point could be proved to his satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him.

Now Edom affords a striking instance of the very kind of prophecy to which the marshal here referred, which he acknowledged carried with it incontrovertible evidence, and which strikingly verifies bishop Newton's expression, that "prophecy is a growing evidence." The bishop him-

* A great variety of books have been consulted on the subject of Petra in this statement. The work of M. Laborde, of course, contains the latest information on the subject.

self was unable to adduce the remarkable discoveries of recent years with respect to Idumæa; for these have only comparatively lately been made known and their existence proved beyond a question; and who can define the limits to which this evidence may be extended? The present day is one of unwearied enterprise: illustrations are constantly presenting themselves in the most remarkable and convincing manner of the truth of the word of God; and nothing but the most invincible obduracy and impenetrable hardness of heart, as far as mere human energy is brought into exercise, can resist the powerful evidence arising from prophecy, that the bible can be no subtle production of human craftiness.

Should, perchance, any one of a captious and sceptical turn of mind read these pages, let him consider the immense flood of light which the discoveries lately made respecting the land of Edom alone have thrown upon some passages of scripture, the true import of which it was impossible to comprehend. Let him bear in mind that it is not one prophecy only that has been clearly fulfilled, but a vast variety; that the evidence of the truth of God's word does not rest on prophecy fulfilled only, but on many other infallible proofs; and, while he prays earnestly to God for the teaching of his Holy Spirit, let him beware lest the heavy woes denounced against the unbelieving on that great day, when the unerring testimony of God's word will be fully displayed, be his everlasting portion.

Of the various denunciations contained in scripture against those nations which rebelled against the Lord Jehovah, amongst the most frequent and at the same time the most fearful were those referring to the land of Edom, or Idumea; a country fertile in every respect, rich in the fatness of the earth and in the "dews of heaven." It was celebrated for its fields and vineyards, and its abundant wells (Numb. xx. 17). It was with reference doubtless to this that the Saviour, "glorious in his apparel," and "travelling in the greatness of his strength," is mystically spoken of as coming "from Edom, with dyed garments from Bozrah" (Isaiah lxiii. 1). It possessed herds and flocks in abundance (Gen. xxxvi. 6), and became so powerful that it waged war with Judæa, and, after a long struggle, established its independence "even," says the author of the Chronicles, "unto his day."

The Roman poets celebrated one specimen of its luxuriant vegetation. Virgil speaks of it as producing palms*. Lucan also distinguishes Idumea amongst the most important of the Syrian states, and refers to the fruitfulness of its soil†. Nebaioth also, a portion of the land, is referred to, for the superiority of its flocks—"The rams of Nebaioth shall minister unto thee" (Isa. lx. 7).

Under the Cæsars Idumea still continued remarkable for its fertility, as far as the country was concerned, while its capital was distinguished for commerce‡. It is worthy of remark, therefore, that, even long before it had attained its magnificence, the wrath of God was denounced against it. In its overwhelming destruction and desolation was fully verified the declaration of the psalmist—"A fruitful land turneth he into barrenness, for the wickedness of them that dwell therein."

Sir Isaac Newton, in his chronology of ancient kingdoms, considers Edom as the nursery of the arts and sciences, and adduces evidence to that effect from profane as well as from ancient history. He alludes to the fact that the Egyptians were indebted to the Edomites for their knowledge in astronomy. See also Job ix. 9, where mention is made of three constellations, Arcturus, Orion, and Pleiades, or in Hebrew, Ash, Cesil, and Cimah. Job was an Idumean.

Never was there a prayer more fully answered indeed than that uttered midst the bitter bondage of Babylon—"Remember, Lord, the children of Edom in the day of Jerusalem (*i. e.*, the day of Jerusalem's captivity), who said, Rase it, rase it, even to the foundation thereof." The heavy calamities which befel this wretched people—calamities almost without a parallel—are distinctly referred, in the sacred volume, to their bitter enmity so repeatedly testified against the posterity of Jacob, who ought to have been regarded by them with brotherly affection; an enmity, in fact, referred to on the dying bed of Isaac, which that patriarch was enabled to foresee, when in the spirit of prophecy he foretold the destiny of his sons, and which savoured of that diabolical spirit which led to the perpetration of the first murderous deed. Ezekiel thus speaks—"Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword" (xxv. 12, 13). And again—"Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, whereas the Lord was there; therefore, as I live, saith the Lord God, I will even do according to thine anger and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them when I have judged thee. And thou shalt know that I am the Lord, and that I have heard thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord" (xxxv. 10-12, 15).

Obadiah, in like manner, makes a similar statement: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodst on the other side, in the day that the strangers carried away captive his forces, and foreigners entered his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress" (10-12). Reference is here unquestionably made to the taunts and execration of the children of Edom, in the psalm already referred to.

* "Primus Idumæas referam tibi, Mantua, palmas."—*Georg.* iii. 12.

† "Palmosum dives Idume."—*Phar.* iii. 215.

‡ See "*Quarterly Review*," No. cv. p. 107.

PETRA.

"The Idumeans," says Keith, "often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David they were indeed subdued, and greatly oppressed; and many of them dispersed throughout the neighbouring countries, particularly Phœnicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judea." The earliest token of hostility which the Idumeans showed to the Jews is that recorded in the book of Numbers. Moses had sent messengers from Kadesh, on the borders of Idumea, where the Israelites had then arrived on their way to the promised land, to the king of Edom, praying permission to pass through his territory. The answer was, "Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high-way; and, if I and my cattle drink of thy water, then I will pay for it; I will only (without doing any thing else) go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand" (Numbers xx. 18, 20).

It would seem, in fact, that the irrecoverable desolation, to which the Idumean territory was condemned, was intended to prove to the Jewish people that, notwithstanding their crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous love, which no errors could efface; and that the very ruins which the descendants of that house may now behold in Arabia Petræa, though destitute of hope for Edom, exhibit, in letters of light, the affectionate promise that Judea is yet to rise from her misery to more than her primeval splendour. The emphatic contrast at this day actually subsisting between these two countries bordering on each other—one sentenced to desolation, from which it is manifestly never to recover, the other chastised by adversity which is as manifestly one day to have an end—becomes one of the clearest, as well as the most wonderful, evidences of the truth of the holy writings, and of the divinity of the Spirit by which the prophecies were dictated. The coincidence found to exist between what the prophets foretold and travellers and historians have witnessed or recorded, as to the condition of Edom, is still more decisive as to the origin of those terrible denunciations. "There shall not be any remaining of the house of Esau," was the prophetic language of Obadiah (18 ver.), which was fully verified; for the land Edom, or Idumea, to which in an especial manner these prophecies refer, lay to the south of Judea, extending to the Red Sea, or the sea of Edom*.

Of several cities in Edom, the capital was called by the Greeks—and might well be so called—Petra, from its rocky character, and was situated at the foot of Mount Hor (Seir) in a deep valley. The Edomites possessed the populous ports of Elath and Ezion-geber, through which the chief trade of India and Ethiopia was carried on. As far back as the reign of Solomon these cities were frequented marts. The former still retains its name on the Arabian Gulf, while the latter is supposed to be the same with El-Akaba (the end of the sea), where there is still a small fort, now in the possession of the pacha of Egypt. The ports of Idumea were occasionally taken possession of by the Jews, and afforded them very great wealth. A direct communication was maintained with the great marts of commerce on the coast of Phœnicia. Isaiah (xxi. 13) mentions the travelling companies of Dedanim, who were to lodge in the forest of Arabia; and Ezekiel (xxvii. 15, 20) refers to the men of Dedan, as the merchants of Tyre, in precious clothes for chariots.

"Petra," says dean Vincent*, "is the capital of Edom, or Seir—the Idumea, or Arabia Petrea of the Greeks—the Nabatea, considered both by geographers, historians, and poets as the source of all the precious commodities of the east. And as Idumea is derived from Edom, or Esau, the son of Isaac, so is Nabatea deduced from Nebaioth, the son of Ishmael. The traditions of the Arabians refer to Ishmael, the son of Abraham, as the father of the families that settled in Hejaz, which is Arabia Deserta; and to Edom as the ancestor of the Idumeans, who occupied Arabia Petrea. The name of this capital (Petra), in all the various languages in which it occurs, implies a rock, and as such it is described in the scriptures, in Strabo, and Al Edrissi; but it is a rock supplied with an abundant spring of water, styled Thomud by the Nubian, which gives it a distinction from all the rocks in the vicinity, and constitutes it a fortress of importance in the desert. Strabo did not visit it himself, but describes it from the account of his friend Athenodorus, the philosopher. Athenodorus spoke with great admiration of the people, their civilized manners, and quiet disposition. Moses was forbidden to molest the sons of Edom in his passage through the wilderness; but that there was then a considerable commerce in the country we have reason to conclude, from the conquest of Midian in its neighbourhood, by Gideon, not many years later, when gold is described as abundant among the Midianites, and their wealth in camels a proof of the traffic by which they subsisted. In the reign of David, Hadad, the prince of Edom, was driven out, and Hebrew garrisons were placed in Elath and Ezion-geber, where Prideaux supposes that David commenced the trade of Ophir, which was afterwards carried to its height by Solomon."

In speaking of or adverting to the land of Edom, it is of great consequence to bear in mind that the whole extent of the country should be regarded as divided into two parts; one of these comprehending the whole range of Seir, with the neighbouring plain, and described as the country of the Nabathæans—for those of the Edomites who remained in Seir, after a large colony had gone to the south of Judæa, joined themselves with the descendants of Nebajoth, son of Ishmael, whose sister Esau had married, and were ever afterwards designated as Nabathæans. After this, that portion exclusively known to the Greeks and

* No little discussion has arisen as to the appellation of this sea. Edom signifies red, and the Greeks, ignorant that this was a proper name, rendered it, by the expression (ἐρυθρα θαλασσα), the "Red Sea," the name it generally now bears. Pliny, and others, however, state that the sea was not so called on account of the redness in it, but from a king called Erythrus, who reigned in the neighbourhood. This doubtless refers to Esau, who was red at his birth, and whose *posterity occupied the country* (Gen. xxv.)

* See preface to his "Periplus."

Romans as Idumea, was that to the south of Palestine*.

It will be recollected that, when the children of Israel, in their passage through the wilderness, were not suffered to enter the land of Edom, Moses was directed to lead them by a circuitous route. There does not appear to have been any warfare between the two nations until the reign of David, who put garrisons in Edom, "and all they of Edom became David's servants;" thus fulfilling the declaration, that the elder brother should serve the younger. They appear at this time to have suffered greatly. After the separation of the tribes, Edom fell into the possession of Judah, but revolted in the reign of Jehoram, son of Jehoshaphat, "and made themselves a king" (2 Chron. xxi. 8-10), and secured their independence—although afterwards defeated in battle—the yoke being thus literally broken from off Esau's neck. Their conduct at Babylon has been already adverted to. Having invaded Judæa at the period that Judas Maccabeus was opposing Antiochus Epiphanes, they suffered a tremendous defeat. "Then Judas fought against the children of Esau in Idumæa, at Arabattine (or Akrabattine), because they besieged Israel, and he gave them a great overthrow, and abated their courage, and took their spoils" (1 Macc. v. 3). He proceeded also to humble them in other ways, and nearly 20,000 of them are said to have been destroyed, A. C. 164. Their chief fortresses were demolished, and they were brought into further subjection by John Hyrcanus, who subdued those who, during the captivity, had settled themselves in several of the cities; to whom he gave the alternative of renouncing idolatry and embracing the Jewish religion, or of quitting the country: they chose the former, and from that time became mixed up with the Jews, A. D. 129. This refers more immediately to those dwelling on the south of Palestine.

"The Idumeans were (those here mentioned) soon after the commencement of the Christian era, mingled with the Nabathæans. In the third century their language was disused, and their very name, as designating any people, had utterly perished (Origen, lib. iii., in Job); and their country itself, having become an outcast from Syria, among whose kingdoms it had long been numbered, was united to Arabia Petræa. While the posterity of Jacob had been dispersed in every country under heaven, and are scattered among all nations, and have ever remained distinct from them all; and while it is also declared that a full end will never be made of them; the Edomites, though they existed as a nation for more than seventeen hundred years, have, as a period of nearly equal duration has proved, been cut off for ever: and, while Jews are in every land, there is not any remaining, on any spot of earth, of the house of Esau" (Keith).

Petra was an object long exposed to the attacks of the Romans—anxious to extend their dominions and to become possessors of its opulence. Severus, the pro-consul, besieged it, but finding it impregnable, by the advice of Antipater, he accepted money to raise the siege. Lucullus and Pompey were equally unsuccessful. Trajan put an end to the dynasty of its ancient kings, and invested the city with a numerous army, but from its strong position and the defence of its garrison, he found its reduction impossible, and was compelled to abandon the siege, narrowly escaping with his life. With the decline and fall of the Roman empire in the east, Petra almost vanishes from the page of history. During the crusades it became, on account of its impregnable character, the depôt for the riches of Egypt, and was an object of contest between the Christians and the Turks. From that time it was known only as the seat of a Latin bishop*, and so entirely did it sink in the annals of history that the spot on which it stood became an object of controversy—the memory of it was almost forgotten, for the Lord stretched out upon Idumea "the line of confusion and the stones of emptiness."

T. B.

* See Prideaux, b. iii. p. 2.

BISHOP OF BERRAWI†.

At the village of Hayis we found Ishiyah, bishop of Berrawi, with his attendants, waiting for us; although an old man, he had walked from his residence at Duri, a distance of nine miles, to meet us. This first specimen of a chief dignitary of the Chaldean church was highly favourable. I had expected a bishop with a dagger and sword—perhaps, as it was time of war, with a coat of mail; but, instead of that, we saw an aged man, of spare habit, with much repose and dignity in his manners, and a very benevolent and intelligent aspect, his hair and beard nearly silvery white, his forehead ample and unclouded, and his countenance, from never eating meat, uncommonly clear and fair. Welcoming us in the most urbane manner, he held his hand to be kissed, a custom common in this country, and accompanied the ceremony by expressions of civility and regard. Dr. Grant describes the same bishop as a most patriarchal personage.

The bishop wished to walk back, but we offered him the use of a horse. I was not fatigued, and preferred walking; but he had never been accustomed to ride, and it was with some difficulty that we got him to mount a loaded mule, where he could sit safe between the bags. We then started, Kasha Mandu, and a poorly-dressed man carrying a hooked stick, walking ceremoniously before.

The happy moral influence of Christianity could not be more plainly manifested than in the change of manners immediately observable in the country we had now entered into, and which presented itself with the more force from its contrast with the sullen ferocity of the Mohammedans. The kind, cordial manners of the people, and the great respect paid to their clergy, were among the first fruits of that influence which showed themselves. Nothing could be more gratifying to us, after a prolonged residence among the proud Mohammedans and servile Christians, than to observe on this, our little procession, the peasants running from the villages even a mile distant, and flocking to kiss the hand of the benevolent white-haired dignitary. This was done with the head bare, a practice unknown among the Christians of Turkey

* In the acts of certain church councils we found the subscriptions of several of these bishops.

† Ainsworth's Tour, vol. ii. p. 213-14.

in Asia; and so great was the anxiety to perform this act of kindly reverence, that little children were held up in the arms of their fathers to partake in it. Kasha Mandu also came in for his share of congratulations and welcomings. Every where the same pleasing testimonies of respect, mingled with love, were exhibited.

* * * *

We spent the evening with the bishop. We were in a grove of luxuriant growth and variegated foliage; golden orioles sang from the shades, and pigeons cooed from the rocks above; the men sat round and patted us on the back with the familiarity of old acquaintance, and the women crowded to enter into the passing conversation. The bishop was much pleased when the proposition was made to him to open schools, and to effect some improvement in the education of the people; he looked upon all such assistance with sincere gratitude. "Indeed," he said, "we are worthy of the pity of those who can afford it, and I hope we shall also prove ourselves worthy of the friendly assistance of those who can bestow it upon us." A tear gathered in his eye as he talked of the years of oppression, and neglect, and oblivion, which had passed away, and as a new picture presented itself to his mind, of his peasants reading the gospel, of children hurrying to school, of priests rising in the scale of humanity. He also asked many questions concerning the doctrine and government of the church of England. Among the most interesting of these, were his inquiries as to whether the priests of England put the consecrated bread into the mouths of the people, or communicate them with bread only. Upon it being explained to him that our forms were here similar, he was much pleased. He said he had thought that there was no church in the world which communicated as the old churches did.

He asked concerning the penance of fasting. Dalvud, our Chaldean interpreter, was instructed to say that fasting is enjoined in our liturgies on many occasions, and is almost generally practised on certain holy festivals; is observed by some on other occasions also, but disregarded by others. The bishop said, "We attach importance to the act of fasting, because (quoting the leading argument) our Lord said to the Jews, concerning his disciples, 'As long as the bridegroom is on earth they do not fast, but when he has ascended they will fast.'"

We, on our parts, made direct inquiries regarding the sacraments of the Chaldean church. ¶ The bishop answered, "Two sacraments only are mentioned in our liturgies, baptism and the eucharist, and so the fathers of our church taught us; but the rest (and he enumerated more than the papists do, evidently considering the word sacrament in its original light, 'holy thing or mystery,' and applying it to consecration of churches, &c.) are only holy ordinances or forms of the church." He remarked that no layman can enter into the holy place (in their churches); for, if such an intrusion took place, the bishop or priest must consecrate it again.

The aged dignitary expressed at length his feelings of deep regret at the corruption and apostacy which had found their way into this church—a church which *he enthusiastically* said had stood from the earliest times of Christianity, amid all kinds of difficulties, reverses, and persecutions. Often had they seen their brethren sold as slaves, their churches pillaged, and their books destroyed. "Yet," he continued, "thank God, we are still as we were, only it is a great pity there should be apostates among us."

THE SABBATH:

A Sermon,

By the Rev. John Ayre, M.A.,

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Deut. v. 12-15.

"Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day."

"The sabbath," our blessed Lord tells us, "was made for man, and not man for the sabbath." It was instituted for our benefit: it is to be used to our edification. We ought, therefore, to regard the observance of it rather as a high privilege than as a hard duty. We ought to remember that we have in it not only a law to be obeyed, but also a charter to be prized.

It is clearly the Christian minister's office to bring this important subject from time to time before his people; and to press upon them the necessity of sanctifying the sabbath both in their own practice, and by their example and influence over others.

I shall, in the following discourse, speak—

I. Of the authority of the sabbath: and

II. Of the practical duties of its observance, both as it respects ourselves and as it respects our dependants.

I pray that God the Holy Spirit may help me to speak the truth in faithfulness and love, and cause you to be "not hearers only," but "doers of the word."

I. The authority of the sabbath. The arguments which demonstrate this are too numerous to be more than glanced at in the limited compass of a sermon. I shall only notice in a cursory manner those of prominent importance.

In the Mosaic account of the creation we read—"On the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he

had made: and God blessed the seventh day and sanctified it" (Gen. ii. 2, 3). It would seem from this record that from the beginning one day in seven was to be set apart for holy rest. Some persons have indeed asserted that Moses, in this narrative, spoke by a kind of anticipation, that he did not mean to say that God at this time sanctified any day, but that he has merely mentioned here the reason for which, two thousand years afterwards, a sabbath would be instituted. Now, not to dwell on the manifest incongruity of introducing into a history of the creation an account of what God did twenty centuries later, I may remark that to suppose a festival instituted so long after what it was intended to commemorate would be quite opposed to scriptural analogy. The passover, the Lord's supper, and, I believe I may venture to say, every rite and festival divinely commanded, were observed from the time of the events they had respect to. If, then, the sabbath was in remembrance of the creation, which nobody denies, it is reasonable to conclude that from the creation its observance would commence. And, short as are the records of the antediluvian world, we are not without evidence that the division of time into weeks was then recognised. Perhaps this is intended in the history of Cain and Abel—"In process of time (the marginal and better translation reads 'at the end of days') it came to pass that Cain brought of the fruit of the ground an offering unto the Lord" (Gen. iv. 3). But, be this as it may, Noah was certainly acquainted with a weekly period: "He stayed yet other seven days, and again he sent forth the dove out of the ark" (Gen. viii. 10). We have afterwards, as the history becomes more diffuse, more particular traces of patriarchal habits. Two examples must suffice. When Jacob remonstrated with Laban for having deceived him into a marriage with Leah, he was answered—"Fulfil her week, and we will give thee this also" (Gen. xxix. 27). Again, at Jacob's death, when Joseph was carrying his body to be buried in Machpelah, we read—"And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days" (Gen. l. 10). A collateral argument is the prevalence of this weekly division of time throughout the world: all nations appear to have adopted it. Now this can be explained only on the supposition that it was handed down by tradition from the parents of the human race; for there is no reason in nature why such a division should be universally fixed on. The revolutions of the sun and of the moon would lead distant nations to observe months and years; but there is nothing in the heavens to point out the week. Consequently it must have originated in the primitive command of the Deity; and we cannot certainly conceive that he instituted this period except to mark out the portion of time to be devoted to sacred rest.

These are arguments strong enough to shew that the sabbath is of perpetual authority. I pass over the fact that its observance is mentioned at the first giving of the manna, before the ceremonial—before the moral law was promulgated. I do not dwell on its being commanded in the decalogue; though certainly it would be a strange anomaly if one mere Jewish rite were inserted in the same roll with nine irrevocable moral precepts. I forbear to reason, as I might, from many other parts of the Old Testament. I hasten to meet the objection taken from its not being formally enacted in the New.

It might be enough to answer that generally Christ and his apostles are satisfied with the previous authority of God's law. It was not their custom to make re-enactments unless the ancient precepts required enlargement, illustration, or limitation. I would, however, more particularly say, that the New Testament does not, like the Old, contain a regular code of laws. It is composed of histories, letters, and prophecies, written at different times and for different special occasions. The earliest of these books was not penned till several years after Christ's ascension; and therefore could not in reason be expected to supply us with an actual command to a practice which, if of divine origin at all, must have been long before established. We learn the authority for this duty, as for infant baptism, and for a multitude of other observances, from apostolic and primitive practice rather than precept. And we have, in the New Testament, many clear indications that the day of Christ's resurrection was, from the very time of that great event, set apart for Christian worship. On the first day of the week the assemblies of the disciples were held, when Christ himself repeatedly appeared among them. And as, in the Old Testament, the sabbath then observed is termed the Lord's holy day (Isa. lviii. 13), so before the close of the canon of scripture, this our day of rest is especially designated by the apostle John, "the Lord's day" (Rev. i. 10).

Little difficulty need be felt by those who weigh the preceding arguments, respecting the change of day. "The Son of man is Lord of the sabbath," and had full power to introduce into his church any change which seemed good in his eyes. It has, however,

been imagined, and on no light grounds, that the day we keep was the day sanctified from the creation; that on the egress of Israel from Egypt, as we find in our text that a new reason was adduced for observing a holy day, a new day was fixed on; and that, therefore, when on the establishment of Christianity the Jewish ceremonies passed away, the Jewish sabbath also ceased, and the day of holy observance naturally reverted to that which had been previously instituted*. Whether this were so or not, the authority of the Lord's day rests, as I have shewn you, on sufficient scriptural grounds. I will only, therefore, say that, as the seventh day of the creation, which God sanctified, was the first whole day of Adam's life, it is not unreasonable to believe that he called it the first day of the week; and if so, as we can hardly suppose that the numbering of the days was afterwards altered, there is strong presumptive proof that Adam's day of rest was ours.

The early Christians were careful to sanctify the sabbath. We learn this from the famous letter of Pliny to the emperor Trajan from Ignatius, Clemens Alexandrinus, Justin Martyr, and Tertullian—all of whom lived within a century after the death of the apostles. And what the opinions of the church were in those times we may learn from the fact that Constantine, the first Christian emperor, forbade all law proceedings, military exercises, and secular business generally (works of necessity excepted), on the Lord's day. Other Christian emperors soon followed, with decrees prohibiting sports and public games on that day, till at length Theodosius the younger published his celebrated edict, which obliged men all over the world to put a distinction between days of supplication and days of pleasure; and this became the standing law of the Roman empire. Many of the councils of the church held in those early ages, especially several in France, made canons to the same effect. And it is remarkable that they were very careful not to give encouragement to that pharisaical method of keeping the sabbath which our Lord had pointedly reprehended in the Jews. The third council of Orleans, A.D. 538, may be mentioned as affording in its decrees an example in point. "The Jews (says St. Augustine) celebrate their sabbath in a sort of rest, which is nothing but a corporal laziness, languid, vain, and luxurious. Our rest is from evil works; their rest is from good works. Therefore God commands thee to observe the sabbath spiritually; not, as the Jews do, in carnal rest, to satisfy their vanity and luxury*." I only add here, that for a considerable time the seventh day, or Jews' sabbath, was honoured in the Christian church, but with this very striking distinction—that, while certain acts of public worship were appointed for that day, there were no prohibitions against law-suits, games, and labours. Nay, the council of Laodicea, held about A.D. 363, has a canon forbidding Christians to judaize, or rest on the sabbath, further than was necessary for public worship; but they were to honour the Lord's day, and rest on it as Christians.

Some men urge that the fourth commandment is a mere positive precept, founded on no moral principle; but this is a false view of it. It is morally right and requisite that some proportion of our time be consecrated to the especial worship of our Maker: the fourth commandment fixes that proportion at one-seventh, and in this respect only is of mere positive authority. And there is a remarkable physical fact which adds its testimony to our cause. Our bodies, it appears, do actually require the repose which the sabbath gives us; and, if it be not taken, they suffer for the neglect. The evidence of medical men, well competent to form a judgment, has established this.

I think I have said enough to prove to you the authority of Christian sabbath. I proceed—

II., to the practical duties of its observance.

1. As it respects ourselves. The sabbath requires not indeed of us that severe unyielding strictness which guarded the sabbaths of Israel; but it is to be sanctified to the service of that God who, for his love to us, has a right to all our devotion and all our time. Whatever interferes with the service we are this day to render to the Lord is therefore unlawful; whatever abstracts our thoughts and diverts our affections from heavenly things is unlawful. Hence we are not to employ ourselves in worldly business; hence we are to refrain from thinking our own thoughts and speaking our own words on this consecrated day. For, so prone is the heart of man to cleave unto the dust, that, if things of a worldly nature be admitted to the mind, it will not easily be raised to that high communion with God which is the privilege of those who approach him in his ordinances. The Christian has to be upon the watch lest

* This point is elaborately argued by the very learned Dr. Lee, regius professor of Hebrew in the university of Cambridge, in his sermon, "The Duty *of observing the* Christian Sabbath."

* Much information on the practice of the primitive church is to be found in Bingham, book XX., and in Twisse's "Morality of the Fourth Commandment."

the spirit of the world intermingle with his sacred things: he is therefore bound, at those seasons when he has most near access to the Lord, to put away, as far as possible, debasing thoughts. Else he will lay but a cold heart upon the altar; else he will remain, while others are abundantly watered, barren and unfruitful. And, consequently, the occupations should all be made to *tell* on this one point: there should be a concentration of feeling and purpose, a determined resolution, in God's strength, to make all things bend to this one object—the worshipping of him "in the beauty of holiness."

See now how the favourite Sunday employments of many men will bear this test. He who settles his worldly accounts on the sabbath—is he likely to come with singleness of heart to the service of God? He that has served his customers in the morning—will he have his mind properly regulated to approach the awful presence of him who searcheth the heart and trieth the reins of the children of men? He that takes his sensual pleasure on the sabbath—is he likely to feel much taste for the pleasures of the Lord's house, even if he should come to worship in his holy temple? He that gloats over the polluted pages of his Sunday newspaper—is he well prepared to listen to the expostulations and invitations of gospel grace? He who makes his visits on the Lord's day—is he afterwards very ready to commune with his own heart, and probe the truth of his condition before God? Light and vain reading, frivolous conversation, and so forth, are thus seen to be incompatible with the spiritual service in which God delights. Think on these things, brethren; and if, on self-examination, your heart condemn you in respect of them, remember that "God is greater than your heart, and knoweth all things;" and he will bring your secret employments, your hidden imaginations, your desecrations of his day, which, it may be, you have succeeded in veiling from the eyes of those around you, to a strict and scrutinizing judgment. Be, therefore, wise in time: seek pardon for your past offences through the blood of Jesus; and "go, sin no more."

2. But man is not alone in the world: hence he is not to act as if he were an insulated being: he is to look, not "on his own things" only, but "every man also on the things of others": there is a duty therefore in hallowing the sabbath as it respects our dependents. It will be observed, that in the moral law a man is commanded not merely for himself, but for his family and his servants; and in the copy contained in the book of Deuteronomy, from which I have read my text, this latter part of the precept is dwelt on with forcible minuteness, "that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt." Pharoah refused to let the children of Israel go, when they applied to him, three days journey into the wilderness, to offer sacrifice to the Lord their God: it is not likely therefore that he would consent to their employing as they ought, while goaded by his task-masters, one-seventh portion of their time in God's service. The Israelites had endured the grievance of being slaves, dependent on their lord's will for permission to keep a holy rest: they were hence enjoined, in the remembrance of this bondage, to grant those in subjection to them the liberty of which themselves had felt the need. Now this conveys a most important lesson to *us*. There are thousands who never reflect that, for them to pursue their pleasure on the Lord's day, there are tens of thousands more, as it were forced to pursue on that day their labour. It is easy to talk of the impropriety of legislating on a religious subject, and of interfering with the private belief and conduct of individuals; perhaps, had those who so argue felt the pressure of being subject to the exactions of superiors, they would be more considerately ready to protect the rest of inferiors. It is a fearful thing to be partakers of other men's sins: it is yet more fearful to be the means of *urging* others into disobedience to God's commands.

Now, just take this into consideration, and go through some of the practices which I enumerated a little while ago, and see how it adds to their guilt. And it must be observed that the spirit of what I am now saying reaches not merely to servants literally, but to all in any way dependent upon you. A man chooses to take his amusement on the Lord's day—but, by so doing, he forces a number of his fellow creatures into a similar desecration. His servants must attend *him*, and therefore cannot a place of worship; or he will make use of some public conveyance; or he will go to a place of public resort, where still other individuals must wait on his pleasure. The custom of sending to a shop is of this kind. You bring the tradesman into a dilemma. Either he refuses you, and incurs your displeasure; or he serves you, and is, for your convenience, himself a sabbath-breaker. The payment of wages on a Sunday morning, or even late on Saturday night, produces the same effect. Its tendency is to drive other persons into sin. When you read your Sunday newspaper, you have compelled the newsman to furnish you with it on the day of rest—a hardship so bitterly felt

by him, that multitudes of that class have prayed the legislature to relieve them from the intolerable grievance. It is no excuse to reply, that your abstinence from such practices will not stop the evil; that the shop will be still open, the newspaper still circulated, the place of amusement still inviting company, even though *you* refrain: you might, on such grounds, justify almost every crime. It is no excuse to say that those you thus lead to sin are ready for it, that they join willingly in it—so much the worse for them; but this is no extenuation of your conduct. You must answer at God's bar for the temptation you throw in another man's way, not for the state of mind in which that temptation finds him. And this is precisely where the rulers of a country ought to step in. They cannot compel *you* to keep holy, as you ought, the day of God; but they are bound so to restrain you as that, in your mad rebellion against God's commands, you injure not your neighbour. You may complain that such wholesome laws would interfere with your convenience; but you must recollect that what is, as you call it, convenience to you, is very often cruelty and ruin to your brother.

I am hence led to some observations, which I would willingly omit. But I must be faithful to him whose minister I am, and not, for fear or favour, shun to declare to you what I know and believe of "the whole counsel of God." I have already said that the great employment of the sabbath is to be the spiritual worship of the Lord. Ecclesiastical writers speak much of the disposition of the people in this respect in the primitive ages. Their temples were beset with persecutors, ready to drag them to a shameful death: but no danger could abate their zeal for the public worship of the Lord's day. And with equal diligence, it is also noted, was the evening service as the morning attended. I am sorry to say that there is a fault herein amongst many, who are content with a single attendance. And I mention this more particularly in this part of my discourse, because of the reasons which some allege for their conduct. They plead that they can spend their time as profitably at home, or perhaps that they have gone to another place and joined in God's worship there. But are those who wander to a distant place of worship altogether free from the charge of sabbath-breaking? I take the case where the distance is so great that a carriage must be used, which would not but for this journey be necessary. Now let me not be misunderstood. Undoubtedly works of necessity are lawful on the sabbath. We are not imperatively confined to the Jewish sabbath-day's journey; and therefore, if any one is by infirmity, or from the distance at which God's providence has placed him from the sanctuary at which it is clearly his duty to attend, unable to walk a-foot, he may with a safe conscience employ his carriage, provided he takes care not to hinder his servants joining the congregation at the proper time. But the case is widely different when you pass the gospel at your own doors to journey elsewhere. You leave the minister whose hands you ought to strengthen: you set, if at the head of a family, an ill example to your servants and dependants, who will very often take encouragement and opportunity from what you do to go a step farther, and spend the time devoted to God's worship in amusement: you mingle with those who are hurrying about for pleasure or business, and are classed with them in the mind of those who meet you. In fact, how should they distinguish you? And thus you add to the confusion which, alas, throngs our streets on what ought to be the day of rest, and in some parts of the metropolis actually, as I have myself experienced, disturbs congregations at their devotions. I regard the practice as still worse when you make use of public conveyances. Do you believe that your souls are benefited by this? Recollect that all the blessing you receive must come from God. And is he not more likely to bless you, if you in humble faith use the means he has in his providence brought near to you, and strive to be examples in your own sphere, than if, regardless of the stumbling-block you are throwing in the way of those who look up to you, you consult merely your own preference? A similar remark will apply to those who stay at home. Independently of other considerations, even if you employ your time in suitable reading, those around you lose the benefit of your example. You hence encourage others to forsake the assembling of themselves together: you cast a stumbling-block in your brother's way. I use this expression deliberately—for I have myself heard such things eagerly urged by the irreligious as an excuse for their sins.

Now, brethren, were you to prove that the things I have referred to are not absolutely unlawful, I must still require you to prove them absolutely necessary. I must still remind you of the apostle who declared, "All things are lawful to me, but all things are not expedient." "When ye sin against the brethren, and wound their conscience, ye sin against Christ. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I implore you to follow him who closely followed Christ. The principle of worldly expediency, which consists in outstepping the strict line of duty for the sake of some fancied

advantage, I cast to the winds: it is a base and unholy principle; but the principle of Christian expediency, which consists in retreating, for another's sake, within the distance to which you else might go, should be dear to your heart.

Brethren, I must go farther. I believe that, if I may so call it, evangelical sabbath-breaking—some instances of which I have given, and of which I could produce others did time permit me—is more hateful to God than almost any other kind, because it is practised by those who, as more instructed, know better his will, and are to be, as cities on a hill, the lights of the world. I believe that if Christian men would throw aside these inconsistencies, showing themselves not only in doctrine uncorrupt, but "in all things patterns of good works;" I believe that God would then bless his servants' exertions in a marvellous manner, and show us great and mighty things that we looked not for. I have spoken most earnestly, because I would not have your brother's blood crying from the ground to God against you. Search into this matter: ask the blessing of God to help you in forming a right judgment; and take boldness to act agreeably to your convictions of the divine law, and your responsibility towards God.

In conclusion, I address

1. Those who are at the head of families and in stations of influence. To whom much is given, of them will much be required. Your weight in society, your example, are talents for which you must account to the Judge of the whole earth. It is not sufficient to leave them alone—just not employing them against the laws of God. The slothful servant was condemned, not for wasting—for he kept it safe—but for not increasing his talent. You are called to stand forth upon the Lord's side. Do not say, it is of no use, little can be done, exertion is in vain: even were this true, your part is to obey God's command, leaving to him the result; but, where men have really exerted themselves, it is a fact that the divine blessing has been upon their labours, and a mighty moral change has been wrought.

2. I address those who, in the exercise of their trades and callings, have not as yet ventured to sanctify the whole of the Lord's day. You plead necessity for keeping open shop during a part of the sabbath. You say that your customers would quit you, and resort to other less scrupulous persons. Now I ask you seriously to think whether God ever did or ever could render it necessary for his creatures to break his laws. Doubtless he permits men to be tempted to disobedience; and this is your temptation, by complying with which you are siding with God's enemy. You urge the temporal advantage from Sunday trading—that was exactly what the tempter urged to Eve, the *great advantage* of eating the forbidden fruit—but you see and feel the miserable result of her sin: now be sure that the result in your case will, sooner or later, be miserable too. "Be not deceived, brethren, God is not mocked; whatsoever a man soweth, that shall he also reap;" and just think how little your excuses will stand you in stead at the dread tribunal of him who has declared that a man would be nothing profited if he were to "gain the world, and lose his soul!"

Lastly, I speak a word to the humble consistent Christian. Brethren, let the sabbath be to you a day of spiritual growth. You hear on it of the love of God who gave his Son to die for the world, that "whosoever believeth in him should not perish, but have everlasting life." Let the exhibition of Christ render him increasingly precious to your souls. Abound more and more. And, having held sweet communion with your Lord on earth, you may look forward with glad anticipation to spend with him an eternal sabbath in his kingdom, where the worshippers "rest not day and night," ascribing "blessing and honour and glory and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

INDIANS ON THE COLUMBIA—COMPRESSION OF THE HEAD*.

Among primitive nations it is not uncommon to find them attempting to improve nature's handiwork by some peculiar method of distortion. We will pass over the Chinese and Europeans. They condescend to control the feet and waist: our friends here have a nobler aim, and set to work on the head. In that part of the coast more particularly known as the north-west, it is universal with the women to incise the lower lip, and, by gradual distention, to insert a piece of wood of no small dimensions, even to upwards of two inches in length. When this is removed, a second mouth is exposed, rivalling in dimensions the first. And even this practice has its fashion and variety. The compass of compressing the head in infancy is not practised here extensively. On the coast it is limited to a space of about one hundred and seventy miles, extending between cape Flattery and cape Look-out. Inland, it extends up the Columbia to the first rapids, or one hundred and forty miles, and is checked at the falls on the Wallamette. In this small compass there are several tribes having this one distinctive badge. Those with whom travellers are most likely to come in contact are the Chenooks,

* From "Narrative of a Voyage round the World in H.M.S. Sulphur, 1836-1842; including Details of Naval Operations in China," &c. Published under the authority of the lords commissioners of the Admiralty. By capt. sir E. Belcher, R.N., C.B., &c. 2 vols. 8vo. Colburn.

Clatsaps, Killimooks, Chee-hee-lees, and Shlakatats. We first witnessed the practice in the house of Choonamis, a chief of the Chenooks. The infant, very soon after birth, is placed horizontally in a small wooden cradle wrapped up in a fur, and lashings are repeatedly passed across it, so as to render the body nearly motionless. At the top of the cradle is a well, rather below the level of the rest, in which the head is sunk, and compresses are fitted in between the head and the extremity of the box, till the required pressure is produced. The compresses were of basket-work, and some were ornamented with bells. I imagine the children do not suffer much. We saw one placed in the machine. It cried at first, as a baby in England would when put in a cradle, but a little rocking soon quieted it. The practice would not appear to be prejudicial to the development of the mind; and the testimony of those long acquainted with these people supports this opinion. As a nation, the first thing that struck us was their facility in picking up our words, even to short sentences, and repeating the whole tolerably correctly. Their pronunciation is also good, though the intonation of our respective languages is widely different. The women are always plying their fingers over some basket-work, or constructing mats. Formerly both sexes spent much of their time in carving rude figures of men or animals; but their communication with Europeans is yearly rubbing off some old custom. They are fond of colours; the women construct showy leggings with cloth and beads, and the men often display gaudy shot-belts, and other articles of the chase. Like all Indians, they are patient in the pursuit of an object. They will dub away at a tree for months, till it becomes a canoe, and then sell it for three blankets. They are exceedingly lax in morals, and attached to spirits; yet we have found them undeviatingly honest. Their forms of religion would appear few. In their houses they have some few wooden images, and to imply their functions point to heaven. Parental affection would not appear strong. Abortion is much practised. They have usually very few children. These they display some affection for, which is often indifferently met by the offspring. Towards their dead they exhibit the greatest respect. After death the body is placed in a canoe, wrapt up in mats; the whole is then covered over, and the worldly property of the deceased is placed near him. They will not allow strangers to approach the place of sepulture. Curiosity must be gratified at a respectful distance. The entombed bodies are placed in open spaces in the woods, often near a foot-path; but we were not allowed to overstep the road towards them. As they advance in age the flattening becomes gradually removed; thus few persons of forty or fifty have a very compressed head. The children often have heads twice as broad as long; but nothing like this have I seen in advanced life. The compression is carried to a greater excess in persons of high rank or caste than in others; thus the chiefs and their wives usually have the flattest heads. Slaves and their children are not permitted the practice. The The operation is usually completed under a year. The Indians called flatheads, live on the upper branches *of the river, and,* we were informed, have not this practice—*lucus a non lucendo.* It is, however, not quite confined to the Columbia.

* * * *

Not long since it possessed its full portion of inhabitants; but on the death of their king, who was tributary to the king of Rewa, the chiefs determined to throw off the yoke, and become independent. Such a pretext for war was not overlooked, and a band of warriors immediately issued forth to reduce them to submission, or in plainer terms, to rob them of all they possessed. This was found difficult by reason of their fastnesses, the towns being situated in many cases on the very summit of the mountains, elevated 1,400 feet above the sea. Finding they were not sufficiently strong, reinforcements were demanded, which were sent under the command of Garingaria, or raised by him under a contract that he might exterminate them. His brother, Thokanauto (or Phillips), who is upheld as the white man's friend (but only so long as he can get anything from him), was foremost in destroying the villagers by fire, and committing other brutal acts. The expedition resulted in victory to the besiegers, the death of the principal chief, and several hundreds of the population. The son of the chief was spared to govern, under the usual subjection. The sequel will hardly be credited, yet it is beyond doubt: cannibalism to a frightful degree still prevails amongst this people, and, as it would seem, almost as one of their highest enjoyments. The victims of this ferocious slaughter were regularly prepared, being baked, packed, and distributed in portions to the various towns which furnished warriors, according to their exploits; and they were feasted on with a degree of savage barbarity nearly incredible! They imagine that they increase in bravery by eating their valorous enemy. This Garingaria is a noted cannibal, and it is asserted that he killed one of his wives and ate her. This he denied, and accounted for her death (which took place violently by his order) on other grounds. He did not attempt a denial of his acts at Banga, nor did Phillips. These occurrences are of late date. I am told they threw one or more of the heads (which they do not eat) into the missionary's compound. The population of the Feejees are very tall, far above the height of any other nation I have seen. Of five men assembled in my tent, none were under six feet two inches. It was rather an awkward subject to tax Garingaria with in his own house, and solely attended by his own dependent, our interpreter; but he took it very quietly, and observed that he cared not for human flesh, unless it was that of his enemy, and taken in battle. When he used this expression, I could not help thinking that his lips were sympathetically in motion, and that I had better not make myself too hostile. I therefore bid him good evening.

The Cabinet.

THE DOMESTIC ALTAR.—Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be

disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend. Gloominess or austerity of religion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors. Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding: it should be mild and pleasant. I avoid absolute uniformity, the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but, at another time, nothing. I make it as natural as possible: I am a religious man; you are my children and my servants; it is natural that we should do so and so. —*Cecil.*

PEACE.—God is at perfect peace with his church, and therefore she is at peace with him. Solomon, except towards the close of his reign, was at peace with all nations, as a type of Christ. As a judge, God is at peace for ever with the believer in Jesus, even in a backsliding state. If he frowns on him, it is not as a judge, but as a father. In Jeremiah God reminds his church, even in a backsliding state, of her connexion with him, "For I am married unto you." It is impossible that one child of God should ever fall from God; this is secured by the covenant of his God. Every believer is sensible of declensions from God every moment. As a father God chastises, and that severely too; he knows how to strike, and in the tenderest part, that his child may feel most keenly, and yet he does this in infinite kindness. Then, if backsliding from him, remember that we are infinitely welcome to return to him. "I will visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Ps. lxxxix. 32). He says, "Return, thou Shulamite"—a Shulamite still, though in a backsliding state. But the church desires to be at peace with God, and with all mankind. This is the case with every Shulamite. When living near to God we feel the attacks of our spiritual enemies; when at a distance from him, we are proportionally callous. The believer is a warrior fighting against sense. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other" (Gal. v. 17). The word rendered here "contrary the one to the other" is a military phrase, used by Greek writers, and means two armies. There is a warfare between flesh and spirit—the old man and the new man—light and darkness, in one and the same person. The will follows the decisions of the intellect, and there is treachery in the intellect itself. Even in a regenerate man the will does not act up to the light of the intellect. This was the case with St. Paul, and he laments it, and so must we lament it."—*Reminiscences of Rev. W. Howels.*

Poetry.

NICENE COUNCIL, HELD A.D. 325.

(For the Church of England Magazine.)

"Not a few of the Nicene fathers bore on their bodies the marks of the Lord Jesus. Paul, bishop of Neocæsarea, at the banks of the Euphrates, had been debilitated by the application of hot iron to both his hands; others appeared there deprived of their right eyes, others deprived of their legs. A crowd of martyrs in truth were seen collected into one body."—*Theodoret*, lib. I. cap. vii.

YES! let me ponder on the host of martyrs to the word,
Who* unto blood resisted sin, redemption to record.
Yes! let me view the val'rous band, the soldiers of the cross,
Who persevered†, despising pain, and poverty, and loss.

Clad‡ in the armour of their God, with faith's right-trusty shield,
These saintly heroes sought to spread the blessings which they held;
Salvation for their helmet, with the Spirit's two-edged sword
They fought, resolved to conquer and make known God's holy word.

The burnished plate of righteousness shone on each dauntless breast,
Whilst holy truth, a girdle meet, around their loins was press'd;
Their§ feet were beautiful and bright with shoon of gospel peace,
And all their bodies bore the marks of their Redeemer's grace.

By these God's precious gift was held, the power of his own might,
When wrestling with Satanic wiles, to overcome in fight;
These were the favoured warriors to spread Messiah's name,
And to the earth's remotest bounds the Trinity proclaim.

No bloody trophies marked their skill, no bonds their victory;
They conquered by their own life's blood—the prize, their foes to free;
These died to live, nor ceased in life to tell a Saviour's love,
‖And faithful unto death, secured a crown of life above.

* Heb. xii. 4. †2 Cor. xii. 10.
‡ Ephes. vi. 10, 17. § Isaiah lii. 7.
‖ Rev. xi. 10.

Lord, make us know, in these last days, our highly-
favoured rest,
Which the past sufferings of thy church have so
securely bless'd;
And may the church, in special care, be firmly held
by thee,
Bound by the holy ties of love, of peace, and unity.

R. W. R.

Miscellaneous.

POWER OF THE VOICE OVER CHILDREN.—It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded: I refer to the human voice. A blow may be inflicted on a child, accompanied by words so uttered as to counteract entirely its intended effect; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavour to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection: and so also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is no array of mere words. There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskilfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition therefore we would encourage in a child, the same we should manifest in the tone in which we address him.

EGYPTIAN CRUELTY.—Early in the spring of 1840, during the existence, or supposed existence, of the plague in Alexandria, the health authorities in the course of their investigations were enabled to bring to light the following appalling instance of female depravity:—In the harem of the daughter of the dey of Algiers (who was married to one Kaid Ismail), a woman died, who, when visited by the Greek female whose office it was to inspect dead bodies, was found to be scarred with blows, and burnt in several places. The poor woman had been a Circassian slave, whom the mistress of the harem, this fiend in human form, detecting in an intrigue with her husband, had caused to be slowly beaten to death, and tormented with burning oil—allowing fifty piastres per day to the miscreant Arabs who acted as executioners as long as the punishment lasted. When questioned by the authorities on the subject, this tigress-hearted monster coolly replied, that she was as much mistress of her own slave as her own goods; and, though the affair was universally known, she was still respected at the palace, as being the daughter of a pacha. With such facts before us, occurring under the very eyes of the government, in 1840, what becomes of Mohammed Ali's pretended justice and boasted civilisation?—*Dr. Yates's "Condition of Egypt."*

BRIGAND DOMESTIC LIFE.—One incident was related to us, which is not calculated to show their domestic transactions in a very favourable light, in spite of the usual romantic ideas of the eternal fidelity of a brigand's bride. The chief of a band which infested this province had a young wife, very much attached to him, who followed him in all his perilous wanderings, and presented him with a son and heir worthy, she hoped, of imitating the glorious exploits of his sire. This unfortunate little *bambino*, however, so disturbed the peace of the brigand's tent with its infantine cries, that he threatened more than once to put an end to its wailing; and one night, when returning savage and disappointed from an unsuccessful expedition, he was again provoked by its squalls; rising suddenly in a fury, he put his threat into execution before the eyes of the terrified mother. From that moment love gave place in her heart to hatred and the desire of vengeance; whilst her husband, enraged at her continually regretting the child, and perhaps suspecting some vindictive intentions on her part, resolved, after some domestic squabbles, upon putting her also to death. One night, having confided his project to his nephew, whom he had left at the head of the camp of brigands, he told him not to give the alarm if he heard the report of a gun, as it would merely be himself giving a quietus to la Giuditta; and with this warning he departed to his own tent, a little distant from the others. Now it so happened that his loving spouse had fixed upon this very evening for the performance of her own long-nursed scheme of revenge; and having deferred her own fate by her more than usually amiable demeanour, and artfully got her victim to sleep, she discharged the contents of a rifle into his body; and cutting off his head escaped with it to Reggio, where she claimed and obtained a reward from the authorities for his destruction. The nephew heard the report of the rifle in the night, and being forewarned, merely muttered to himself, "'o zio ch' ammazza la Giuditta," and turned quietly round to sleep again.—*From Strutt's Pedestrian Tour in Calabria and Sicily.*

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THE SPRINGING OF THE GRASS OF THE FIELD.

BY THE REV. T. BISSLAND, M.A.,

Rector of Hartley Maudytt, Hants.

THE mode adopted by the adorable Saviour to impart religious instruction to the minds of his disciples was at once simple and impressive. It was not unfrequently connected with or deduced from present scenes or passing events; by which he teaches us how much even the ordinary circumstances in which we are placed may carry with them some wholesome and useful lesson, and may thus be made instrumental in promoting our growth in grace. Let one instance be adduced out of many, as more fully bearing on the subject of this paper: "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Here the connection between the situation of the hearers and the truth intended to be conveyed is obvious. Jesus was then in the mount, and the objects of God's creative power in the natural world were all before him. The lilies in their splendour*, the fowls of the air, the grass of the field—these were to be made not simply objects of passing notice, but of consideration; for it is quite possible for a thing to be known, and yet not to be laid to heart. Every individual knows that he must die, but every individual does not consider it; he does not act as if he knew it. But our Lord in this case would propose a truth not only for our reception, but for our improvement; and the great practical lesson to be imparted was the constant and habitual exercise of implicit trust in the providential arrangements of Jehovah for the liberal supply of the wants of his creatures; the duty of casting all our care upon him, from the conviction that he careth for us.

Following, then, the Saviour's direction to consider "the grass of the field," it may be well, as I have said, to call to mind some of those useful lessons which its fresh springing and growth, after the winter is passed, are calculated to convey. And if the question should be asked, why such an object is deserving our attention? the reply is at hand: "The God of redemption is the God of creation likewise; and we are taught in every part of his word to unite the admiration of the beauties and wonders of nature to every other motive for devotion." "I am the poor man's friend," says Mr. Richmond, in his well-known admirable tract, "The Dairyman's Daughter," "and wish more especially that every poor labouring man should know how to connect the goodness of God in creation and providence with the unsearchable riches of his grace in the salvation of a sinner; and where can he learn this lesson more instructively than in looking around the fields where his labour is appointed, and there tracing the handiwork of God in all that he beholds?" The remark assuredly need not be confined to the labouring man.

Let it not be said, then, that the Christian's

* But all these poetical passages in the Old Testament shrink into nothing before the exquisite simile in the sermon on the mount, where Jesus says—"Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." At the moment of speaking the Saviour was seated on Mount Tabor, which is still a flowery hill, and looking over fertile plains to sheltered valleys, where the lily springs up at every step; so that his hearers had only to look on either hand to the beautiful and stately flower, and behold its purity of colour and delicacy of texture, far exceeding all human workmanship, even for a monarch's wear. —*Lady Callcott's Scripture Herbal.*

which I please, and it shall prosper in the thing whereto I sent it."

5. The last point to be adverted to is, that the springing of "the grass of the field" sets forth the *condescension of* God. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things which are upon the earth? The greatness of this condescension was fully acknowledged by the psalmist when, struck with a view of the glorious canopy above and around him, he exclaimed, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" And a similar acknowledgment was made by Solomon when, at the dedication of the temple, it was filled with the symbol of divine presence—"Will God in very deed dwell with men on the earth?"

Now this is one of the arguments too frequently adduced against the doctrine of a special Providence, that it is not only unreasonable in itself, but derogatory to the character of the divine Being, to suppose that he should at all engage himself in the affairs of this lower world—this minute portion of the universe; that the objects of earth should be sufficiently important to excite his regard. In like manner it has been adduced as one overwhelming argument against the Christian system, that it is impossible to conceive that the Son of the Most High should condescend to leave the throne of his glory merely for the salvation of the inhabitants of a diminutive world. And, lest there should lurk in the mind any doubt, notwithstanding the plainest proofs to the contrary, that the objects of earth form no portion of the almighty government, our blessed Saviour declares that the very hairs of our heads are all numbered, that without his gracious permission not even a sparrow falleth to the ground. When we reflect what the supreme Jehovah is in himself, that his glory cannot be increased or diminished by any change in the circumstances of his creatures, how much cause have we for astonishment, for humiliation, for gratitude and praise; and how infinitely must the cause for such feelings be increased by meditation on the work of human redemption. There are mysteries in nature*; why should there not be in grace? There are mysteries into which the angels desire to look; can we wonder that these should be immeasurably beyond the reach of man's deteriorated faculties of perception? It were vain for us to speculate what the infinite Jehovah may have determined respecting other worlds: it is enough for us to know that he has so loved our world as to send his well-beloved Son to save it, and to beware lest through a false philosophy and vain deceit we reject his proffers of salvation.

We have thus, then, subjects for interesting and useful meditation presented to us in this change wrought in the face of nature by the springing of "the grass of the field." We perceive the knowledge, power, goodness, faithfulness, and condescension of the Lord Jehovah, all called into harmonious exercise; and, if the heart is not impressed, it is but one of many proofs of its natural insensibility. It is because there is a regular systematic bestowal of the benefit, that the benefit itself is not valued, and that the benefactor is forgotten. It is because men have no changes, therefore they fear not, nay, they acknowledge not, God. It is because to-day is as abundant as yesterday, if not more so, that the heart is ungrateful and the dependance on God lost sight of.

The Christian believer, however, much as he will adore the goodness of God in things temporal, finds infinitely greater cause to adore him with reference to things spiritual and eternal. If the world of nature affords ample cause for devout reflection, what must the world of grace supply? The gift of his well-beloved Son is the sure and certain pledge of the infinite compassion of God; and so also is the effusion of his Holy Spirit. That Spirit poured forth without measure on the adorable Jesus—that Spirit, freely vouchsafed to the early disciples, is freely vouchsafed now. Eternally blessed are they who by the enlightening energy of that Spirit are enabled to behold in some measure the mysteries of redeeming love, who can experimentally enter into the force of the apostle's reasoning—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" and in whose hearts are implanted those principles of vital godliness, which are the evidences that divine grace has then commenced that good work, which shall be carried on unto life eternal.

* In vain we ask you to accompany us through the great laboratory of nature, and explain what it is that preserves the stars in their courses, or how world on world glides on through the realms of space in still but mysterious harmony. Tell us, first, the pedigree of a blade of grass. But no: the little and the great, an atom or the universe, are both beyond us; and, whilst we must annihilate our senses before we can deny the existence of the phenomena, we must burst through the limitation of our mental being before we can advance a step toward an explanation of the mode of their subsistence."—"*The Christian System Vindicated.*" *By the rev. Daniel Moore, B.A.*

FOUR TRACTS ON "UNITY,"

BEING THE SUBSTANCE (MUCH ENLARGED), OF A LECTURE DELIVERED IN HIS PARISH,

BY THE REV. CHARLES E. KENNAWAY, M.A,

Vicar of Campden, Gloucestershire.

TRACT IV.

PROOFS FROM THE NATURE OF FALLEN MAN.

IN the last tract I have brought to the reader's notice the evidence which there is in the writings of St. Paul, St. Peter, St. John, St. James, and St. Jude, that the church was intended to be one body, and not merely united in a loose manner, as different countries or different families are united; not in fact, as is thought now, united in a certain way in belief, while they are altogether separated in body and in worship and in communion. But perhaps there is still a lurking doubt in your mind whether the church is correct in telling all the people that they have no scriptural right to separate from her. If you have such a doubt, I beg you to sit down with me for a quarter of an hour, and consider whether it is likely, and I will add whether it is possible, to have union of heart and love, as a general thing, without unity of body. Now, remember, I do not say that I do not love a dissenter who I believe has the love of Jesus Christ in his heart. On the contrary, I hope I do love him in truth, that I can truly say, "Grace be with all them that love the Lord Jesus Christ in sincerity." But then it does not follow that I ought not to wish him to be—that which I believe it to have been the desire and prayer of Jesus Christ that all should be—united with us in one holy visible church; nay, more, it is because I believe that a larger measure of grace would lead to union, that I can so heartily wish them that "grace."

Consider then the state of man. He has sinned; and the consequence of his sin is separation. Before the fall he was united to God. Just as a stream flows from a fountain, just as a beam of light proceeds from the great sun, just as a branch grows out of the stock of a tree, being intimately connected with it—so did man proceed from God, and so was he united to him. And just as the sea is made up of many thousand streams, and as light is composed of myriads of sunbeams, and as a tree is made up of innumerable branches, so would the family of man have been, according to its original constitution, one great whole, joined together in their great parent, God.

But sin was separation. It separated man from God, and by so doing it separated man from man. We see this in the very account of the fall. When God inquired of Adam whether he had eaten of the fruit of the tree, instead of answering simply and straight-forwardly that he had, he threw the whole blame upon unhappy Eve. And not only this; he seemed to blame the Almighty himself, for he did not merely say, "The woman gave me, and I did eat," but "the woman whom thou gavest me"—which was as much as charging God with being the author of his sin, because he had given him the woman who had tempted him to eat. And thus we see him separated at once from God, and from the only fellow-creature that he had in the world. In this first dreadful history, therefore, we see sin producing separation of heart or selfishness of soul. Man set up himself and his own will against every one of his fellow-creatures, whenever their wills should differ from his.

Now, while this self-will reigns in the heart, it is impossible for man to be joined again to God. It is therefore the object of God, by revelation, to overturn this proud will and this wretched selfishness, that so man may be joined again to him. The name of religion shows this—it comes from a Latin word which means "to bind again together." God and man, as well as man and man, are separated by sin—they can only be bound together by religion.

Now, if a man can first give up his own will to God's will, he will then be prepared to give up his own will to his fellow-man's will; at least he will be disposed "in lowliness of mind to esteem others better than himself."

Perhaps you have sometimes wondered why Jesus Christ himself should have said that he came not to do his own will, but the will of him that sent him. The reason is, that Jesus Christ was the second Adam: he had the nature of man; and, as that nature had shaken off the yoke of holy obedience, and rebelled against God, therefore he took that nature to put it under the yoke again, that man again in him, and after him, might give up his own will and obey. This, again, is the interpretation of the suffering Saviour's wonderful words in Gethsemane, "Not my will, but thine be done." He showed by these words to every man, that it was the will of man that was in rebellion, and that it was against God's will that it rebelled, that man loved his own will and his own way, and hated every will and every way that opposed his own; and that it was only by the breaking down of that will that man could be restored.

Now I dare say that you have sometimes read the newspapers, although you may be a poor man. If you have, you will have seen expressions like this: "Nations have but to will their own independence, and they are certain to be independent; or, "The people have but to will their own freedom and happiness, and then they are certain to be free and happy;" or again, "The voice of the people is the voice of God." Now a great many people hear these expressions without knowing that they contain the very essence of the rebellious principle. They are in meaning almost exactly the same as those which Satan whispered into the ear of Eve, "Ye shall be as gods." They would persuade poor, frail, human creatures that, whatever they pleased to accomplish, that by their own unassisted power they could do; that, in truth, to will with them was the same as to do. Just put them side by side with the expression in the Lord's prayer, "Thy will be done," and then you will see how full of pride and ungodliness all such phrases are.

But you may ask, What has this to do with unity? I am glad you ask this question, because I have a ready answer, and it is this—The cause of separation is selfishness. It is because men choose to set up their own wills and tastes and opinions that they make divisions and schisms. If you read over again the expressions which I have set down above, you will see that the object of the speakers who use them is to persuade every one that hears them that they have a will which must not be opposed by "the powers that be"—

that in fact they are, as I have observed, what Satan told Eve she should be, "as gods." Now it is only God that has power to do what he will; and men, we well know, may "will" (as they term it) their own happiness a thousand times, but if they do not seek it in God they will never obtain it.

Apply then all this to our subject. What makes separation? It is self-will. The church decrees rites and ceremonies, and declares doctrines: she declares that there is one God in Trinity, and Trinity in Unity; that there is a great atonement made for man; that men are justified through faith in that atonement; that the benefits of that atonement are for all; that every child of the first Adam should be brought in infancy to be baptized into the death of the second Adam. She tells her members that her bishops, priests, and deacons, shall be clothed in certain garments when they perform the public service; she gives them such prayers and collects and litany to join in, as she could not have given if God's Holy Spirit had not first taught her; and she bids her children to offer them up. But all these things the unitarian, the baptist, or the presbyterian, or the independent, refuses to do. Each chooses to have a will of his own, and, like the refractory brothers in the old castle (Tract II.), if the whole church will not yield to them, they leave her, and so form a schism.

But then it is said that they are not answerable for their judgments, and that, if a baptist thinks that little infants ought not to be baptized, he must separate from the church unless his mind is convinced. But in answer to this, I reply, is he not following his own judgment and his own will in opposition to that of the communion in which he was born? Has not the whole church for eighteen hundred years baptized its little ones? Did not God take the little ones among the Jews into covenant as soon as they were born? And has not the same method been followed by the church from the time of the apostles? Is not the man, therefore, blinded by his love for his own judgment and his own will, that he thus sets himself up against the whole body of Christ, including all the apostles, the martyrs, the confessors, the saints of elder and of later days? Is it not alike also with the man who says that he cannot understand the doctrine of the holy Trinity; and that, therefore, he cannot believe it? Does he not (to say nothing of the clear words of holy scripture) does he not set up his own judgment against that of Christ's holy catholic church, which has so clearly declared this glorious truth in her noble creeds, as well as against that of his own church, which has so distinctly asserted it in her articles of faith? And is it not the same with the man who says he cannot worship where a prayer-book is used or where a surplice is worn? Is not this man preferring his own opinion to that of the church of his fathers, which decreed, in her wise judgment, that these things should be? And, again, does he not forget the strong expressions about unity in our blessed Lord's prayer, and the innumerable counsels given by the apostles, and which you have read in Tract III. on the same subject? And does he not do all this from trusting in his own judgment and following his own will?

But then you may say, What is he to do if he *differs from the church*? I say in answer, that, if he has a weak judgment, it does not follow that he ought to do a wicked act. But it is a wicked act to separate and cause divisions: it is directly contrary to the prayer of our blessed Lord, as well as to the entreaty of the apostle, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." And, let his judgment be as weak as it may, it is scarcely possible, unless it is darkened by pride or passion, that he should not see that voluntary separation or schism is an unlawful thing. He ought, therefore, to remain in communion with the church, to pray and seek for further enlightenment, remembering that, if the unjust judge will grant a poor widow's petition "lest she weary him," much more will God grant him his Holy Spirit and a right judgment, sooner or later. But at all events he has no right to separate, for Christ has forbidden it.

But then you will say, If he separates in love, there is no harm in separation. And this is what is urged in a recent tract*. Now I answer that that tract is deficient in the very thing that is to be proved. It does not prove in the least, nor even offer a proof, that it is lawful to separate. It only shows that true children of God love one another. And how indeed could any minister of Christ venture to endeavour to prove that to be right which Christ himself and his apostles have forbidden?

But then there is another answer to this objection. Separation of body produces separation of heart. Why did God join man and wife together—to leave home and parents, and brothers and sisters, and to live in the same house together? Partly to be a type of Jesus Christ's own union with the church, and partly to secure their love to each other by their dwelling together. Do not we see how love grows cold when, from any cause which might have been avoided, husband and wife dwell much apart? And is it not often the case, too, even when they are separated by circumstances over which they have no control? Now it is the same in respect to the union or separation of the members of Christ's body, the church. If they dwell together they have common joys, common trials, common successes, common interests; but directly that a separation is made, the interest of the separatist or dissenter becomes different from that of the body, the church, from which he separates. Hence come rivalry, jealousy, emulation, variance, strife, sedition, heresy. Ask any clergyman whether there is any real union and fellowship of love between the church in his parish and the dissenting community; and he will tell you there is not. There may be pious men in each who love one another, although this is not very common, but, generally speaking, the dissenters as a body are quite separated from the church people, and there is no communion of love between them. The dissenters carry this so far that they all deal and trade with dissenters, and only with them, wherever they are found, and whether they are good men or bad.

But then you may say, this is not necessary; the churchman and the dissenter might live in love together if they would only cultivate love. In answer I say, that it is from the difficulty, nay, from the moral impossibility, of bringing this about that Christ and his apostles have so warned us

* By hon. and rev. B. Noel.

against divisions. For directly that a new body is formed it has its own interests, which are different from those of the old; and the following of these interests makes the separation every day wider and wider. This is the reason why the modern dissenters are so much more bitter against the church than Howe or Baxter or Doddridge or Watts or Henry were. Indeed these men whom I have mentioned were not bitter at all. I do not name John Wesley, because he always really loved the church.

It is very easy to say that love is the binding principle, and so it is. But the act of separating is the breaking of the chain of love, and it cannot survive such breaking long. We must not spiritualize away the words of scripture. The words are "one body" as well as "one Spirit."

Besides, if it be said that it is the triumph of love that men should love each other, notwithstanding their separation; I reply, that we do not read of any thing like this either commanded in scripture or as existing above. We do not hear that the angels form themselves into sects and love each other notwithstanding; we do not read that among them every one hath a psalm and every one a doctrine; but that love keeps them together, and prevents them from thinking of separation. When one praises they all praise; their voices and their harps are all in unison; they all fall down together before the throne, and worship, saying, "Amen, blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever" (Rev. vii. 12). But, if this is the invariable character of unity in heaven, we cannot believe, unless it be expressly revealed, that it ought to be different on earth.

And see, again, how it was in old time. Why did "Ephraim envy Judah," and why did "Judah vex Ephraim?" Simply because they were rival bodies, separated by a great schism. It was the constant aim of the rulers of the ten tribes to prevent their people from going up to worship at Jerusalem, because they feared that if they went there they would cease to be dissenters, or to separate, and become joined as a kingdom and a church to Judah and Benjamin again. I ask any honest and candid reader whether there is not the same feeling now among dissenters about those who come and worship at the church? Do not the leaders amongst them use every effort to prevent their people from ever entering a church door? How then can real love exist where there is this constant spirit of rivalry? When do we now witness such a noble spectacle as that which was seen on the return from Babylon, when (Neh. viii.) all the people gathered themselves together as one man into the street that was before the water-gate? And Ezra the scribe (ver. 4) stood upon a pulpit of wood, with the chiefs and princes of Israel. And "all the people stood up; and Ezra (ver. 6) blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads (like one great boiling wave), and worshipped the Lord with their faces to the ground."

We see then that this rivalry and envying is created by separation. We see, moreover, that our blessed Lord commanded and prayed for the unity of all believers in his church. We find that divisions soon began to show themselves, and that the apostles earnestly and repeatedly urged the early Christians to be of one mind—"one body and one spirit." If then unity is so great a thing, and if separation of body makes unity of heart to be so exceedingly difficult, not to say impossible to be attained, what is our remedy? How are we to recover the unity which we have lost, in this age of separation and dissent? Now I ask my reader to consider this—suppose he has a painful disease; suppose he knows what the cause of the disease is; suppose the doctor warned him long ago that either some habit he indulged in, or the air of the place he lived in, was the cause of his disease. Would he not determine, if he possibly could, to give up that habit, or to change his place of abode at once? You know that he would. Another doctor might tell him, "You must bear your complaint with patience," just as people say now that we must bear with patience all the divisions in the land; but the true and the wise way is to remove the cause in order that the disease may cease. This, then, is our way. We must all pray to be united again in one body. We must all be tender-hearted to one another, forgiving one another, and reasoning with one another in love. The churchman must remember that the dissenter has probably been brought up by his parents in dissent, and that therefore dissent is as dear to him as the memory of his father and his mother. And on this account, while he places before him the authority of the church and the command of Jesus Christ, and the impossibility of being perfect without being united, he must be patient and kind and gentle, even as a nurse to a sick child, helping him by every tender means, and giving him the food, or rather the milk of teaching, to support his steps back to the communion of the fold of Christ.

On the other hand, let the dissenter solemnly, as in the sight of God, ask himself whether he is living, as he ought, in love with his brethren of the church. Let him ask himself no less solemnly whether he can believe that his adorable Saviour would approve of the bitterness of heart and the envy and jealousy in which he knows that many of his body, if not he himself, is living with the members of the church. Let him ask himself if he can conscientiously believe that St. Paul would have wished the Christians at Colosse to be separated and divided, as he and his fellow-dissenters are, from that holy church which has been planted by the hands of confessors, and watered by the blood of martyrs in this favoured land. And if he cannot answer these questions as before God, let him consider again the prayer of the great High Priest, and the commands of the apostles, given under the direct inspiration of the Holy Ghost; and then say whether it is not his duty to bring about the accomplishment of that prayer by seeking again for admission to that body, the church, to which either he or his fathers once belonged. O, if every dissenter and every methodist would thus act, we should then be near to the attainment of that blessed state for which the Son of man groaned and prayed, "That they all may be one," "that they may be made perfect in one," and that the whole wide world, witnessing such a glorious union, might believe in the adorable name of Jesus Christ, the one true and only Son of God, "God of God, Light of Light, very God of very God."

THE POWER OF SYMPATHY, OR THE STORY OF THE YOUNG HIGHLANDER*.

IMMEDIATELY after his being admitted to deacon's orders, the writer was appointed an itinerant missionary in the northern and western parts of New York, and forthwith endeavoured to enter on the duties assigned him. At that period of time, viz., in the year 1798, the travelling by land from New York to Albany was so difficult and tedious, that many preferred to take the precarious chance of going in the small sloops by water up the North river. These little craft were illy provided, and the winds were so often adverse, that the time in getting from one place to another was frequently more than a week. Every tide, however, set them forward a little, even with the wind ahead, and so the voyage was not hopeless. The writer remembers the passage he made in one of these vessels from New York to Albany, immediately after his ordination, with singular minuteness, in that the occurrences thereof afforded an example of the power of sympathy, more remarkable than he had hitherto ever witnessed. The story, though long, may prove useful to others, as, he trusts, it has been to him.

The sloop, on board of which he paid his fare to Albany, had but few passengers, except a large company of Highland Scotchmen, who, in their native dress, had taken their stations in the hold, with the privilege of coming on deck at their pleasure. They all spoke to each other in the Highland language, and this circumstance kept them aloof from the cabin passengers for some time; till one day, the only individual among them who could speak English addressed the writer in respectful terms, and inquired as to the best ways and means of getting a livelihood in America. In answering so reasonable a question, made in behalf of so many simple but able men just arrived in this country, it was evidently necessary to know whither they were going, and what their occupations. The reply was, that they all designed to stop at Albany but one, who wished to go to his brother living on Merrimack river, in New England. To this it was replied, that the person mentioned ought to have gone to his brother by the way of Boston to Newburyport, which last place was situated on that river. This being reported to the company, they all gathered around the writer, and through their interpreter asked many questions, which resulted in the advice that they should all keep together till they arrived in Albany, where they might find some one who would address a letter to their countryman on Merrimack river, and there wait his reply; in which doubtless there would be directions as to the best way of getting to him: and, moreover, perhaps he himself, on hearing that so near a relative had actually arrived in America, would come in person, and bring him to his home. This advice was most satisfactory to all, especially to the young Highlander, who immediately, and with many gesticulations denoting great earnestness, begged the writer himself to frame the letter to his brother, that he might have it ready for the post on his arrival at Albany. It may be reasonably supposed that a request so proper in itself, and so pathetically urged, would not be disregarded, especially as there was leisure, and the time hung heavy in a protracted passage. Having learned the names and residence of his parents, and heard him feelingly respond to all questions relating to his brothers and sisters, and other old friends in his native land, the letter was duly prepared, and the young Highlander called to hear it interpreted to him. And here the writer cannot but pause, and be deeply affected, as faithful memory brings to his mind the countenance and gestures of this extraordinary person, as he drank in the words and felt the sentiments of this simple and affectionate epistle of a brother to a brother. It seems he had thought it more than human, that any one could know the feeling of his fraternal bosom, or that a person who had no actual acquaintance with the objects of his affection, could describe them in the same lovely features which his imagination had portrayed for a continual feast for his own eyes.

During the process of interpretation (which perhaps was done in a language far more expressive than any thing the writer had used), he would seize his hand, and embrace it, and then kneeling would burst into tears as of grateful astonishment at hearing with his ears the words which represented so exactly what was at that time felt in his own heart. All this was noted at the time as very remarkable; but no thought was entertained of the effect which this excess of passion would produce in case of disappointment. The result will show that our feelings, even those of the tenderest class, need the governing, overruling hand of religion and the fear of God to make them subservient to our real good. Like the elements, they are useful when governed; but left to themselves, unsubdued by a holy fear and devout submission to our holy Father's will, they break forth, and with resistless force consume or overwhelm all we hold dear. The sequel of this story will make good this remark.

Business detained the writer in Albany several weeks, when, as he was walking by the house of a Scotch friend, he heard the bell of the church to which that friend belonged tolling as for a funeral, and, stopping at his house, inquired who of his congregation was dead? "A young Highlander," said he, "who lately died of mere grief and disappointment." And then he proceeded to relate the main parts of this story:—How that he had come all the way from Scotland to find a brother; had missed his way, and come to Albany, instead of going directly to Merrimack river, where his brother lived; how that some one had written a letter for him to send to his brother; that he had waited and waited for an answer, till a day or two ago it arrived; but, alas! instead of bringing good news from his brother, it brought the intelligence that he had been dead for several months! "O, sir," said he, "this is not all: the poor young man, on hearing that his brother was indeed dead, and that he should never see him again, was so overcome with grief that he dropped dead on the spot himself. This is the funeral which we Scotchmen, who love one another better than you Yankees, are now called on to attend." So saying, he left the writer to his own sad reflections. The worthy citizen here spoken of lived in Maiden-lane. His name was James Barkley. If he be now living, he is near

* "Reminiscences of Bishop Chase."

eighty years of age. If not, his relations may call to mind this sad story.

The writer may truly say that the facts, as here recited, made a deep impression on his mind, and during the lapse of many years have never ceased to produce very serious reflections on the uncertainty of human life; and, above all, on the bounden duty of holding ourselves obligated, as with an oath of fealty, to submit to God's will in all our plans and expectations of happiness, and never to weave the web of our expected enjoyments with our own hands, and so intensely as, when broken, will leave us without resource, and plunge us in despair. 'Tis in mercy, and for our own interest, as well as a dictate of necessity and duty, to say to our heavenly Father, "Thy will be done."

A Sermon,

By the Rev. Henry Raikes, M.A.,

Chancellor of Chester.

(Preached at the Ordination of the Lord Bishop of Chester, in Chester cathedral, Feb. 26, 1843).

Prov. xi. 30.

"He that winneth souls is wise."

A great truth—a truth important in its general application, but specially important in reference to the present congregation—is contained in these few and simple words. Let us not despise the truth on account of the simplicity of the form in which it is presented; but let the subject commend itself to our attention, and let our secret prayer to God obtain that blessing which alone enables us to understand, to mark, and inwardly digest, the truths which are revealed.

"He that winneth souls is wise." I adopt the sense which is commonly placed upon the words, and ask you to consider that there are two ways in which wisdom is manifested: first, in the choice of the object of pursuit, when men fix on that which is of real and unquestionable value to the exclusion of others; and, secondly, in determining on the manner in which that object shall be pursued, in selecting, out of many plans, that which is the most likely to succeed. In each of these senses we may say, that "he that winneth souls is wise."

I. As to the first, there hardly can be room for question, when the case comes to be fairly and fully considered. While men are unconscious of the value of the soul, or while they do not give themselves leisure to consider its nature, its capacities of good and evil, its necessary existence, its eternal duration, its character as the subject of infinite happiness or infinite misery, there may be room for doubt; or the men who think may be so touched by the sense of present want, or so dazzled by the prospect of present enjoyment, that they may forget the soul's claims, and may devote themselves wholly and entirely to the service of the body. But let any thing happen which shall dispel their illusions—let any thing happen which shall open their eyes to the real nature of the things before them, and they can no more hesitate as to the preference which is due to the soul's interests, even on the low standard of calculated good, than they could hesitate as to the choice between heaven and earth, or between an eternal existence and that which is limited to three-score years and ten. On the first comparison, therefore, that can be drawn between the various pursuits in which men are occupied at present, there can be no room for doubt that "he that winneth souls is wise;" and, whether the spiritual good he seeks be his own or that of others, our common sense must admit the wisdom that is shown in making the soul of man the object of the pursuit of men.

But this, which seems evident with regard to ourselves while we consider the nature of the soul itself and its eternal duration, seems equally clear with regard to others, and to the way in which feelings may be exercised towards them, and to the extent to which benevolence may be carried. The man who endeavours to do good to his fellow-creatures, but whose attention is directed to their temporal wants, finds himself cramped and hindered by the circumstances under which he labours. There are many who need, and he has but little to give, and that little is often ineffective: that which is bestowed on one seems to be withheld from another, and the result is as uncertain as the benefit is limited. But he who makes the soul the object of his pursuit, and aims at doing good to men through those means that are spiritual, finds that his benevolence is exercised under circumstances more favourable. He no longer stands at one of the broken cisterns of the world, and doles out to each needy applicant the stinted measure of relief which he thinks he can afford, with reserve and doubt; but he stands by the fountain which the Lord himself has opened, and cries to all who hear him—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come and buy wine and milk without money and without price."

In this way, therefore, it is, my brethren, that wisdom is justified of her children; and the wisdom of those who make it their business to win souls is justified by the evidence of that godliness which has the promise of the life that now is, and also of that which is to come.

II. But wisdom is shown in the pursuit

as well as in the selection of the object; and as we find that, whenever the value of the soul is admitted, different ways have been adopted in order and with a view to win it, it is necessary to consider these ways, and to compare them with each other. Of these some are of men's devising, and bear the marks of their original. There is one, and one alone, of God's ordaining. Those which are devised by man have much in appearance to recommend them; they are the results of thought, of observation, of benevolence. As such they are not to be dismissed slightingly nor overlooked; and the acceptance they have met with in the world proves that they have the show, if not the reality, of wisdom in their favour.

There is, in the first place, the religion of morality, which aims at men's reformation, and with this view addresses itself to his reason in the form of argument and conviction.

There is, again, the religion of sentiment, which addresses itself to his feelings, and endeavours to win the affections by exhibitions calculated to melt and touch and soften the sensibilities of our nature.

Thirdly, there is the religion of the gospel, which determines to know nothing but Jesus Christ and him crucified; which grounds all its appeals on the simple record that "God has given to us eternal life, and this life in his Son," and aims at the conversion of the soul through faith, the evidence of things not seen.

In each of these ways we believe that men are endeavouring to win souls—at least are fancying they may do so; and, while we admit that each of these methods has something to recommend it, we feel that wisdom is justified of her children, and that the result proves the wisdom of the course adopted.

There are those, firstly, as I said, who are attempting to win souls by moral teaching. There was a time when this was the only way known. There was a time when philosophy bore the name of "the divine science;" and endeavoured to argue men into holiness, with the hope that holiness might lead to life eternal. The number who pursue this course at present is diminished; but there are many who follow it unconsciously, and who, under gospel privileges, know little of the liberty with which Christ has made us free. By this method—by appeals to reason and to conscience—we admit that sinners may be made to see the error of their ways—the drunkard may be reclaimed, the thief may be made honest, the impure may be led to renounce their practices. A change may be effected which shall surprise the world, and satisfy the world. The power which in this case produces the change—the power which thus wins the consent of the reason, and appears to decide the character of the life—is not the power which wins the soul. In the midst of the outward correctness of manners effected by such a process as this, the soul may continue as ungodly as before; the sinful practice may be relinquished from conviction of its wrongness, while the sinful work is retained from a sense of its sweetness; and, while external reformation does away the offensiveness of the act, its guilt continues unremoved, and the heart abides in its alienation from God.

The religion of sentiment attempts the same work by addressing the sensibilities of our nature. Assuming as much of truth as may be necessary to give consistency to its scheme—adopting the framework of the gospel as the plan of its proceedings, though it does not employ the principles of the gospel as its motives, it works on the soul through the medium of the senses, and endeavours to draw it to God through external means of communion. With this view a stress is laid on the ordinances of religion: ceremonies are multiplied; and every thing which can affect the senses or touch the natural affections is cultivated and improved. By a process such as this, attachment to the external forms of worship may be created, the appearance of devotion may be produced, and much of real and affectionate feeling may be obtained. But these externals, which touch the heart and interest the feelings, do not win the soul. The service offered under such emotions is not a reasonable service; and, if God be worshipped, he is not worshipped as he wishes—in spirit and in truth; for the zeal of his worshippers varies with the excitement that is applied, and rises into ecstacy or sinks into indifference, just as music swells and falls according to the pressure on the keys.

Under this system, therefore, though there may be more of warmth, more of devotional feeling than in the first, there is little of that which can be called spiritual. The carnal nature of the system is betrayed by the inconsistencies it admits, by the plain, palpable absence of those which are called fruits of the Spirit, and by its absolute dependence on external means; and we are compelled to feel that there are cases where the soul is not reached by the influence which pervades the body and the mind, and gives to the life the appearance of intense devotion.

There remains one other course to follow, and that is the course which, from the days of the apostles down to the present, has been uniformly successful in every country, and under every difference of circumstance; which has not always indeed approved itself

to the reason of the wise; which has not always interested the feelings and filled the imagination; but which has invariably won the souls of those who heard with faith, and made them the trophies of its victory over the world. Therein is the doctrine of Christ crucified—"to the Greeks foolishness and to the Jews a stumbling block, but to them who are called, both Jews and Greeks, Christ the power of God, and Christ the wisdom of God." Without addressing itself to the reason, and endeavouring to produce conviction by argument; without appealing to the affections and enlisting the imagination in its cause, this system speaks to the heart and the conscience: it reveals to each its secret feelings and its secret workings; and it brings the light of divine truth to bear on the secret it discovers. It shews man that he is miserable because he is a sinner; that his misery must continue till his sin is removed. It goes on to prove that neither within him nor around him are there means by which this can be effected; so that by nature his case is not only lost, but hopeless. But, having done this, it does not leave him where it found him. It goes on to say that that which man could not have done, God has done for him; that that which man by all his efforts could not have gained, God has freely given; that God, sending his own Son to be the propitiation for our sins, has for him fulfilled the law, has removed the curse, and has prepared, in the righteousness of Christ, the means of acceptance for all who believe. Hearing this, the soul can no longer resist. Overwhelmed by a mercy which it was impossible to expect, it sinks under the sense of boundless obligation; and that soul which had escaped the grasp of reason, which had rendered only the appearance of subjection to the influence of ceremonies and the excitement of imagination, sinks before the cross of Christ, and is won by that alone which is the power of God unto salvation in them that believe.

Having made this general statement, let me close with a few words to those whose office henceforth designates them for this work, and who must win souls, if faithful to the Lord they serve. Pledged to this service, anxious to discharge it, they may yet have doubts as to the way in which it should be fulfilled; and the reports which reach them of other men's success, may lead them to suppose that intellectual power is necessary to produce conversion, or to rest on the influence of forms and external circumstances as the means of communion with God.

O let them not forget that, though the reason may be convinced by argument and the imagination dazzled by ceremonies, the soul is not to be won by methods such as these; but let them bear in mind that the simple preaching of the gospel—the holding up of Jesus Christ and him crucified, "made unto us of God, wisdom, righteousness, sanctification, and redemption"—has been, and ever will be, the means by which the kingdom of God is established, and souls are brought into the way of salvation. It was by this statement of the truth that Paul overcame the opposition of the world, and raised the church of Christ on the ruins of heathen idolatry. By the same statement the opposition of the carnal heart must be met at present; and, wherever this statement is made, the same result is found to follow, with more or less of fulness, according to the circumstances of the case.

But, while we have no doubt at recommending this as the way in which the work is to be done, it is well to revert to the wisdom which makes this the object of pursuit, and to strengthen perseverance in labour by remembering the end to which the labour is directed. We dare not deny, my brethren, that a course of labour is before you all—of labour, in many cases, uncheered by that which seems due to labour, and necessary to present comfort; in some cases perhaps a course of labour unrequited, unacknowledged, and saddened by insult and ingratitude. In such a course there may be moments when zeal may faint, and even faith may hesitate. There may be moments when the heart, broken down and subdued by disappointment, wounded by the obstinacy which resists its assiduities, and overwhelmed by an opposition which seems likely to exceed its strength, may be tempted to question the wisdom of its first choice, and to regret the determination which gave you to the work of the ministry. Do I say there *may* be such? There *must* be moments when the language of our hearts will be—"I have laboured in vain; I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God." But, whatever may be the trial of the moment, let this be our never-failing consolation, that "he that winneth souls is wise." "God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to his saints, and do minister" (Heb. vi. 10). And the time must soon come when to have been the means of salvation to a single soul will be accounted a greater honour, a more abiding happiness, than to have filled the high places of the earth, and to have shone in courts and palaces. Yes, the time is surely coming which shall separate the precious from the vile, and pour the light of heaven on the

darkness which now covers the world and its pursuits. At that moment, when men come to look at their wealth as the measure of their responsibility, and to wonder at the infatuation in which their lives have been past; when they wake from the dreams of life, and find that they have lost all in losing them; at that moment "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." One star may differ from another star in glory, but all are glorious; and the glory of rank and the glory of talent shall then seem as nothing, when compared with that of him who, in the midst of poverty, obscurity, and neglect, shall have been the instrument of God's mercy in winning a single soul.

SKETCHES IN NATURAL HISTORY.

No. IV.

THE GOLDEN EAGLE.

"His fort, the towering seat,
For ages, of his empire, which in peace
Unstained he holds, while many a league to sea
He wings his course, and preys in distant isles."

Of the different species of the eagle, that which is best known to us, and at the same time the largest and noblest, is the golden; found principally in this kingdom, in the highlands of Scotland, and in Ireland. It is seen also in Russia, Sweden, the Swiss Alps, and the Pyrenees, and in the mountain chains of Asia Minor, Tartary, Siberia, and northern Africa. When full grown it is about three feet long, and expands its wings upwards of seven feet. The wings, when closed, reach nearly to the end of the tail, which is of a rounded form, and of a dark brown. The beak is large, and strongly curved. The eyes are piercing, and the talons sharp and strong; the inner sometimes has a curve of three or four inches. Of all birds the eagle flies the highest; and on this account was named by the ancients the "bird of Jove." Mr. Ramond, on Mount Perdux in the Pyrenees, almost three miles above the level of the sea, saw a golden eagle far above him.

The swiftness of its flight is astonishing; hence the scriptural expressions—"Swift as the eagle flieth" (Deut. xxviii. 49); "swifter than eagles" (Jer. iv. 13). The same expressions will be found scattered throughout the sacred volume.

The golden eagle builds on elevated rocks, solitary towers, and other remote places. It is found in abundance on the craggy precipices, nearly seven hundred feet high, which enclose the ruins of Petra*. It is in allusion to this that when Edom is threatened the strong language is used: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. xlix. 16). Ezekiel, speaking of the eagle, says, it "took the highest branch of the cedar" (Ezek. xvii. 3), for which it seems to have a predeliction; and La Roque, in his "Voy. de Syrie and du Mont Liban," p. 88, relates having found a number of eagles' feathers under the cedar trees on the summits of Lebanon.

The nest of the eagle is a mere platform, five or six feet wide, formed of sticks, and covered with reeds and heath. The martial eagle of southern Africa—a creature of such strength that it preys on antelopes, and carries off hares—erects on the top of mountain trees or on elevated cliffs a flat platform, so thick and strong that it will bear the weight of a man. The whole is about four or five feet in diameter, and two in height. It is composed of rafters, covered with moss, &c.

The female usually lays two or three eggs, of a dirty white colour, spotted with red. Like the stork, the eagle carefully watches over and instructs her young, teaching them how to fly; where to obtain food; and taking the young and timid upon her wings till they have strength and courage. When able to fly she stirs up the brood, hovers over the nest, to excite the eaglets to imitate her, and take their flight. Thus, in Exodus, xix. 4, we read, "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you to myself." And, again, Deut. xxxii. 10, 11, 12: "He found him in a desert land, and in the waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her

* See papers in Mag. on Petra.

young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him: and there was no strange God with him."

Sir Humphrey Davy records a very beautiful instance of this:—"I once saw," says he, "a very interesting sight above one of the crags of Ben Nevis, as I was going on the 30th of August in pursuit of black game: two parent eagles were teaching their offspring — two young birds — the manœuvres of flight. They began by rising from the top of a mountain, in the eye of the sun; it was about mid-day, and bright for this climate. They at first made small circles, and the young imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight so as to make a gradual ascending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, until they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight*.

In the highlands of Scotland eagles commit great ravages among flocks†; and though the cases may have been rare, yet there is ground to believe that infants and young children have sometimes been carried off. Multitudes of the birds are annually destroyed there. When the nest is situated perpendicularly from the edge of a cliff, a bundle of dry heath or grass, enclosing burning peat, is let down upon it. In other cases, a person is let down by a rope, held above by a sufficient number of men, to enable him to destroy the eggs or young; taking with him a large stick to beat off or intimidate the parent birds, who always keep at a distance. When the nests are accessible, persons frequent them for the prey carried for their young. Sometimes a person conceals himself in a covered pit, with a small hole, through which to pass the muzzle of a gun. A few yards from this is placed, as a bait, the carcase of a sheep or dog, a fish, or fowl; and the eagle descending to take it, is shot. The head, claws, and quills are kept by the shepherds, for which they obtain a stipulated reward. In the Orkney Islands there is a law which entitles any person that kills an eagle to a hen out of every house in the parish in which the rapacious bird is destroyed.

On the lakes of Killarney, in the county of Kerry, is a high cliff or rock, called the Eagle's Nest, from an eyry, situated on one of its projecting cliffs, which from time immemorial has annually been frequented by the eagle. "The exact position of the eagle's residence may be distinguished by a black mark near the vertex of the rock, or a horizontal figure, which resembles a pair of wings." During the breeding season the birds may be seen from the river, and, if alarmed by shouts or by firing a gun, they will launch themselves into the air, and will continue hovering about the rock to an immense height. It has not been satisfactorily ascertained to what species the eagle which frequents the rock belongs. Some persons have asserted that the osprey, or fishing eagle, is the only one known in Ireland; but Mr. Weld says that amongst the mountains of Kerry he has himself remarked several kinds. Eagles are very commonly seen on the small islands of the lower lake of Killarney, particularly on some which abound with rabbits. On a calm day, being unwilling to take wing, owing to the difficulty which they then experience in mounting into the air, they watch there quietly for their prey, and exhibit all the appearance of tameness and familiarity, suffering a person to approach within a very short distance of them. Notwithstanding the eager endeavours of the people to destroy them, in consequence of the great depredations they commit amongst lambs and poultry, particularly during the breeding season, when their rapacity is inordinate, it is said that a few years ago the number of these birds was supposed to be increasing in Kerry*.

The eagle is at all times a formidable neighbour, but peculiarly so when bringing up its young. It is then that the female as well as the male exert all their force and industry to supply their young. Smith, in his history of Kerry, relates that a poor man in that country got a comfortable subsistence for his family, during a summer of famine, out of an eagle's nest, by robbing the eaglets of food, which were plentifully supplied by the old ones. He protracted their assiduity beyond their usual time by clipping the wings and retarding the flight of the young.

It happened some time ago, in the same country, that a peasant resolved to rob the nest of an eagle that had built in a small island in the beautiful lake of Killarney. He accordingly stripped, and swam in

* Sat. Mag., Aug. 1837.

* Salmonia, p. 99.

† It may be interesting to many of our readers to know how much havoc is produced by the *vermin* in the Highland districts. The following refers to a well-known estate:—"The fine Highland property of Glengarry abounds in game of various descriptions, but, like most estates of a similar situation, it has also been subject to the ravages of vermin. From the lordly eagle, down to the stote and weasel, those destructive inhabitants of wood and wild, find ample room for excursion amidst the vast unploughed recesses of the Highland glens and forests. An English gentleman, Mr. Bainbridge (M.P. for Taunton), was lessee of the Glengarry shootings previous to the purchase of the property by lord Ward; and, annoyed by the loss of game, this gentleman set about a vigorous system of war and extermination against all his vermin intruders. He engaged numerous gamekeepers, paying them liberally, and awarding prizes to those who should prove the most successful. These rewards varied from 3*l.* to 5*l.* each; and the keepers and watchers pursued the slaughter with undeviating rigour and attention. The result has been the destruction, within the last three years, of above four thousand head of vermin, and a proportional increase in the stock of game. We were anxious to learn the extent and nature of the vermin destroyed, and have been furnished with a complete list by Mr. Scott, manager of the Glengarry estates. To such of our readers as are fond of natural history, the list which we subjoin will prove interesting; and it also shows how much may be done, by steady and combined effort, for the protection of game. The value of our northern shootings would be immensely enhanced, if similar exertions were generally made, and proper care taken that the heather be burned only in rotation. The latter system will be found equally advantageous to the sheep farmer; and if the sportsman does not get a fair chance, the grouse will, in many an extensive range of moor, entirely disappear. The following is the list of vermin destroyed at Glengarry, from Whitsunday 1837 to Whitsunday 1840:—11 foxes, 198 wild cats, 246 martin cats, 106 polecats, 301 stotes and weasels, 67 badgers, 48 otters, 78 house cats going wild, 27 white tailed sea-eagles, 15 golden eagles, 18 osprey, or fishing eagles, 98 blue hawks, or peregrine falcons, 11 hobby hawks, 275 kites, commonly called salmon-tailed glebes, 5 marsh harriers, or yellow-legged hawks, 63 goe hawks, 285 common buzzards, 371 rough-legged buzzards, 3 honey buzzards, 462 kestrels, or red hawks, 78 merlin hawks, 83 hen harriers, or ring-tailed hawks, 6 jer falcon toe-feathered hawks, 9 ash-coloured hawks, or long blue-tailed do., 1431 hooded or carrion crows, 475 ravens, 35 horned owls, 71 common fern owls, 3 golden owls, 8 magpies.—*From "The Highland Note Book;" by R. Carruthers. Edinburgh: Adam and Charles Black*, 1843.

upon the island while the old ones were away; and, robbing the nest of its young, he was preparing to swim back, with eaglets tied in a string. But, while he was yet up to the chin in the water, the old eagles returned; and, missing their young, quickly fell upon the plunderer, and, in spite of all his resistance, dispatched him with their beaks and talons.

"Two sons of a man, in Achnaluachrich," says a writer in "Chambers's Edinburgh Journal," No. 250, "having robbed an eagle's nest, were retreating with the young, when one of the parent birds having returned, made a most determined attack upon them. They said they had never been in such peril; for the eagle dipped her wing in a burn [brook] that ran by, and then in sand, and, sweeping repeatedly by them, struck at them with her wing. Although each had a stick, it was with great difficulty that they at length effected their escape, when almost ready to sink under fatigue."

"Very often," says Mr. Gilpin, "the eagle himself is found in the forest (the New, in Hampshire). Mountainous and rocky countries are his delight. On the ledge of some steep prominent rock he builds his eyry, and rears his royal progeny. But when food becomes scarce in those desolate regions, as it sometimes does, he finds it convenient to make excursions into the forest. Here he hunts the leveret and the fawn, and screens his atrocious deeds in the closest woods. Wherever he is seen, the watchful forester endeavours to keep him in sight till he bring him to the ground; and yet I have heard of a pair of eagles which took possession of a part of the forest called King's Wood, where they eluded all the arts of the keeper, and continued their annual depredations for several years. Some time ago an eagle was killed, after three discharges, near Ashy-lodge, and was extended like the imperial arms in the court-room of the king's house at Lyndurst." To which sir T. D. Lauder adds—"The eagle is by no means fond of entangling himself amid the mazes of the forest. His weight and his length of wings render it rather a difficult matter for him to rise from the level ground, and still more so when he is becalmed by surrounding trees. The bird seems to be aware of all this, for it must be very acute hunger, and something very tempting indeed in the way of repast, that will induce him to trust himself amidst foliage. Several deer were found, by the keepers of the New Forest, dead, and with their eyes torn out. After a careful watch a deer was discovered in great agony, struggling with an eagle, which had seized him by the head and shoulders. The keeper fired, and killed the bird, which was beautifully preserved, and it afterwards formed one of the objects in Bullock's London museum*."

"The gamekeeper of the late sir Hector Mackenzie of Gairloch, in passing through the forest one day, observed an eagle—almost as noble looking a bird as any described by the poet-naturalist, Wilson, or Audobon—in the act of attacking a roe-deer, its talons being firmly fixed in the neck of the animal. The hapless denizen of the forest evidently quailed before the bird of Jove, 'the terrors of its beak and lightning of its eye' being enforced by still more palpable signs of supremacy. Unwilling, however, to yield without a struggle, the roe plunged forward to reach a lake close by, when the eagle, to prevent it, laid hold of the stump of an old tree, and endeavoured to push back its adversary. The roe, at length, triumphed; it burst into the lake, carrying in also the eagle, who clung to it, though one of its talons had been torn off in the struggle. At this moment, Macdonald, the gamekeeper, who was anxiously watching the issue of this singular contest, lifted his gun, and at one shot terminated the struggle of the desert-born antagonists, and put an end forever to their gyrations. —*Carruthers's Highland Note-book.*

Eagles are by no means easily tamed, though there are many instances of their having become quite tractable, and testifying a regard for those who feed them. Even in captivity they live to a very advanced age, sometimes so far as a century. They can bear long abstinence. One at Conway, in Caernarvonshire, in the possession of Mr. Owen Holland, of Conway, was left by neglect three weeks without food, and yet was found alive. It had lived two and thirty years with the gentleman from whom Mr. Conway received it, but how old it was, could not be discovered. M. Buffon was assured by an individual of known veracity, of one which, being caught in a fox-trap, existed without nourishment for five weeks*. They tenaciously retain the recollection of an injury, and dreadfully resent it when there is opportunity. A gentleman in Scotland had a tame eagle, which its keeper on one occasion lashed with a horse-whip. About a week afterwards the man happened to stoop within reach of its chain, when, enraged, it flew in his face with such violence as to drive him out of farther danger. He was found bleeding and stunned with the fright and fall. The bird screamed in apparent triumph, and shortly after broke its chain and escaped.

From the height of its resting-place the eagle, at an incredible distance, can watch the movements of its prey, upon which it descends with inconceivable swiftness. To use the language of Job (xxxix. 27-30), "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she." Our blessed Lord evidently alludes to this when he says (Matt. xxiv. 28), "Wheresoever the carcass is, there will the eagles be gathered together:" stating an important fact in natural history, well known, doubtless, by the disciples; but referring to the Roman eagle, the standard of their armies, and intimating that wherever the Jews might be, the Roman armies would seek them out and destroy them. The species our Lord had in his eye was, probably, the Egyptian vulture (vultur percnopterus), which is of

* "Remains of Forest Scenery." By the late Wm. Gilpin, M.A. Edited by sir T. D. Lauder, bart. Vol. ii. 313. 2 vols. *Edinburgh: Frazer, 1834.*

* An old Celtic rhyme may be thus Englished:—
"Thrice the age of a dog is that of a horse;
Thrice the age of a horse is that of a man;
Thrice the age of a man is that of a deer;
Thrice the age of a deer is that of the eagle;
Thrice the age of the eagle is that of the oak-tree."
Quarterly Review. v. 126, p. 73.

vast service to the inhabitants of Cairo in removing the dead bodies of animals, which otherwise would taint the atmosphere, and be the serious cause of many mortal diseases. "The eagles," adds Mr. Kirby, "though they are widely dispersed, have their metropolis in more northern climates, and are distinguished also from the vultures by making living animals chiefly their prey; for this they are gifted with a wonderful acuteness of sight and indomitable strength of wing, and of legs and talons, fitting them for astonishing velocity of flight, and for resistless force when they attack and bear off their prey. As they have no scent their eyes are of infinite use, and enable them to discern a small bird at an almost incredible distance; and often, to get a clearer view and more extensive horizon, when they leave their mountain aeries, they ascend to a great height." As to the keenness of the eagle's sight, Isidore says, "That when floating with immoveable wing above the depths of the sea, far beyond the reach of human observation, he can discern a little fish swimming below." Damer, a renowned Arabian writer quoted by Bochart, avers "that the eagle can discover a carcass at the distance of four hundred parasangs" (Paxton).

In Psalm ciii. 5, there is an allusion to the eagle's losing its feathers annually, when it becomes very feeble; but when new feathers grow, its youth and vigour appear to be renewed. So says the psalmist, "The Lord satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's;" while the gracious promise is vouchsafed to those who wait upon the Lord, they "shall renew their strength, they shall mount up with wings as eagles" (Isa. xl. 31). Supported by an Almighty arm they faint not, neither are weary, though the young men should utterly fail. In their own case they fully realise the various promises God has been pleased to vouchsafe for the comfort of his people: "they shall run, and not be weary; they shall walk, and not faint."

The Cabinet.

It is very easy to be religious when we worship idols; it is very easy to bow down to gods which we make ourselves; it is easy to wash, like the poor Hindoo, in the Ganges, to the honour of the river god; or to repeat texts of the Koran, like the Mahommedan; or to count our beads and to say paternosters, like the poor Romanists: but to bend the will, to believe the word, to worship exactly as God bids us worship, to cast the weight of our hearts' woes and the burden of our hearts' sins on him whom he commands us to cast them on, to believe without seeing, to trust without seeing, and to obey without questioning—this is the hard point for man; but this is his great attainment, this is the great and blessed achievement of a living faith.—*Sermons, practical, historical, and doctrinal, delivered in Christ Church, Cheltenham. By the rev. C. E. Kennaway.* 8vo. *London: Hatchards.* 1842.

MEN WHO DESPISE THE POOR.—These men harden themselves in their sternness; they stand fixed in their own determination, even as on a rock. It is useless for me to place before such men that tender object of sympathy, a helpless infant, without one rag to shelter it from the blast; they will use their ample cloak to hide their faces from the very misery which that cloak would cover. It is needless to tell them that the fire in the widow's cottage never burns, when they can make themselves joyful and happy in their cold stern-heartedness. For such men I can but feel unmitigated and unbounded sorrow. How truly pitiable is he who at the end of a life, perhaps of four score years, falls asleep without being able to call to mind one act of benevolence!—*E. West.*

Poetry.

THE BIBLE.

(*For the Church of England Magazine.*)

THIS is the rock on which to found
The fort of faith; here hope sits crown'd,
And from the summit marks the road
Which leads direct to God's abode.
Superior to the dismal scene,
She views the gulf of death between,
Nor fears, but builds upon that sacred word
Which taught how faith to grace and life restor'd,
And promis'd life to all who grace implor'd.

J. LAWRENCE.

LINES.

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"—PSALM viii. 4.

(*For the Church of England Magazine*).

THE moon is up—on her celestial way,
O'er earth she throws her mild and silvery ray;
While countless stars, in varied forms of light,
Glitter like diamonds on the brow of night.
The shepherd king, reclined on eastern plain,
These glories saw, and tuned his harp again.
"Why, mighty God, dost thou consider man?—
Fallen, erring man, amid this wondrous plan?
Why visit him, and leave thy courts above,
To care for him, and bless him with thy love?"
Ah, why? To man a nobler part is given—
To praise, adore, exalt the God of heaven;
For him the "Sun of Righteousness" doth rise
With healing wing, to bear him to the skies;
For him reserved the best, the crowning grace,
God's mercy shining in the Saviour's face.

C. W.

8, *Brompton-Row.*

THE WIDOW'S CHARGE AT HER DAUGHTER'S BRIDAL.

DEAL gently thou, whose hand hath won
The young bird from the nest away,
Where careless, 'neath a vernal sun,
She gaily caroll'd day by day.

The haunt is lone—the heart must grieve—
From whence her timid wing doth soar;
Then pensive list, at hush of eve,
Yet hear her gushing song no more.

Deal gently with her—thou art dear
Beyond what vestal lips have told;
And like a lamb, from fountains clear,
She turns, confiding, to thy fold.

She round thy sweet, domestic bower
The wreaths of changeless love shall twine,
Watch for thy step at vesper hour,
And blend her holiest prayer with thine.

Deal gently thou, when far away
'Mid stranger scenes her foot shall rove;
Nor let thy tender cares decay:
The soul of woman lives in love.

And should'st thou, wondering, mark a tear
Unconscious from her eyelid break,
Be pitiful, and soothe the fear
That man's strong heart can ne'er partake.

A mother yields her gem to thee,
On thy true breast to sparkle rare;
She places 'neath thy household glee
The idol of her fondest care.

And, by thy trust to be forgiven,
When judgment wakes in terror wild,
By all the treasured hopes of heaven,
Deal gently with the widow's child.

MRS. L. H. SIGOURNEY.

Miscellaneous.

BRITISH SETTLEMENTS IN NEW ZEALAND.—The geographical features of both islands seem to justify the peculiar mode of settling which the New Zealand Company have adopted; for, being long and narrow, the line of sea coast is necessarily very great in proportion to the extent of surface. There are at short distances some splendid harbours, in the neighbourhood of which the Europeans have generally established themselves; but the limited space between the central hills and the ocean precludes the possibility of large rivers, though some are said to be well adapted for internal navigation. Port Nicholson, if allowed to derive the full advantage from its situation and fine haven, will, it has been predicted, make Wellington the great commercial metropolis, not merely of New Zealand, but of our whole Australian possessions. The Bay of Islands has been long partially settled, but not under such favourable auspices, having been indebted for part of its population to a class of adventurers whose circumstances imperatively required a change of scene. The company have resolved to form another settlement, to be called Nelson. The extent of land allotted for it is two hundred one thousand acres, divided into one thousand allotments of one hundred and fifty rural acres, fifty suburban acres, and one town acre. The price of each allotment is 300*l.*, so that the total sum placed at the disposal of the company is 300,000*l.*, which will be thus distributed: 150,000*l.* for the emigration of young couples to this particular settlement; 50,000*l.* to defray the cost of surveys; and 50,000*l.* for public purposes, such as the establishment of a college, religious endowments, the encouragement of steam navigation, and similar objects. Captain Hobson has selected the harbour of Waitemata, on the Firth of the Thames, as the seat of his government, where he has also made preparations for the building of a town, to be named Auckland. And although under the fostering influence of the chief ruler it will doubtless increase, "it must ever remain insignificant compared *with* the commercial capital Wellington." To that and the other settlements separate municipalities will be given; with which view suitable appointments have been made, and officers properly qualified have been sent out.—*Edinburgh Cab. Library, No. XXXIII. Polynesia.*

BURIAL OF A CHINESE MANDARIN.—The house of death was hung round with white, and the corpse, enclosed in a coffin formed of four half sections of a tree worked with remarkable art, stood in the middle of the street. The coffin was covered with a piece of red silk, fringed with gold. The servants of the deceased, holding lanterns and flags, reclined, some in the sunshine, others in the shade, smoking and joking apparently without the slightest thought about the cause of their assemblage. Shortly after my arrival, the relatives, the friends, the wives and children of the deceased, came out of the house all clothed in white, which is here the colour of mourning. Their clothing was coarser in proportion to the nearness of their relationship. The women, who uttered piercing cries, unable when unsupported to stand steady on their little feet, kept close together to keep themselves from falling. I watched their every movement with fear and interest, for, if one had retired from the group, the whole had fallen to the ground. I wondered how they would be able to walk as far as Campo, where the burial was to take place, and afterwards to ascend the hill. But when the procession began to move, each of the ladies was lifted by a female servant, who, not without much fatigue and several stoppages by the way, carried them on their backs to the place of sepulture. The bearers of the lanterns and flags led the way, followed by a multitude of musicians, playing on a kind of sharp-toned clarionet. Behind them came the coffin, preceded by a long banner of red silk, on which were inscribed in gold letters the titles and quality of the defunct, and with the end of which the eldest son of the deceased covered his face as they proceeded. Then followed the women, borne as I have already described. In the rear of the procession were carried three tables covered with fruit, dishes of meat, and a large roasted pig. On reaching Campo, the procession painfully ascended the brow of the hill, where the bogue and the grave-diggers awaited its approach. The coffin was placed on tressles, and all the relations kneeled down round it, striking their foreheads and responding to the verses chaunted by the bogue, the wailers all the time uttering the most doleful cries. During this ceremony, which lasted a couple of hours, the servants remained behind, and laid aside their indifference only when, the procession preparing to resume its march homeward, they had once more to take up their loads. The tables were brought away untouched, nothing being left near the grave but a few crumbs, some wax lights, and joss-sticks. Although very much inconvenienced by the sun, which was very hot, I did not leave the position I had selected till my sketch was completed.—*Borget's Sketches of China and the Chinese.*

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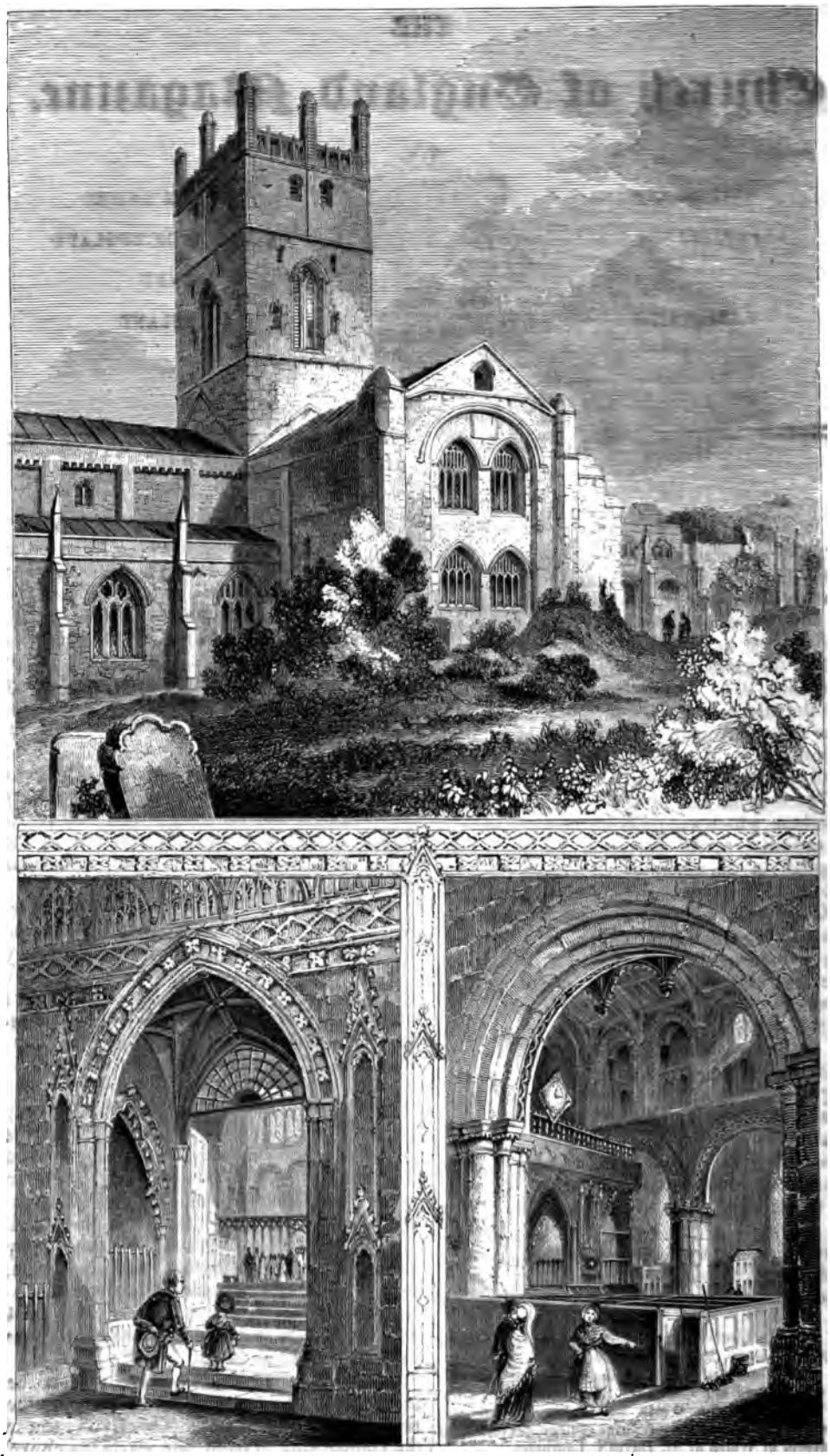

St DAVID'S CATHEDRAL.

CHOIR

NAVE

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

'HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 406.—MAY 31, 1843.—PRICE 1½*d.*

ST. DAVID'S CATHEDRAL*.

ST. David's was constituted a metropolitan see of the British church in the sixth century. Twenty-five bishops succeeded each other in its administration. Of these one was Asser, well known as the friend and instructor of Alfred the great. Sampson, the last of them, lived A.D. 915. His successors, though they lost the title, exercised archiepiscopal functions over the suffragan bishops of Worcester, Hereford, St. Asaph, Bangor, and Llandaff, until the reign of Henry I.

The original seat of the archbishop was at Caerleon, which was probably abandoned from its exposure to the perpetual inroads of the English in the adjoining counties. This removal took place somewhere between A.D. 550 and 609, when St. David held the see. He had rendered himself famous by his sanctity and opposition to the opinions of Pelagius. He was elected at a grand synod held at Llandewi-Brevi, in the county of Cardigan, to the archbishopric of Caerleon, in the place of Dubricius, whose increasing age and infirmities rendered him incapable of sustaining the labours of the see, and who withdrew to a monastery in the island of Enlli or Bardsey. David, however, only accepted it in on condition that he should be allowed to remove the metropolitan see from Caerleon to Menevia, at which latter place was a monastery, held by David in great esteem†. This was accordingly done by the consent of king Arthur, and Menevia was afterwards called by his countrymen, in respect to his memory, Ty Dewi, "the house of David," or "St. David's." The early history of St. David's, however, is involved in obscurity. It has been described as occupying the site of a Roman station, Menapia, though there are no Roman relics to be found. Menapia was probably nearer the sea, on a sandy tract called "the Burrows." That the district was inhabited at a very early period is, however, beyond dispute, from the discovery of numerous Druidical remains. In the fifth century it was called Mynyw, or Manyw—probably a compound of the words *man* and *yw*, small yew trees, formerly very numerous in the vicinity; and hence its Roman name Menevia, still retained in the title of the bishop, who is called Episcopus Menevensis.

"The history of the see," says Mr. Harford, "may be divided into three periods. First, from its foundation in the sixth century to the abdication of the metropolitan authority of its bishops in the twelfth. Second, from the commencement of its suffragan state to the beginning of the reformation in the sixteenth century. Third, from that time to the present. The first portion of this history is designated by bishop Burgess as a period of holy austerity and venerable poverty; the second as the period of establishment and endowment; and the third, as respects the external condition of the see, as one of declension and dilapidation." The revenues of the see in fact had, in the course of time, become so straitened by alienations, encroachments, and spoliation, more especially at the period of the reformation, that their average produce in 1804 amounted only to 1200*l.* per annum; it has been now fixed at 2500*l.*

St. David's suffered repeatedly from the incursions of the Danes. In 982, during the reign of Howel ap Jevav, Geoffrydh, son of the Danish king Harold, laid waste the church

* See Harford's Life of Bishop Burgess, Lewis's Top. Dictionary, Rees' Welsh Saints, &c.

† See Church of England Magazine, vol. iv. 287, for a Sketch of the Life of St. David, extracted from an "Essay on the Welsh Saints, &c., by the rev. Rice Rees, M.A., fellow of Jesus college, Oxford, and Professor of Welsh at St. David's, Lampeter."

and its possessions; and towards the close of the same century the Danes again landed, slew bishop Morgenau, and destroyed with fire and sword the inhabitants and their property. The sovereign, unable to check their progress, was compelled to purchase their departure by paying the tribute of one penny for every man in his dominions, commonly called "the tribute of the black army," and he is said to have died of grief in consequence.

St. David's, however, rapidly increased in wealth and magnificence, from the offerings of pilgrims at the shrine of the saint; the annual amount of which is said to have been so great, that the coin was divided among the members of the chapter by measure, to save counting it. It is now, however, merely a large straggling village.

In 1077 William the Conqueror invaded Wales with a powerful army; but, not meeting with any opposition, he advanced at the head of his troops to this city, where he offered his devotions at the shrine of St. David, and received the homage of the Welsh princes. It again thrice fell under the scourge of the Danish and Norman invaders.

In 1180, Peter de Lien pulled down the ancient church, which had become very ruinous, and commenced a new one on its site, finished by his successor, and also dedicated to St. Andrew and St. David, which forms the larger portion of the present cathedral, which stands in a deep valley. It is cruciform, consisting of a nave, with aisles extending nearly the whole length of the building, a choir and chancel, north and south transepts, and a large elegant square tower, rising from the intersection of the nave and transepts, and surmounted by pinnacles at the angles. The exterior, with the exception of an early Norman doorway on the north side, is wholly in the various styles of English architecture. The western front was rebuilt towards the close of the last century by Mr. Nash, and displays an intermixture of various styles. The nave, which is used as the parochial church, is separated from the aisles by five massive pillars on each side, alternately round and octagonal, with corresponding pilasters at either end, supporting six arches, richly ornamented in the later Norman style. Above is a double series of Norman arches, reaching to the roof of the nave, of Irish oak, divided into compartments, and ornamented with a carved pendant in the centre of each. The screen, erected by bishop Gower, is considered a fine specimen of decorated English architecture. The choir occupies the space within the four lofty arches that support the tower, three of which are English; but the fourth, which is occupied by *the rood-loft and* screen above named, is Norman, and is supposed to be the only one remaining of those upon which the tower was originally built by bishop Lien. The chancel, separated from the choir by a low screen, contains a beautiful Mosaic pavement. Beyond the altar screen is a splendid chapel, erected in the reign of Henry VIII. by bishop Vaughan, who lies buried here. The bishop's throne is particularly elegant. The Lady chapel occupies the extreme east. It is falling into decay, as are the aisles eastward, which were greatly damaged by Cromwell's soldiers. Several of the monuments are of great beauty and antiquity. The shrine of St. David occupies a recess on the north side of the chancel, consisting of three arches in the ancient style of English architecture, resting on pillars of great delicacy and elegance; in the central one of which stood an image of the saint, those on either side being occupied by those of St. Patrick and St. Denis. Beneath a horizontal slab were four quatrefoil holes, for the offerings of pilgrims—many of them foreigners—of which two have been closed; the whole being enriched with precious stones, and veiled with silken drapery. Besides the Conqueror, this shrine was visited by Henry II. and by Edward I., accompanied by his queen Eleanor, November 26, 1284. Two visits here were reckoned equivalent to one at Rome*.

Under recesses on each side of the altar are the monuments of Rhys ap Gruffydh, the last prince of South Wales, who died A.D. 1196, and of his son Rhys Gryg. The effigy of the former represents a man advanced in years, in a recumbent posture, his vizor raised, and his head supported by a helmet, with a sword suspended at his side by a rich belt, a lion rampant sculptured on his breast-plate, and another lion supporting his feet. There are also the tombs of two of the Tudors and of the earl of Richmond, the father of Henry VII. The chapter-room, with a handsome ceiling of groined work, stands adjoining the northern transept.

The episcopal palace, erected by bishop Gower in the reign of Edward III., with that of the adjoining college, both in ruins, presents a most interesting sight. The palace, which must originally have been a splendid edifice, seems to have formed a quadrangle, two sides of which still now remain. The bishops occupied the eastern apartments. On the southern side of this quadrangle is a magnificent apartment, 96 feet by 33, called

* Thus expressed by the monks:—
"Roma semel quantum, dat bis Menevia tantum;" and—
"Meneviam si bis, et Romam si semel, ibis,
Merces æqua tibi redditur hic et ibi."

king John's hall, entered from the court by an elegant porch, on the exterior of which are two niches, containing mutilated statues of Edward III. and his queen. This hall is lighted by lofty windows at the side, and a curious circular window at the south-west end, formerly filled with painted glass. The eastern side of the quadrangle was entirely appropriated to the bishop, whose hall was 67 feet by 25, approached from the court by a handsome porch and flight of steps, a large drawing room being at the north end, and beyond that a chapel which led to the porter's lodge. At the south end of the bishop's hall was the kitchen, with a low pillar in the centre, from which sprung four groins, with circular divisions, each gradually lessening into a chimney. It answered the royal apartments as well as the bishop's, having doors into each.

The most remarkable feature of the ruins is an open parapet surmounting the walls, which rises seven feet above the ceilings of the upper rooms, and is formed by a succession of arches resting on octagonal pillars with decorated capitals. It concealed the roof, and it afforded means of defence similar to the battlements of a castle. Its plan was adopted by the same bishop in his residences of Swansea castle and Lamphey court. This building owes its destruction to bishop Barlow, who came to the see in 1535, over which he presided thirteen years; during which, it is said*, successively to provide for his five daughters, all married to bishops, he greatly impoverished it, unroofing it for the sake of the lead; so that it was estimated it required the revenue of the see for twelve years to repair it, which was never done, and the whole is now in ruins. There were at this time other episcopal mansions, Lamphey and Lawhaden, and four collegiate establishments with the diocese. Even this appears, however, to have been a considerable reduction in the emoluments and splendour of the see; for in 1287, bishop Becke made a statute by which he binds himself and future bishops to leave to their successors thirty-two ploughs and two hundred and fifty-six oxen, for the cultivation of the episcopal estates. In 1379, however, bishop Haughton reduced the episcopal residences to eight, and the ploughs to be left to ten, and seventy-nine oxen. The present residence of the bishop is Abergwilly palace, which is thus described by Mr. Harford, in connection with bishop Burgess:—"Situated two miles from Carmarthen, in the vale of Towy, on the edge of the river of that name, amidst meadows of exquisite verdure, skirted by lofty wooded acclivities, this peaceful residence was in perfect accordance with the taste of its new occupant. Its rural beauties and secluded character delighted him, and his love of the picturesque found ample scope in the scenery of the neighbourhood. His predecessor in the see, lord George Murray, had much improved and beautified the principal apartments of the palace, but it was substantially in great want of repair; and in many respects its defects proved incurable. The passing traveller must not judge of what it was during the occupancy of bishop Burgess, by the elegant and spacious mansion which now forms the palace. This has been exclusively the work of Dr. Jenkinson, the present (late) bishop, who has added much to the beauty of the pleasure grounds by judicious improvements. At the time to which we refer (1803) it was a large straggling house, cheerful in its appearance, but without any pretension to architectural character and effect."

The see of St. David's comprises the counties of Pembroke, Cardigan, Brecon, Radnor, Carmarthen, two parishes in Montgomery, three in Monmouth, twenty-six in Glamorgan, and eleven in Hereford; the benefices being in all four hundred and fifty-four, of which ninety-eight are in the patronage of the bishop. There are four archdeaconries—St. David's, Brecon, Cardigan, and Carmarthen. The cathedral establishment consists of a dean and four canons-resident, besides others not resident.

The college of Lampeter, founded by bishop Burgess, and incorporated by royal charter in 1822, while it will long remain a monument of his zeal and energy for the spiritual improvement of the clergy, cannot fail to prove of the greatest benefit to the church at large.

T.

* We may very safely disbelieve this story against Barlow; a man whom, as the consecrator of archbishop Parker, the English church must always respect. Independently of all other considerations—as, on his translation to St. David's, he was but thirty-five years of age, and had been, till his appointment to the see of St. Asaph the year before, abbot of Bisham—it can hardly be conceived that he had five daughters marriageable, much less married to bishops before he left the see.—ED.

THE APOSTOLIC ORIGIN OF THE CHRISTIAN CHURCH*.

The apostolical origin of the British church, its priority, by several centuries, to its Saxon sister, founded by Austin, and its consequent independence of the church of Rome, is a topic intimately connected with the preceding account of St. David's, inasmuch as the late bishop Burgess published several treatises upon it; and as the historical facts which they in-

* From Harford's "Life of Bishop Burgess." The reader will find the subject treated of in the Church of England Magazine, Vol. I., No. 13, p. 197; but it has been advisable to insert the above extract, as concentrating the opinions of Dr. Burgess on the subject.

volve are highly interesting, a brief analysis of them shall be here introduced*.

In the history of the British church he traced several epochs, the first of which embraced the question—by whom Christianity was first introduced into this country. His general argument on this point may be stated as follows. Eusebius and Theodoret assert that some of the apostles visited the British isles,† and that the Britons were among the nations converted by them. The testimony of Eusebius on such a point is of great weight, because his undoubted learning, judgment, and experience, were expressly and laboriously applied to the investigation of the origin and history of the church of Christ. His intimate acquaintance also with Constantine the great, whose father Constantius governed and died in Britain, and who was himself proclaimed emperor there by the army, must have given him the means of superior information on this particular question.

But who among the apostles are alluded to by Eusebius, is a question less easy of solution. Nicephorus, speaking of the provinces chosen by those holy men, says that one went to Egypt and Libya, and another to the extreme countries of the ocean, and to the British isles. From the plural term used by Eusebius it might be argued that this was true of more than one of them. But there is a remarkable coincidence of circumstances which renders it not improbable that the first missionary to Britain was St. Paul.

St. Paul was sent to Rome, according to Eusebius, in the second year of Nero, that is, A.D. 56, and he stayed there, according to St. Luke, two years.

Caractacus, the British chief, upon his defeat by the Romans, was sent, as Tacitus has recorded, prisoner to Rome, where his magnanimous behaviour procured him better treatment than was usually bestowed upon captive princes. A very ancient document, the British Triads, published in the Myvyrian Archæology, states that the father of Caractacus went to Rome, as a hostage for his son, with others of his family, and that on his return he brought the knowlege of Christianity to his countrymen from Rome. That the family of Caractacus were sent with him to Rome, about the year 51, to grace the triumph of Ostorius, and remained there several years, we know from Tacitus; consequently, it is probable they were there during the period of St. Paul's residence in that city, and some of them might therefore have been among his auditors.

There were two distinguished ladies at Rome at this period, both natives of Britain, who had embraced Christianity: the one was Pomponia Græcina, the wife of Aulus Plautius, the first governor of the Roman province in Britain, of whom Tacitus‡ says, that she was accused of having imbibed a "foreign superstition," and that her trial for this crime was committed to her husband. She was pronounced innocent, he adds, of any thing immoral, and lived many years afterwards, "but always a gloomy, melancholy kind of life." Such is the description which a Pagan writer would very naturally give of the manners of a Christian convert. It is therefore highly probable that Christianity was the foreign superstition alluded to, and that Pomponia had become acquainted with it in Rome before the arrival of St. Paul, or during his first residence there.

The other lady was Claudia, mentioned with Pudens (2 Tim. iv. 21), and supposed to have been Claudia Rufina, the wife of Pudens, a lady of whom Martial has spoken in terms which convey the strongest impressions of her beauty and accomplishments, and to whom he alludes as a native of Britain*.

Those who know how diffusive a principle Christian zeal is, will not doubt that these distinguished converts would be anxious to communicate, by every means in their power, to their native country, the blessings of which they had been made the happy partakers.

Britain was at this time an important Roman province, and London and Verulam were become large, rich, and flourishing towns, crowded with Roman citizens. The communication between the colony and the capital of the mother-country must have been constant. It is therefore by no means improbable that the attention of St. Paul should have directed itself to Britain, as an interesting and extensive field of labour, nor that the British converts in Rome should have pleaded in its behalf with the apostle.

The detention of the British captives who accompanied Caractacus was not only coincident with St. Paul's residence at Rome as a prisoner, but there is evidence to render it probable that they were released from confinement in the self-same year in which he himself was liberated, and no opportunity can be imagined more convenient for a visit from the apostle to Britain, if it ever took place.

From the time that St. Paul was set at liberty, A.D 58, to that when, according to Eusebius, he suffered martyrdom at Rome, A.D. 67, in the last year of Nero, an interval of nine years elapsed. What were the occupations of the great apostle of the Gentiles during this long period? St. Chrysostom, among the fathers, and some eminent modern authorities, favour the idea that he returned to Greece and the east, but this is an opinion unsupported by any authentic data. The Asiatic churches, as he himself said in his exquisitely touching address to the elders of the church of Ephesus, were to "see his face no more" (Acts xx. 25). Yet his ardent mind must have been actively employed in the service of his great Master in some quarter; and we know, on his own testimony, it was his delight to preach the gospel in countries where its sounds had never been heard, "that he might not build on another man's foundation."

The desire which he expresses to visit Spain naturally directs our attention to the west; and the tradition that he visited both that country and Britain is supported by ancient and venerable authorities, whereas the traditions of a similar description respecting St. James the less, St. Peter, and Joseph of Arimathea, are in the highest degree fabulous and absurd. Stillingfleet, in his Origines Britannicæ, has collected many early testimonies in favour of this hypothesis.

Theodoret, who, in common with Eusebius, has been cited as stating that Christianity was introduced into Britain in the days of the apostles, insinuates that the apostle Paul preached the gospel in this island, as well as in Spain and other countries of the west.

Clemens Romanus and Jerome relate that after his imprisonment in Rome he carried the gospel to Spain, "and to the utmost bounds of the west, and to the islands that lie in the ocean."

That he did visit Spain is supported by the authority of Athanasius and Chrysostom, as well as of Theodoret; and the latter affirms that he also brought salvation (ωφελειαν) ταις εν τω πελαγει διακειμεναις

* The reverend W. L. Bowles, in a very interesting little treatise, entitled "Pudens and Claudia of St. Paul," has placed in strong relief the argument glanced at above.

Claudia cæruleis cum sit Rufina Britannis
Edita, quam Latiæ pectora plebis habet!
Quale decus formæ! Romanam credere matres
Italides possunt, Atthides esse suam. Lib. II. Epig. 54.

Claudia, Rufe, meo nubit Peregrina Pudenti:
Macte esto taedis, O Hymenæe, tuis! Lib. 4. Epig. 13.

* Some of the principal learned authorities only generally alluded to by the bishop are specially referred to in this paper, and a slight addition has been made of some interesting facts.

† Euseb. Demonstr. Evang. l. iii. c. 5. Theod. tom. iv. serm. 9.

‡ Tacit. Ann. xiii. 32.

νησους—which is in perfect accordance with the assertion of Jerome, that after his Spanish mission, he went from sea to sea, and preached the gospel in the west. The language of St. Clement in describing his final travels to the confines of the west, is επι το τερμα της δυσεως *.

Catullus calls Britain the utmost island of the west, and similar epithets are used respecting it by Theodoret and Nicephorus.

The above ancient testimonies furnish therefore no small probability that St. Paul preached Christianity in Britain; but thus much is historically certain, that it was planted in our island in the course of the first century, either by one of the apostles, or by some apostolic man.

The second epoch in the ancient British church was the public profession and protection of Christianity by Lucius, a prince who flourished in the second century; but the acts ascribed to him are so involved in fable, that little more can be extracted from them than the general inference that a chieftain, favoured by the Romans, did probably, at the time specified, himself embrace the profession, and foster by his influence the diffusion of Christianity in this country.

That the British church was existing in the third century we know, not only on the authority of Tertullian and Origen, but also on that of our native historians, Gildas and Bede. It gradually advanced, under peaceful auspices, till the time of the Diocletian persecution, A.D. 303, when, for two years, the faith of its members was exposed to severe trials, and many of both sexes suffered martyrdom in the spirit of primitive devotion†.

The historical fact of the presence of three British bishops at the council of Arles, which was convened by the emperor Constantine, shows the consideration attached to that church in the fourth century. Athanasius speaks of British bishops as present at the celebrated council of Nice, and that of Sardica; and among various churches which he enumerates, he makes mention of that of Britain‡. Jerome also particularly alludes to the British church in this century.

In the fifth century one of the most learned and acute men of his age issued from her bosom, and gave birth to an animated controversy upon a question which is still distinguished by the impress of his name. This was the celebrated heresiarch Pelagius. He is said to have been abbot of the monastery of Bangor, and after having diffused the poison of his opinions both in the east and west, to have returned to England, whither St. Germain of Auxerre was sent by the bishop of Gaul to oppose and refute him. One auspicious result of this conflict was the establishment of religious seminaries in Britain for the renovation of Christian learning§. A treatise, also, by Fastidius, bishop, it is said, of London, in this century, is still extant.

The sixth century formed a new era in the British church, by the removal of the metropolitan see from Caerleon to Llandaff, and thence to Menevia, afterwards St. David's, so called from the holy and venerable bishop who first presided over it. He established many monasteries and schools for the cultivation of religion and learning, and was an able and successful opponent of Pelagianism. The synod of Llanddewi Brefi affords an efficacious example of the influence and orthodoxy of the British church at this epoch.

We now come to the period of the Saxon invasion, the final success of which was fatal to the British church in most parts of the island. Heathenism, under the sway of these barbarous conquerors, became again triumphant, and the British church was no longer visible, excepting in Wales, Cornwall, and Cumberland, for in those places the Britons still maintained their independence.

After the Saxons had been successfully converted by St. Austin and his companions, under the auspices of Gregory the great, the existence of the original British church became to them, as was natural, a subject of curiosity and interest, and they took great pains to induce its bishops to conform to the customs and to acknowledge the jurisdiction of the see of Rome. Two conferences between the bishops of the respective churches are especially noted by Bede with reference to this object; the first of which, according to the same historian, occurred at a place called afterwards Augustine's oak, upon the frontiers of the west Saxons, probably in Worcestershire. And here Bede observes that the British Christians were singular in their manner of keeping Easter and administering baptism; and that their customs, in many other respects, differed from the Romish ritual*. The two parties could by no means agree upon terms of union. The British bishops asserted and maintained their independence, and when subsequently further pressed by Laurentius, the successor of Austin in the see of Canterbury, to catholic unity, as Bede* terms it, all his endeavours were in vain. Hence it is plain that the British Christians formed an independent church, were under no foreign superintendence, and yielded no homage to the see of Rome.

There is a curious passage to the same effect in an old chronicle, which is preserved in a letter from bishop Davies to archbishop Parker:—"After that, by the meanes of Austin, the Saxons became Christians in such sort as Austin had taught them, the Bryttaynes wold not after that either eate or drinke with them, because they corrupted with superstition, ymages, and ydolatrie, the true religion of Christ."

The metropolitan authority of the British church subsisted till the reign of Henry I., when the see of St. David's was forcibly subjected to that of Canterbury.

From the preceding facts it may be inferred that the British is an original national church; that it raised its mitred head, both in England and Wales, for some centuries before the mission of St. Austin; that, during the almost total extinction of Christian light in England beneath the sway of Saxon paganism, it still flourished in Wales and Cornwall; that it protested against many of the usages introduced by the missionaries of the Romish church among their Saxon converts; and that it maintained its own peculiar hierarchy until the reign of Henry I., when it was finally merged, by regal compulsion, in the Saxon branch of the Anglican church.

* Clem. Rom. i. 5.

† Gildas and Bede both testify to this fact.

‡ Athanasius, Ep. ad Jov.; Apol. ad Monachos; et Apol. cont. Arianos.

§ Stillingfleet's Orig. Britan. pp. 74, 89, 185.

* Bede, lib. ii. cap. 2.

THE MONTHS OF THE YEAR.

No. V.—May.

The fifth month of the year may have received its name either from the custom of sacrificing among the Romans, on the first day of it, to Maia the mother of Mercury; or, as some writers imagine, from the term *majores* (the greater persons, or council) applied to the senate, whom Romulus wished thus to honour. Our Saxon forefathers called the month Tri-milchi; because the young grass was then growing, and of so nourishing a quality as to cause the cows to yield their milk three times a day.

May is found represented in ancient pic-

† Bede, lib. ii. cap. 4.

tures as a beautiful youth, vested in a white and green robe, embroidered with flowers: a garland of roses crowns his head, while one hand holds a lute and on the forefinger of another is a nightingale.

The average mean temperature of this month is 54°; the highest 70°; the lowest 38°. The table of the winds is as follows:

	DAYS.		DAYS.
N.	3	S.	1
N. E.	4	S. W.	6¼
E.	4½	W.	5¼
S. E.	4	N. W.	3

The mean quantity of rain is 1.853 inches, the mean of evaporation 3.286 inches.

The loveliness of the month of May has been the theme of almost every poet. It is in these strains that Milton welcomes its advent.

"Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip, and the pale primrose.
Hail, bounteous May, that dost inspire
Mirth, and youth, and warm desire:
Woods and groves are of thy dressing:
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long."

The earth is now verdant with the fresh grass and the young corn. The trees are clothed with leaves. The hedges are arrayed in their rich mantle of blossoms of the fragrant hawthorn: the gardens are gay with flowers: the orchards display the delicate apple blossoms: all nature seems to smile. And yet this scene of beauty is often sadly marred. For blights and blasting winds are by no means of uncommon occurrence in this month. The effect of them, and the ultimate advantage resulting from what appears fraught with injury alone, are finely described by Thomson:

"See the country, far diffused around,
One boundless blush, one white empurpled shower
Of mingled blossoms; where the raptured eye
Hurries from joy to joy, and, hid beneath
The fair profusion, yellow autumn spies:
If, brushed from Russian wilds, a cutting gale
Rise not, and scatter from his humid wings
The clammy mildew; or, dry-blowing, breathe
Untimely frost; before whose baleful blast
The full-blown spring thro' all her foliage shrinks,
Joyless and dead, a wide-dejected waste.
For oft, engendered by the hazy north,
Myriads on myriads, insect armies warp
Keen in the poisoned breeze, and wasteful eat,
Thro' buds and bark, into the blackened core
Their eager way. A feeble race! yet oft
The sacred sons of vengeance; on whose course
Corrosive famine waits, and kills the year.
To check this plague the skilful farmer chaff,
And blazing straw, before his orchard burns;
Till, all involved in smoke, the latent foe
From every cranny suffocated falls;
Or scatters o'er the blooms the pungent dust
Of pepper, fatal to the frosty tribe;
Or, when the envenomed leaf begins to curl,
With sprinkled water drowns them in their nest;
Nor, while they pick them up with busy bill,
The little trooping birds unwisely scares.
Be patient, swains: these cruel-seeming winds
Blow not in vain. Far hence they keep repressed
Those deepening clouds on clouds, surcharged with rain,
That o'er the vast Atlantic hither borne,
In endless train, would quench the summer blaze,
And cheerless, drown the crude unripened year."

At the beginning of May the cattle are usually turned out into the pastures, where their milk becomes more plentiful and of finer quality from the juices in the young grass. At this time, too, the making of cheeses generally commences in the dairies.

Birds hatch and rear their young in May. The sedulous attention of the female, and the conjugal affection of the male, are well worthy our attention; as well as the care with which they both tend and feed their young, and train them in the use of their wings. Many beautiful illustrations taken from the habits of the winged part of the creation are met with in scripture, to exhibit the kindness and care with which Jehovah watches over his people. Under his wings he is said to hide them, and to cover them with his feathers (Psalm xci. 4.) And, "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so," it is said, "the Lord alone did lead" his people Israel, when he brought them forth from Egypt to the promised land (Deut. xxxii. 11, 12).

Towards the end of May the earlier swarms, each under the guidance of a queen, proceed from the bee-hives. These early swarms are generally most valuable. For they have ample time to lay in a plentiful store of honey for their subsistence during the winter.

The frog and the toad may now be seen in their tadpole state. The bream, the minnow, and the chub, deposit their spawn among the gravel in the shallows of rivers. Numerous moths, too, and beetles may be seen in their several haunts.

Of anniversaries in May it may be observed, that on the 1st the apostles St. Philip and St. James the less are commemorated. This day was formerly dedicated to mirth and amusement. The young persons went with music in the morning to gather the *May*, which they formed into garlands and decorated therewith the houses and the May-poles, then to be found in every village. In towns the trades formed processions through the streets; and the day was closed with dancing round the May-pole. A very meagre remnant still continues in the annual holiday of the chimney-sweepers. The 19th is dedicated to St. Dunstan, and the 26th to St. Augustine, who was sent as a missionary into this island by Gregory the great. This prelate failed in conciliating the British bishops, who viewed with jealousy the arrival of ecclesiastics under the direction of

a foreign bishop. It must, however, be allowed, after all the deductions are made which Augustine's superstitious notions and practices in some respects demand, that his mission was a blessing to the country. For paganism had again with the Saxon invaders become very general; and doubtless many, that would otherwise have sunk into the grave ignorant of all worship but that paid to false gods, learned from him and his companions the blessed truth that God sent his Son into the world to redeem it by the offering of himself for sin upon the cross. The 27th is dedicated to the venerable Bede, a man who ought to be had in everlasting reverence. For he translated the scriptures into the vernacular tongue, and died just as he had completed his version. "My beloved master," said one of his scholars to him, "there remains yet one sentence unwritten." "Write it then quickly," replied Bede; and, summoning his fast-failing strength, he indited it and expired. The 29th is the festival of the restoration of Charles the second to the throne of his ancestors; when it is customary, from the circumstance of this monarch having been obliged to conceal himself after his defeat at Worcester in 1651, in an oak tree, to decorate houses and public buildings with oak-boughs. It may be observed that it was not on this day, but in the autumn, that the king had so to seek concealment.

C.

The Cabinet.

THE SABBATH.—As far then as the first reason for observing the sabbath, and therefore one day in seven is concerned, it is immutable; as far as regards the second, which specified the particular day, it was not only mutable, but, inasmuch as the reason on which it was founded was itself a type of something to follow, it was necessarily to be changed when the antitype arrived. The deliverance from Egypt foreshadowed the deliverance of all mankind from more than Egyptian bondage; and, as the commemoration of the former of necessity passed away when the actual deliverance had been completed, so was the day on which it was celebrated as necessarily changed for that on which the real and effectual transaction took place. If it would have been absurd to continue to offer the paschal lamb after the real Lamb of God had been slain, which took away the sins of the world; it would have been not less so to observe the day on which their earthly deliverance took place, when the day of their spiritual liberation—that of the resurrection of our Lord—was known. The type was in this case a precept; and commanded the change as clearly as, in the first instance, it had commanded the observance.—*Parkinson's Hulsean Lectures.*

DOCTRINAL CONSEQUENCES OF JUSTIFICATION BY FAITH.—Let us now proceed to consider, as briefly as we can, the immediate doctrinal consequences of this great principle (justification by faith); and the effect produced on the minds of men, as well positively as negatively, by the earthquake-shock which it gave to the existing system, when Luther, that mighty man of God, drew it forth from the living word, after its concealment for ages, in all its first gospel power, and with the ineffaceable character of its divine original upon it. It was indeed what the gospel calls itself—a message of peace, and of exceeding great joy to all people; a proclamation, as at the first, of deliverance to the captive, such as must have made men's ears tingle, and their hearts within them leap for joy. We can hardly form a conception of the effect produced by it in those times, nor indeed can any men who have free access to the word of God, and who enjoy, in the liberty wherewith Christ has made them free, an unrestrained familiarity with the tidings of salvation. We must first exercise a strong effort in order to put ourselves at all into the position of those minds which, in that dark period of the church, being really smitten with a sense of sin, and all the terrors of the divine law, or being animated by a love of God and a noble yearning after spiritual things, were seeking for a reconciliation with their Maker, for a sense of spiritual security, and the restoration of peace to the wounded conscience. . . . . To all such minds it must have been good tidings of great joy to receive, in its fulness and simplicity, the gospel pardon for penitent sinners, and to perceive and know that there was indeed a Saviour. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Believe on the Lord Jesus Christ, and thou shalt be saved." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."—*Garbett's Bampton Lectures*, 1842.

PRIDE.—Nothing doth more advantage Satan than pride; for, first, a man shall never be a proficient that thinks himself already sufficient; secondly, when he can poison our good works with Pharisaism, he makes us by overvaluing them to lose them.

Poetry.

THE BECALMED.

BOUND in a dull, unbroken sleep—
A ship upon the wave,
Where chained wind and stagnant deep
Defy the bold and brave—
Held—fettered as by viewless hands,
That bind, but not deform,
The silent heart in ruin stands—
A wreck without a storm!

The billows' play is curbed and pent—
The air hath not a sound;
Salvation's foot, in mercy sent,
Hath here no pathway found.
But anguish at the helm stands pale,
And misery at the prow;
And sighs are here the only gale
That speeds the eternal—Now!

Hour after hour its passage takes;
Suns rise and set again;

No welcome cloud in showers down breaks
On the parched lip of pain.
And will is strong, and power is weak,
And love hath feeble sway;
And there are plague-spots on the cheek,
With none to kiss away.

No prayers to life or motion urge
That calm, but dreadful wave;
And hope—whose breast had smoothed the surge—
Finds here no fabled grave.
But doubt, with cautious stealth, draws near,
And fills the cup of care
For lips too passionless for fear—
Too lifeless for despair.

Thus, powerless, on the tide of time,
Steered by a useless chart,
Sickening in life's unhealthful clime,
Floats the quelled human heart.
O well such heart may lift its cry
From that worst deep to save—
That hopeless, tearless agony—
That sea without a wave!

E. L. MONTAGU.

Miscellaneous.

THE CHURCH OF ENGLAND.—No sooner is a child born into a world of sin and sorrow, than she presents him, by a most touching and solemn service, to the care of our great Shepherd, signing him with the sign of the cross, in token that he shall not be ashamed to confess Christ crucified, and to fight manfully under his banner against the world, the flesh, and the devil. After a short interval, she comes again, and calls him to go up to the house of the Lord, and there to consecrate himself, by a most solemn ordinance to the Lord, as his soldier and servant. She next invites him, weary and heavy-laden, to the table of his Saviour, to receive from his hands the riches of his pardon and grace. Nor does she leave him here, but follows him into all the scenes of domestic life. She it is who ties the knot of his family joys; she accompanies him to the sick-bed, and administers to him, as he lies there, the sweetest consolation; she passes with him into the valley of death, cheers him with the most delightful promises, and displays to him the glories of the invisible world; and, when at length his remains are consigned to the cold earth, she stands as chief mourner at his grave, she sings over him the song of sorrow and of gratitude: "I heard a voice from heaven, saying, Write, blessed are the dead which die in the Lord."—*Rev. J. W. Cunningham.*

THE GENEALOGIES.—Joseph, begotten by Jacob, marries Mary, the daughter of Heli, and, in the genealogical register of his wife's family, is counted for Heli's son; Salathiel, begotten by Jeconiah, marries the daughter, and, in like manner, is accounted the son of Neri; in Zerubbabel, the offspring of Salathiel and Neri's daughter, the lines of Solomon and Nathan coalesce; Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon, and they have in them *both the blood of Nathan*, David's son. Joseph deduces his descent from Abiud (Matt. i. 13), Mary from Rhesa (Luke iii. 27), sons of Zerubbabel; the genealogies of Matthew and Luke are parts of one perfect whole, and each of them is essential to the explanation of the other; with the assistance of the table found in Matthew we prove the descent of Mary, as well as Joseph, from Solomon; with the aid of the genealogy compiled by Luke, we show the descent of Joseph, as well as Mary, from Nathan, David's son*.

NEW ZEALANDERS, THEIR STATE AND PROSPECTS.—There is a striking peculiarity in the character of the New Zealanders which is very encouraging to the hope of their ultimate civilization; namely, the eagerness they have shown to visit foreign countries, and to see with their own eyes whatever might gratify curiosity, or prove subservient to usefulness. Even in the days of Cook this spirit of research displayed itself; and every one is aware of the difficulties which in more recent times have been overcome by these enterprising islanders in seeking an acquaintance with distant lands: Mr. Marsden remarks, "my opinion is, that, if half the New Zealanders were to die in their attempt to force themselves into civil life, the other half would not be deterred from making a similar effort; so desirous do they seem to attain our advantages." It is well known, too, that they are proud to array themselves in the dress of Europeans, and endeavour, as far as they can, to imitate their manners, and even their modes of feeling and thinking. The natives, so lately separated from the cultivated portion of their species, not more by their geographical position than by the deep barbarism in which they were involved, are now brought into the light of knowledge and religion, and are no longer ignorant that there are other pursuits than those of war, and other enjoyments than those of revenge. Christianity, which is in every sense of the word the religion of civilization, has gone forth among them, attended by literature and the arts; and it is not possible that she should not eventually triumph over all the ignorance, prejudice, and ferocity with which she has here to contend. Such is the mild sway which her sublime faith is exercising over their rude minds, that it can hardly fail to restrain their destructive animosities, and abolish their sanguinary superstitions. Perhaps no feeling less ardent than a sense of religious duty could have supported the labourers in such a cause, surrounded by the difficulties and discouragements which met them at almost every step. But their task has gradually become easier and more cheering; while few gratifications can be equal to that which they must enjoy, when they contemplate, as the fruit of their efforts under a benignant Providence, a general amendment of manners and a great increase of comfort among the savage people whom they had undertaken to instruct. —*Edinburgh Cab. Lib., No. XXXIII. Polynesia.*

* Wm. Beeston, esq., "On the Genealogies in the Gospels of St. Matthew and St. Luke;" p. 10, 2nd edit.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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REMARKABLE PLACES.

No. II.

WINCHESTER.—ST. MARY'S COLLEGE.

THE ancient city of Winchester, situated in a valley watered by the river Itchen, and surrounded by cultivated downs, presents many objects of the deepest interest to the theologian, the scholar, the philanthropist, and the antiquarian, and may now be readily visited from the metropolis in less than three hours. Supposed to have been the capital of the country in the time of the Britons, it became so under Egbert, crowned here king of all England, by whom the kingdoms of the heptarchy were united; having previously been the metropolis of his own kingdom Wessex, and continuing to hold the rank of chief city until the reign of Edward the Confessor. The courts of Alfred and of Canute were both held at Winchester, where these monarchs chiefly resided; and parliaments met here in the fourteenth and fifteenth centuries. William the Conqueror, on coming to keep his court at Winchester, seized the abbey and its lands, keeping the former in his own hands for three years, and dividing the latter among his followers. He began to erect a castle at the west end of the city (where the barracks are now situated), to keep the inhabitants in awe. He ordered fires to be extinguished at eight o'clock every evening at the sound of a bell, rung for that purpose. This custom, begun at Winchester, has been continued under the designation of the "curfew," that is, "cover up the fire." William, in 1079, laid waste thirty-six parish churches to form the New Forest, for the sake of the chace, and to provide a cover for troops from the continent, should his new subjects rebel. It is the only forest in England the origin of which can be traced. The original name of this tract of country was Ytene. The subject, however, has given rise to some little controversy, and the fact of the Conqueror's having done so been denied, though on what ground it is scarcely possible to conceive*.

* The reader is directed for further information on this subject to "Gilpin's Forest Scenery," edited by sir T. D. Lauder, bart., vol. ii., p. 90; where the author adduces several authorities to prove William did make the New Forest. The following are the translations from the works quoted by him:—"In that wood which is called New Forest, he ordered the churches and villages to be destroyed, the people to be driven out, and the whole to be inhabited by wild beasts."—*Hen. de Huntingdon.* "Through the space of thirty miles the whole country, which was fruitful in a high degree, was laid waste. The churches, gardens, and houses were all destroyed and the whole reduced by the king's order into a chase for beasts."—*Ric. Winton.* At the same time Mr. Gilpin, as well as the editor,

William ordered a survey of the whole kingdom in 1083, to ascertain the value of the landed property, that he might tax it at discretion. This volume was put together here, and entitled "The Roll of Winchester;" though from aversion to the measure it was called "The Doomsday Book."

The first object which attracts attention is unquestionably the splendid cathedral, in which are deposited the remains of many kings, which will afford ample matter for a whole day's observation, and amply repay the most elaborate investigation; while the peculiarly solemn manner in which the public service is performed, must tend to remove the too common prejudice that such a service is a mere mockery or burlesque upon religion. I always anticipate with pleasure a day in a cathedral town, attending the solemn service of the sanctuary, and viewing those structures, noble in themselves, which are generally the depositories of the illustrious dead. I think I can enter into that state of feeling which induced Dr. Johnson to remain uncovered as he stood on the ruins of the cathedral of St. Andrew's, though I have seen it adduced against him as betraying a weak, bigoted, and superstitious mind; and yet I cannot enter into that stickling for antiquity which spurns the notion of modern improvement, and is far more anxious about the character of a church's architecture, than the nature of the ministrations conducted within—the harmonious tone of its bells and chimes, than the harmonious keeping up of the services with the declarations of the word of God.

There is a solemn reverential awe, indeed, which powerfully affects the mind in worshipping in such long-hallowed temples, the monuments of the by-gone days of other years, which, amidst the fluctuations of passing events, have remained unmoved. I am well aware, however, that there is no small danger in supposing this state of feeling to be the result of a really religious frame of mind, and lest it should be substituted for the vitality of spiritual devotion, as there is much reason to fear is but too prevalent at the present day, when it is by some gravely questioned whether the glorious reformation deserves the name, and whether it might not have been as devout an exercise to join in gorgeous processions, and mumble "ave Marias" and "paternosters," and practise idolatrous genuflexions, as to join in the devotional service of our liturgy, and to listen to the uncompromising statements of the words of eternal truth. Still assuredly I am no advocate for cheap churches, built only to last for the use of a single generation.

In the present paper, however, no notice will be taken of the cathedral, as a full description has been given of it in a previous number of this magazine; and the attention of the reader will be directed to other objects worthy of notice, of which perhaps the most deserving is St. Mary's college—a corporate body entirely distinct from that of the cathedral, the bishop of the diocese, however, being visitor.

This college stands in a low but not unhealthy situation, and was founded in 1387, by William of Wykeham, bishop of Winchester, who had in the previous year completed the elegant structure of New college, Oxford, and who is described as "one of the most illustrious men of his age and country, of great abilities, unblemished integrity, solid piety, and splendid munificence*."

St. Mary's, Winchester, is erected on ground purchased by Wykeham, from the prior and monks of the cathedral. He had himself been educated at the "great grammar school" in the city, which he afterwards got into his own hands. The foundation of the college was laid in his presence and that of other distinguished ecclesiastics. It was six years in erecting, and on March 24, 1393, the warden, John Morys, just appointed, with the other officers, "made their public entrance into it, with much solemnity and devotion, singing litanies, and marching in procession, with the cross borne before them."

The part of the building fronting the street is not possessed of any architectural beauties. The entrance to the college is through a spacious gateway, over which is placed a statue of the virgin, crowned, with a sceptre in her right hand, and the infant Saviour in her left; to whom Wykeham especially dedicated the foundation, as his patroness. In the centre of the groining under this tower, are the founder's arms, with other ornamental bosses on the intersections of the ribs of the vaulting. In the area of the outer court is a comparatively modern house, the front of which has recently been rebuilt in union with the other buildings.

In the central tower, over the gate leading into the second court, are three canopied niches with pinnacles. In the centre one is a statue of the virgin, as large as life, with a book in one hand, the other being raised towards the adjoining figure of the angel Gabriel. The third contains that of the founder. Similar niches are on the south side, and other statues of the virgin are to be found in different parts of the college. Passing under the great tower, the elegant buildings on each side, with the chapel and hall, present themselves; the former lighted by lofty mullioned windows, filled with stained glass, and supported by elegant buttresses. A lofty tower, with turrets and pinnacles at the angles, stands nearly in the centre of this wing, and built by warden Thurbern in the fifteenth century, and in which is a peal of six bells. Over the western extremity of the hall, in a niche, is the figure of St. Michael transfixing the old dragon.

The room over the gateway, called the election chamber, was formerly the warden's hall. The western side of this court contains the kitchen and other domestic offices; and on the eastern and

regards the accusations against William as considerably exaggerated.

* The reader is referred to bishop Lowth's "Life of Wykeham." It is proposed in a future No. of the magazine to give a memoir of the prelate.

northern sides are the dormitories and chambers of the fellows and scholars on the foundation.

The lofty chapel is 102 feet long, and 33 feet broad. It is entered by an ornamented porch. The vaulting is bold, and its windows have been recently restored. The eastern window represents our Lord's genealogy, with figures of apostles and saints. In the centre is a representation of the crucifixion, and, in the highest panel, of the resurrection. The altar piece, "the salutation of the virgin," by Le Morné, was presented by Dr. Benton, a head master. The wainscoting and stalls are scarcely in keeping with the other parts of the structure. The present screen, stalls, &c., were erected in 1681, by Dr. Nicholas, warden. In the ante-chapel are some monumental brasses, originally in the pavement of the inner chapel, previously to its being repaved by the same benefactor. There are also mural tablets and inscriptions; and on the north and west sides many stalls, curiously carved, which were once in the adjoining chapel.

The cloisters, ornamented with elegant pointed arches, having quatrefoiled mullions, and the rafters of the roof disposed in a circular form, are supposed to have been erected about the same time with the tower, by warden Thurbern, and, with the chapel, form the burial-place of this society. Here are numerous monumental brasses representing priests in their sacerdotal habits, with a variety of inscriptions. In the centre of the area of the cloisters is a gothic chapel, with ornamented windows and elegant buttresses, erected by John Fromond, a benefactor to both colleges, in 1430, probably for performing dead mass, a priest having been endowed by Fromond to minister in it. The arches and the tracery of the ceiling are formed upon the same general design as the corresponding works of Wykeham in the nave of the cathedral. The east window is filled with stained glass, presenting a highly finished appearance. The funds of this chapel were seized by Henry VIII., and in 1629 it was converted into a library by Dr. Pinke, warden of New college. The library contains many rare works.

Between the hall stairs and the porch of the chapel is a passage leading into a fourth court, in which is the school erected chiefly at the expense of those who had previously enjoyed the benefits of education in the college. Over the entrance is a noble metal statue of Wykeham, cast under the direction of the celebrated statuary, Cibber, who presented it to the college. In the meadow or play-ground is an infirmary erected for the scholars by warden Harris, in the reign of Charles I. Contiguous to the college, on the west, is a quadrangular building, forming a detached school. Those young gentlemen not on the foundation (called commoners) are not under the warden, but are under the immediate care of the head master. On one side of the area of this structure is a cloister, with a spacious hall, in which the commoners dine.

The college election occurs annually about the middle of July. There is a visitation of the warden and fellows of New college, Oxford. On the arrival of the visitors on the Tuesday in the election week, they are received at the middle gate by the scholars, one of whom welcomes them in a Latin oration. They then proceed to the election chamber over the gate, where, as visitors, they inquire into the government of the college, and hear any complaints that may be preferred. They then proceed to the election, with the warden, subwarden, and head master, of those who are to be removed to New college. The fellows of New college were, until lately, entitled to graduate at Oxford without undergoing a public examination by the university, though its members were permitted to compete, and frequently with success, for the university prizes. An alteration took place some years ago; and the members are required, as others, to obtain, previous to graduating, a regular *testamur*, or certificate of competency of knowledge, before they can obtain a degree.

The grand object which Wykeham had unquestionably in view in founding his noble establishments, could only have been the advancement of religion and of useful learning: "it was this," to use the language of his biographer, "which determined him to establish two colleges of students for the honour of God and increase of his worship, for the support and exaltation of the Christian faith, and for the encouragement of the liberal arts and sciences." Let the notion of the dark ages be derided, as it not unfrequently is; no one who candidly reads the page of history, can rationally doubt of their existence. "It were easy to recount the many and gross corruptions introduced in the darker ages of the church, the veneration of saints and reliques, the parade of ostentatious and useless ceremonies, the frauds practised on the credulous, the austerities imposed on the recluse, together with the various wild delusions of fanaticism, or the more wicked and inhuman cruelties of persecution. Flagrant instances of all these corruptions were once but too common in this country." The reign of Alfred introduced a vast improvement. Estimating highly himself the blessings of education, he established schools for elementary instruction in most of the large towns, and was unremitting in his endeavours to raise the tone and character of learning. But the light beginning to dawn was suddenly eclipsed by Alfred's decease, and a still thicker gloom again settled upon our country during several succeeding centuries; a period which, for its barbarism and wickedness and stupidity, has been emphatically denominated by historians "the age of iron*."

Wykeham was among the first in after ages to seek to bring his countrymen out of their deplorable condition of ignorance. True, indeed, he was not himself emancipated from popish bondage; still he was not immersed in all the blackness of ignorance. A gleam of light now shone upon the horizon: mens' minds were awaking to the absurdities and abominations of the papal system. There was obviously "a shaking among the dry bones." The dawn of the glorious reformation had commenced; and he resolved, if possible, to raise the tone of religion and science. His plan was truly great and original in its kind. He had no example himself to follow—scarce a friend to consult; but his example was followed by Henry VI., who founded the colleges of Eton and King's, Cambridge, on a plan very similar to his own. That monarch transcribes his statutes without any material va-

* See sermon preached in St. Paul's cathedral, June 19, 1810, by W. S. Goddard, D.D., late head master of Winchester college.

riation. He visited St. Mary's college five times, that he might personally inspect the laws and good effects of the institution, and was resident there more than a month in 1449.

To the genuine philanthropist, no less than to the antiquarian and to the scholar, the college must be an object of great interest. Many of the most eminent men in church and state have received their early education within its walls, and by the founder's munificence. Within a century it sent forth Henry Chicheley, archbishop of Canterbury, founder of All Souls' college, 1437; William of Waynflete, bishop of Winchester, founder of Magdalen college, Oxford, 1456; and William Grocyn, fellow of New college, who revived at least, if he did not introduce, the Greek language into England in 1491. The art of printing was discovered about the time of the opening of the college, forming the grand epoch in the history of modern literature, and spreading dismay among those who lived by the transcriptions of manuscripts, and who solemnly warned the astonished people not to use "diabolical productions;" for so printed books were designated. "The monks in particular were its inveterate opposers; and the vicar of Croydon, as if he had foreseen the reformation which it subsequently effected, truly enough exclaimed in a sermon preached by him at St. Paul's Cross—'We must root out printing, or printing will root us out*.'"

It were amusing, were it not painful, as demonstrative of a mind not thoroughly alive to the blessings and importance of living in an age of religious light and knowledge, to observe the unwillingness often testified to admit that the season of papal supremacy was a season of intellectual, and, what is far worse, of spiritual bondage; and, as a necessary consequence, to palliate the enormities of the Romish see, to depreciate the deep debt of gratitude owing to those who witnessed at the stake a good confession, and who "lighted a candle" in England brighter even than that of Alfred or of Wykeham—a candle that shall never be put out.

St. Mary's still remains, to record with admiration the disinterested conduct of Wykeham in so nobly appropriating his wealth. May it long remain, to send forth, as it has hitherto, men eminently qualified to act up to the full purpose of the founder, namely, to promote the glory of God and the truest interests of their fellow-creatures.

THE GIFT OF THE SPIRIT†.

When our Lord had finished the great work of atonement, and had established his disciples in the truth, preparing to return to his native heaven, he took them out to Bethany, and, having bestowed upon them his parting blessing, rose from the scene of his sorrows, the place of his humble sojourn; and, while they fixed a last long look upon their departing Lord, he waned away from their view; where, doubtless, angelic legions waited his arrival, and "the chariots of God" in thousands bore him through the skies, amidst the triumphant echo of cherubic song, till the unfolding gates of glory hailed his entrance there. The announcement of his name must have filled with rapture the adoring throngs, while the cry of victory pealed along, and touched with hallowed impulse the worship of heaven. The joyous tidings were quickly spread throughout the thrones and dominions and principalities and powers, that Jesus, "King of kings and Lord of lords," had returned with trophies of unequalled triumph; having conquered the kingdom of darkness, overthrown the powers of hell, risen victorious over the reign of death, and, as the fruits of his conquest, proclaimed the full redemption of our fallen world. With what august majesty must he have taken his seat on the already-prepared throne, amidst the bursting strains of a lofty exultation, such as never before thrilled through the hierarchies of heaven! while the Father himself, waiting to hail his enthronement in a manner the most glorious and exalted, granted him, as the first-fruits of his mediatorial intercession, the gift of the Spirit; whose hallowed mission to earth, and copious effusion there, signalized with distinguished glory the Redeemer's return to the skies. By connecting so intimately the outpouring of the Spirit with the ascension of Christ, God the Father not only set the impress of his own seal upon the work of atonement, but threw around the office of Mediator the sublime halo of his immediate approbation, and thus gave to man the pledged assurance of Christ's all-prevalent intercession. Having taken his place at the Father's right hand, and opened out the important advocacy of a redeemed world, he presents the claims with which he was invested, spreading his hands and showing his wounds as "the Lamb slain;" while the Father looks well-pleased, and, ready to disclose the exuberance of his own infinite love, invites intercessory prayer: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii.)

He had raised the expectation that he would bestow gifts unto men; on this occasion, therefore, which was an era in the annals of heaven, it might have been supposed that he would bestow a gift worthy of himself; nor could the most extravagant hopes have been disappointed. His heavenly gift consists, not of national eminence, earthly glory, or perishing riches; but, rising transcendently above all these, he reaches to the throne of deity of itself, and gives the highest boon of heaven, the Holy Spirit of God, who, as the promised Comforter, should abide here with his militant followers. As the gift of the Spirit was in itself an evidence that Jesus had ascended his appointed throne, so the plenitude of its effusion sufficiently indicated the nature of the blessings For ages, and through previous dispensations, his gentle influences were given; but now he comes in all his personality and fulness as a "rushing mighty wind," firing the tongue, making the heart to glow, and filling even the house where the disciples were assembled with his bliss-inspiring presence. They had been previously

* See "Quarterly Review," No. 129, p. 14; where the following is added: "Nevertheless, the men of the old school were soon compelled to adopt the novelty thus hateful: in fact, many of the present names of our type have been derived from their having been first employed in the printing of Romish prayers; for instance, 'Pica,' from the service of the mass, termed *Pica*, or *Pie*, from the glaring contrast between the white and the black on its pages; 'Primer,' from *Primarius*, the book of prayers to the Virgin; 'Brevier,' from *Breviary*; 'Canon,' from the canons of the church," &c. &c.

† From "The Moral Government of God Elucidated and Enforced." By Thomas Kerns, M.D. London: Simpkin, Marshall, and Co. 1841.

instructed to tarry in Jerusalem till the Spirit should be given, who was to qualify them for their office: having now received this kingly gift, which in itself embodied all others calculated to make them holy, happy, wise, bold, and useful, they no longer delay, but, filled with hallowed zeal for the glory of God and the salvation of immortal souls, they go forth to evangelize the world. They saw the greatness of their work; but the obligation was laid upon them, "that repentance and remission of sins should be preached in his name among all nations." The magnitude of the enterprise will appear when, for a moment, we consider the instruments employed: a few humble fishermen, with some others of no exalted station, commissioned to wage an aggressive war against the mightiest nations of the earth—to overthrow long-established customs, to subvert the institutions of antiquity, to denounce as superstitious idolatry the worship of the most polished people in the world, to cast down, from the lofty eminences which they occupied, the statues of their most revered deities, to expose and reprove with a faithful boldness the vices of kings and rulers, and to change and remodel the constitution of thrones and empires. For the accomplishment of all this, no wealth or earthly influence was engaged, no leagues or treaties were entered into, no allied powers of earth were enlisted; but, instead of these human agencies, the heralds of the new dispensation were to go forth proclaiming THE CRUCIFIED! To the view of the "natural man" this would seem to be the most strange and most improbable mode of making advances on mankind; by the first announcement to disclose the offensive fact, that the Master in whose cause they were engaged had been very recently led through the public streets of Jerusalem, and crucified as a malefactor! This humbling doctrine, "to the Jews a stumbling-block, and to the Greeks foolishness," being likely to retard their progress, human policy would have concealed it as the very last thing to be divulged. Yet the cry of THE CRUCIFIED was the astounding truth which broke down the keenest opposition, and found its way to hearts steeled against the thunders of Sinai.

Nothing can, therefore, be more manifest than that the success of so great a work, in the hands of such men, solely depended on the influence of the divine Spirit; whose agency was not a casual thing, but repeatedly promised, as is evident from our Lord's last discourses to his disciples; and their conduct, in not opening the divine commission prematurely, or before the effusion of the Spirit, shows that they understood our Lord in that light. It cannot for a moment be supposed that a work of such vast importance, involving eternal salvation, should be left to the wisdom, power, and discretion of the apostles: that it was not so, is very evident from the promises given with direct reference to the subject: thus, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). And again, "When he, the Spirit of truth, is come, he will guide you into all truth" (John xvi. 13). These promises were sufficient to excite an expectation that the Holy Ghost, in all his qualifying offices, should be given after the ascension of Christ; that he should guide the apostles into all needful truth, should teach them all needful things, and stamp on their memory an unfailing tenacity of all that Christ had said unto them; in a word, that he should fit them for their work, and render them eminently qualified for the sacred ministry to which they were appointed. And, in order that the world might be convinced of the truth of the apostolic mission, and acknowledge the high authority of heaven as that under which they acted, God wrought by their hands miracles the most strikingly demonstrative of omnipotent power.

Thus qualified, the apostles opened out their grand commission, proclaiming pardon through the blood of atonement. Their first blast of the gospel-trumpet pealed as thunder through the blood-stained streets of Jerusalem; and while they charged the inhabitants with the murder of the Prince of glory, and convicted them of the enormity of their crimes, the Spirit's influence fell on the assembled multitude, and the arrows of the Almighty pierced their souls, till thousands cried out in pungent distress, inquiring the way of salvation. On that memorable occasion the sun of our glorious dispensation, which had so long benignly dawned upon the world, rose above the horizon of moral darkness, and burst forth with an effulgence worthy the advent of the Holy Spirit. This sublime development of true godliness shone in a manner that was the more distinguished because of the contrast of the surrounding gloom, where even the dim light of Jewish ordinances was obscured by the vain traditions and corrupt institutions of men; and where, but a little before, the powers of darkness seemed to gain a victory in the death of Christ, and on which they still fixed the sullen gaze of a doubtful satisfaction. But, while dark disquietude and dismal night prevailed, we behold this little band of inspired witnesses standing forth as the heralds of a royal proclamation, to the effect that "life and immortality were brought to light by the gospel." "And, being filled with the Holy Ghost, they spake with tongues as the Spirit gave them utterance." And, when some mocked and maligned, they not only defended their own character, and vindicated the operations of the divine Spirit as being the strict fulfilment of those prophecies which the Jews themselves respected, but at that time the grand design and gracious purpose of God were opened, and revealed in such a manner as to magnify his wisdom, power, and love, which were so wondrously displayed in the great atoning sacrifice. Thus they saw that, while with the multitude they were following the dictates of their own evil hearts, and gratifying a malignant spirit of revenge which nothing could justify or excuse, God was accomplishing the benevolent plan of a free salvation, the benefits of which they were now invited to share. The evident design of the apostles was to convince their audience of sin, and of the true nature of their state; and never was an effort of the kind so gloriously crowned with success: multitudes were cut to the heart, finding themselves convicted of murdering the promised Messiah—him, who even in promise was the pride and glory of their nation since first it had a name. So powerfully did the Spirit operate upon their hearts in applying the word spoken, that we find

thousands, who a little before looked with disdain upon the few untaught Galilæans, now turning, and in bitterness of soul inquiring of them, "Men and brethren, what shall we do?" Thus distressed, they were not driven away in cheerless desperation; for, though the gospel is clothed with thunder to the bold despisers of divine goodness, it breathes the purest strains of encouraging consolation to the contrite soul. No sooner did they feel the keen distress of a guilty conscience and the anguish of a troubled spirit, than they were pointed to the remedy, with an assurance that "the promise was to them and to their children;" from which they could learn that, under the Christian dispensation, the convictions and consolations of the Holy Spirit closely succeed each other.

From this "beginning at Jerusalem," the word of life spread, the apostles extended the field of their labours, "and the Lord added to the church daily;" plainly indicating that, whatever instruments were employed, the work was his own; indeed, the apostles desired no praise, and disclaimed all merit, even when the gazing throng would have lauded them as miracle-workers. But, throughout, we observe an important change in the conduct of the apostles: up to the last interview which they had with their Master, previous to his ascension, it is evident their minds were full of the expectation of temporal honours; and, when he was within a step of his Father's throne, they were still dreaming of national glory, as is manifest from their inquiry, "Wilt thou at this time restore the kingdom to Israel?" Nor perhaps till the outpouring of the Holy Spirit did they relinquish the last lingering hope of an earthly kingdom: from that time we find them men of one work, glorying in the cross, and rejoicing that they were counted worthy to suffer for the name of Jesus. A short time before, they had slept upon their watch in the garden, fled from their Master in danger, and one of them had even denied him to a maid of the palace: now they stand up in bold vindication of his injured cause; and he who quailed before the inquiring maid is foremost to charge the blood of his murdered Lord upon the thousands of Jerusalem, disregarding alike the violence of the populace and the power of the sanhedrim. They prosecuted their divine commission with a calmness and intrepidity which could only emanate from celestial influence: indeed, they appeared to enjoy more of religion, and possess more of their Master's mind, after the outpouring of the Holy Spirit, than they did while he tarried with them on earth; so fully was the promise ratified, that he whom Christ should send would be emphatically THE COMFORTER.

Biography.

DR. THOMAS SHERLOCK, BISHOP OF LONDON.

THOMAS Sherlock, born in London A.D. 1678, was the son of William Sherlock, master of the Temple, who was suspended from his preferment for refusing to take the oaths of allegiance to William and Mary, but at last took them, publicly justifying his conduct; and in 1691 was installed dean of St. Paul's. He must be carefully distinguished from his son; for some writers, otherwise well-informed, have strangely confounded them. Bishop Burnet says he was "a clear, a polite, and strong writer; but apt to assume too much to himself, and to treat his adversaries with contempt;" while Dr. Doddridge represents him as employing "strong arguments and awful representations, exceeding proper for conviction;" and his style as plain and manly. His best known work is "Discourses on Death, Judgment, and a Future State."

Thomas was educated at Eton, where he occupied a high ground, in point of study, for his natural abilities were good and his industry great; while at the same time he was conspicuous even amidst the amusements of his companions, generally taking the lead. From Eton he removed to Catherine hall, Cambridge, of which society he ultimately became master, and served the office of vice-chancellor of the university in 1714. While occupying this honourable station, he searched the public archives, to which of course he had ready access, where valuable papers of the greatest importance had lain for years in a state of the utmost confusion. These he reduced into proper order, and obtained from their perusal a thorough acquaintance with the constitution, the rights, and privileges of the university; so that, long after he had ceased to reside, he was in difficulties appealed to for his opinion, which was invariably received with much respect, and carried with it great weight. He proved a liberal benefactor to Catherine hall, bequeathing to it, among other things, his library, and founding a librarianship, with free rooms.

At the very early age of twenty-six, Nov. 28, 1704, Mr. Sherlock succeeded his father, who died about three years afterwards, as master of the Temple—a situation requiring great erudition and sound reasoning, when the character of his congregation is considered. Here he presided during the long space of fifty years, constantly preaching in the church during term, and universally beloved, esteemed, and honoured by the various members of the society. The esteem felt appears to have been mutual. In the letter of resignation of the mastership, in old age, he thus expresses himself:—"I beg to assure you that I shall always remember the many instances of your favour to me, some of which were so distinguishing marks of your approbation of my services as I must never—I can never forget; and yet to mention them particularly might be construed as an effect rather of vanity than of gratitude. I esteem my relation to the two societies to have been the great happiness of my life, as it introduced me to the acquaintance of some of the greatest men of the age, and afforded me the opportunities of improvement, by living and conversing with gentlemen of a liberal education, and of great learning and experience."

"He was made master of the Temple," says his successor in that office, Dr. Nichols, in the sermon preached at his funeral, "when very young, upon the resignation of his father, and was obliged to apply himself closely to business, and take infinite pains to qualify himself for that honourable employment, which he effectually did in the course of a few years, and became one of the most celebrated preachers of that time. In

this station he continued many years, preaching constantly, 'rightly dividing the word' of God, and promoting the salvation of souls. For his preaching was with power, not only in the weight of his words and argument, but in the force and energy with which it was delivered. For though his voice was not melodious, but accompanied rather with a thickness of speech, yet were his words uttered with so much propriety, and with such strength and vehemence, that he never failed to take possession of his whole audience, and secure their attention. This powerful delivery of words, so weighty and important as his always were, made a strong impression on the minds of his hearers, and was not soon forgot. And I doubt not but many of you still remember the excellent instruction you have heard from him to your great comfort."

Dr. Sherlock was appointed dean of Chichester in the year 1716.

Except three sermons preached on public occasions, he did not come forth as an author until the famous controversy, known as the "Bangorian*;" and he was unquestionably by far the most powerful antagonist against whom bishop Hoadly had to contend. He published a great many pamphlets on the subject, the chief of which is entitled, "A Vindication of the Corporation and Test Acts, in answer to the bishop of Bangor's reasons for a repeal of them, 1718." To this the bishop lost no time in replying, yet, while he vehemently opposed the principles laid down in the tract, he bore the most unequivocal testimony to the abilities of the author. It has been said that bishop Sherlock afterwards deeply regretted the strong line of conduct he had taken with respect to this controversy, and repented of the language he had employed. Nothing, however, can be further from the truth; so far from changing his opinion on the subject, he wrote some additional treatises, which he had always wished to publish. His views appear to have remained unchanged: "I have been assured," says bishop Newton, whose opinion on the point must be decisive, "by the best authority—by those who lived with him most, and knew him best—that this intimation is absolutely false."

* Some of our readers may be unacquainted with the nature of this controversy, which was as follows: Dr. Benjamin Hoadly, being consecrated bishop of Bangor in March, 1716, published in the same year a book, entitled, "Preservative against the Principles and Practices of the Non-jurors both in Church and State;" and on March 31, 1717, preached his famous sermon on "The Nature of the Kingdom or Church of Christ" before the king, which was immediately printed by special command. So great offence was taken by the clergy at the doctrines therein delivered, that it was resolved to proceed against him in convocation as soon as it should sit; and here began the famous controversy which bears his name. The lower house accordingly drew up their representation, &c.; but before it could be brought into the upper house the whole assembly was prorogued by a special order from the king; nor was it permitted afterwards to sit or do any business. Hoadly was unquestionably a favourite of George, who had appointed him one of his chaplains, and the king's object in dissolving the convocation may have been to screen Hoadly; but the bishop avows that he knew not of the royal intention. "I had no other thought, desire, or resolution," says the bishop, "but to answer in my place before the same house to which the accusation was designed to be brought; but it was thought proper (out of a sincere regard, as I verily believe, to the interest of our constitution in church and state), to put a stop to the sitting of the convocation; which, because it has been unkindly and industriously represented as the effect of my solicitation and an argument of my fear, and what I fled to for refuge, I am obliged to declare before the whole world was done not only without my seeking, but without so much as my knowledge, or even suspicion of any such design, till it was actually resolved and ordered."

The period at which bishop Sherlock lived was remarkable for a low state of religious feeling, both within and without the pale of the established church. The age of fanaticism had passed by, and had been followed by one in which the great fundamental doctrines of Christianity were thrown into the shade. The fact has been attempted to be denied; but to no purpose. The published religious works of the day afford proof positive that this statement is true; and the testimony of those who mourned over what they could not alter, places the matter beyond all dispute. A race of unprincipled men sprung up, desirous wholly to undermine the Christian faith, and on its ruins to erect a wretched system of deism, utterly subversive of every moral principle, loosing man from all moral restraints, and allowing him to lead, without dread of a judgment, a life of unbounded sensuality, with the flattering promise, "death is an eternal sleep." "All who had objections of their own to offer, or who might hope to serve their cause by reviving the calumnies of others, were at perfect liberty to produce them. Accordingly, the authenticity of the bible, more especially of Christianity, was assailed at all points by a host of free-thinkers and sophistical reasoners, with a versatility of skill unknown to its ancient adversaries, and a zeal as indefatigable in its exertions as it was bold and ingenious in its contrivances. History, philosophy, literature, and romance, wit, satire, ridicule, reproach, and even falsehood, were all leagued in this conspiracy, and furnished, in their turn, arms for prosecuting this unnatural rebellion against light and truth." Although lord Shaftesbury, even where he sets up ridicule as the test and criterion of truth, expresses his strong and decided disapprobation of scurrilous buffoonery, gross raillery, and an illiberal kind of wit, and that what is contrary to good breeding is in this respect as contrary to liberty.

Anthony Collins published, though as was his custom without his name, his "Discourse of the Grounds and Reasons of the Christian Religion," a book which made a great noise; for "the turn given to the controversy," says Dr. Leland, "had something in it that seemed new, and was managed with great art; and yet, when closely examined, it appears to be weak and trifling." In enumerating the many admirable and convincing replies to this work, a most powerful treatise issued from the pen of Dr. Chandler, bishop of Lichfield and Coventry. Dr. Leland says, "it may be proper also to mention a book which was occasioned by 'the Grounds,' &c., though not directly in answer to it, entitled, 'The Use and Intent of Prophecy in the several ages of the church,' by Dr. Thomas Sherlock, &c. &c. This is an excellent performance; in which a regular series of prophecy is deduced through the several ages from the beginning, and its great usefulness shown. The various degrees of light are distinctly marked out, which were successively communicated in such a manner as to answer the great ends of religion and the designs of Providence, till those great events to which they were intended to be subservient should receive their accomplishment. Dr. Sherlock greatly distinguished himself by this publication, which, if possible, proved more fully the strength of his mental powers, and the depth and extent of his

varied acquirements. Collins's opinions were that man is a mere machine; that the soul is material and mortal; that Christ and his apostles built on the predictions of fortune-tellers, and divines; that the prophets were mere fortune-tellers and discoverers of lost goods; that Christianity stands wholly on a false foundation. Yet he speaks respectfully of Christianity, and also of the Epicureans, whom he at the same time regards as atheists*.

Woolston now appeared as the champion of infidelity. His object was to allegorize away the miracles of our Lord, as Collins had attempted to act with respect to the prophecies. But his conduct was flagrant in the extreme. He is styled by Mosheim "a man of an inauspicious genius, who made the most audacious though senseless attempts to invalidate the miracles of Christ." "Many glaring instances of unfairness and disingenuity in his quotations from the fathers were plainly proved upon him. It was shown that he hath quoted books generally allowed to be spurious as the genuine works of the fathers; and hath, by false translations and injurious interpolations, and foisting in of words, done all that was in his power to pervert the true sense of the authors he quotes; and that sometimes he interprets them in a manner directly contrary to their own declared sense, in the very passages he appeals to, as would have appeared if he had fairly produced the whole passage. It is not to be wondered at, that an author who was capable of such a conduct should stick at no methods to expose and misrepresent the accounts given by the evangelists of our Saviour's miracles. Under pretence of showing the absurdity of the literal and historical sense of the facts recorded in the gospels, he hath given himself an unrestrained license in invective and abuse. The books of the evangelists, and the facts there related, he hath treated in a strain of low and coarse buffoonery, and with an insolence and scurrility that is hardly to be paralleled."

Dr. Sherlock took up the cause of truth with great talent and decision. He clearly perceived the knavery as well as weakness of his antagonist; and he published his well known small treatise, "The Trial of the Witnesses of the Resurrection of Jesus, 1729;" a work which has gone through a very large number of editions, and which Leland describes as being "universally admired for the polite and uncommon turn, as well as the judicious manner of treating the subject."

Dr. Sherlock's fame as an able defender of the truth of the gospel now rapidly spread, and attracted the notice of the court in 1727, on the accession of George the second to the throne. On the translation of bishop Baker to Norwich, he was consecrated bishop of Bangor; and, on the promotion of his rival Hoadly to Winchester, was removed to Salisbury. It is not a little remarkable that he should have filled two sees formerly held by his antagonist.

He entered upon his new sphere of life with alacrity, anxious to perform the duties of his exalted station. He continued to preach regularly at the Temple during term, and in the vacation went to reside in his diocese; where he spent his time in the most exemplary manner, in a decent hospitality; in repairing churches and houses, wherever he went; in conversing with his clergy, and in giving them and their people proper advice and direction, as circumstances required.

His opinions set forth in the house of lords were always listened to with respect. He sometimes took an active part in the debate; and, though his profession and manner of life had hitherto afforded him no opportunity of exercising his talent for extemporaneous speaking, he delivered himself, in his first attempts before the most august assembly in the world, with the same ease, elegance, and force, as if oratory had been the study and practice of his life; or as if it had been a gift of nature, and not an art to be attained by time and trial. But he was sensible of the reserve that became his order and profession in that place, and seldom rose up to declare his opinion, except on points in which the ecclesiastical or civil constitution were essentially concerned, or by which the authority of the crown or the liberties of the subject were materially affected. In cases of ecclesiastical law, brought before the lords as a court of judicature, he sometimes appeared in opposition to some of the greatest lights of the law, who had first declared themselves of a different opinion; particularly in an appeal to the house, upon an ecclesiastical case from Ireland. Several of his speeches are preserved in the printed collection of parliamentary debates; which do honour to his genius, his disinterestedness, his independence, and his virtue.

On the translation of archbishop Herring from York to Canterbury, in 1743, he was appointed lord almoner. Dr. Potter, archbishop of Canterbury, dying in 1747, the offer of the primacy was made to the bishop of Sarum, who declined accepting the high dignity, from a conscientious conviction that his health at the time was such that he could not pay due attention to the manifold duties of the station. In 1749, however, he accepted the see of London, void by the death of Dr. Edmund Gibson; for his health was now considerably improved. He would not be required to take long journeys, which he felt very burthensome; his business, he said, would be at hand, and he would be spared much bodily labour. He speedily got a bill passed, Jan. 11th, 1749, empowering him to demise or sell, for the benefit of the bishopric, the episcopal palace in Aldersgate-street, then in a ruinous condition.

In 1750 the inhabitants of London were thrown into a state of the utmost consternation by two violent shocks of an earthquake*. He gladly seized the opportunity to awaken them to a sense of their eternal as well as spiritual danger. He therefore wrote a pastoral "letter to the clergy and inhabitants of London and Westminster, on occasion of the late earthquakes," which was so greedily bought, that upwards of 100,000 copies were sold within a month.

In this letter the bishop speaks out unflinchingly and fearlessly; he does not "prophesy deceits." He descants on the fearful state of demoralization into which the cities, the inhabitants of

* Rev. T. Hartwell Horne.

* These occurred on the 8th of February and 8th of March; the latter being the strongest shock, and felt for many miles round. Many persons in consequence left the city. It was, however, doubted after all, whether the shock did not proceed from the explosion of some combustible matter in the atmosphere.

which he more particularly addresses, were sunk; argues with them on account of their forgetfulness of God; and points out how justly God might punish them.

"Had this part of the world had less knowledge and less light, they might have some excuse, and some hope that God would wink at the times of their ignorance; but they have had the light, and have loved the darkness: the gospel of Christ—in which all the goodness and mercy of God are displayed, through the redemption purchased by the blood of Christ; in which the aid and comfort of the Holy Spirit of God is offered to all who diligently seek it; in which the hopes and fears of eternity are displayed, to guard us against the temptations of sin—has been not only rejected, but treated with a malicious scorn; and all our hopes in Christ represented as delusions and impositions upon the weakness of men."

For this letter the bishop received the thanks of the lord mayor and aldermen, and 40,000 were distributed gratuitously among the poor.

For the first four years after his translation, he applied himself diligently to the affairs of his diocese, and made one general visitation in person; but, in 1753, resigned the mastership of the Temple. He extended his care to foreign parts, but his health compelled him to relinquish this part of his duties, the superintendence of these parts belonging to the bishop of London previous to the appointment of new bishoprics. He was soon visited with a very afflicting illness, not unattended with danger: from this he only partially recovered; for he lost almost the whole use of his legs, and soon after his speech became much impaired, so that he could only be understood by those who were constantly about him. With assistance, however, he was enabled to get through the duties of his diocese, and narrowly investigated all its concerns. He was able to dictate letters, which were taken down by an amanuensis. During this season of suffering, his mind was exceedingly calm. Old age, it is observed, is frequently attended with a peevishness of temper; and sickness and infirmities are apt to create petulance and acrimony in the best natures, both young and old; but, though bishop Sherlock had naturally a quickness and sensibility of temper, age and sickness were so far from stimulating, that they served rather to smooth and soften it.

Mr. Cumberland thus introduces the bishop into his memoirs of himself, vol. I. p. 180. "Bishop Sherlock was yet living, and resided in the palace (Fulham), but in the last stage of bodily decay. The ruins of that luminous and powerful mind were still venerable; though his speech was almost unintelligible, and his features cruelly disarranged and distorted by the palsy: still his genius was alive, and his judgment discriminative; for it was in this lamentable state that he performed the task of selecting sermons for the last volume he committed to the press, and his high reputation was in no respect lowered by the selection. In 1759 he printed and distributed in his diocese, "A Charge to his Clergy;" and within a few months of his death he is said to have written a letter of condolence and congratulation to the young king, George the third, on his accession to the throne. The following passage from that is excellent: "This will probably be the last time I shall ever trouble your majesty. Let there be but one contest between them—whether the king loves the people best, or the people him; and may it be a long, a very long contest; may it never be decided, but let it remain doubtful; and may the paternal on the one side, and the filial obedience on the other, be had in perpetual remembrance. May the God of heaven and earth have you always under his protection, and direct you to seek his honour and glory in all you do; and may you reap the benefit of it, by an increase of happiness in this world and the next."

Bishop Sherlock was decidedly favourable to a review of the liturgy, with reference to what he considered would be an improvement; and thought that the time was now come for an application to government on the subject. Soon after the publication of the "Free and Candid Disquisitions," he held his triennial visitation. The preachers at the visitation candidly set forth their views. His address to the clergy on the subject was requested to be published. The reply made was, "that he thanked them for their respectful address, and would consider about this request." Here the matter ended.

Bishop Sherlock was a munificent benefactor to many public charities. He gave large sums to the corporation of the sons of the clergy, &c. The course of his private charity was ever uninterrupted, to many it was constant and regular.

Bishop Sherlock, died without issue, July 18, 1761, in the 84th year of his age; and was interred in the church-yard at Fulham, where a monument is erected to his memory. M.

THE HOLY GHOST, THE COMFORTER, THE SPIRIT OF TRUTH:

A Sermon,

(For Whitsunday),

By the Rev. George Townsend, M.A.,

Prebendary of Durham.

John xiv., 16, 17.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive."

I know of no one event in the whole compass of the scriptures which is more wonderful than that which is alluded to in these words of our blessed Saviour (which I have selected from the gospel of the day). When he uttered them to his disciples they were all sitting at the table at which they had eaten the last passover, and at which he had instituted the holy sacrament. The traitor Judas had left the room, on purpose to betray him. Jesus well knew that his hour was come. His disciples had beheld his miracles, and they had listened to his teaching: sometimes they believed that he was the long promised Saviour who was promised by the prophets; but they were so blinded by the common notions and prejudices of their countrymen, that they expected he would declare himself to be their

earthly king, that he would overthrow the power of the Romans who held them in subjection, and that he would restore the kingdom to Israel as it had been established, in all the independence and pride of power, in the days of David and of Solomon. They did not, they could not, understand that the kingdom of Christ was to be a spiritual kingdom, which should begin at Jerusalem, and go on conquering and to conquer, till it had subdued the hearts and the souls of men, and changed the wilderness of a fallen world into the paradise of one fold, under one shepherd. At this moment they were full of these expectations of the restoration of the earthly dominion of their Master; and it was necessary that the Holy Spirit should descend upon them to teach them the truths which we now so well know, that the kingdom of God is not greatness, power, and prosperity, but holiness, peace, and joy. It was at this moment, therefore, that our divine Master addressed them in the words I have selected.

He assures them that though he must go away from them, and though they would mourn and lament his absence, yet he would not leave them comfortless: "I will pray the Father; and he shall send you another Comforter, even the Spirit of truth." And where was the place in which this prayer was offered? We do not read that he offered this prayer upon earth. It was the prayer of that mysterious intercession which he offered after he had ascended into heaven. When the time arrived in which Christ was to return to his Father, he led out his disciples to Bethany, and he blessed them; and while he was in the act of blessing them —while they beheld him, and gazed upon him —he began to ascend above them, and he rose higher and higher till he was seen no more; and his body was received up into that part of the universe of God which is at present invisible to man, but into which the spirits of those who follow this Saviour upon earth shall also be received hereafter. And when the Saviour of the world was received into that part of the universe of his Father—into that heaven where we all one day hope to rest—then he fulfilled this promise; then he offered this prayer. He remembered in heaven those whom he had left upon earth; and he prayed in mysterious communion with his Father who created the world, that the blood of the atonement might be accepted, and the guilt of man might be pardoned, because he, the Son of God, had suffered in his own body on the tree the punishment which man had deserved.

But because even the pardon of sin is not *sufficient of itself* to enable man to attain to heaven, therefore the prayer of the Son of God was offered to the effect which is mentioned in the words I have read, that another Comforter, the Spirit of truth, might be sent to mankind to change their hearts, and to enable them to become fit for that heaven which the Son of God had died to procure. This is the true doctrine of this sacred day. We do not only commemorate the first great descent of the Spirit on the day of pentecost; we commemorate the beginning of the continued abiding of the Holy Spirit with the Christian church, in answer to the prayers of Christ, to enable every Christian to secure that happiness and glory which were obtained for us by the atonement of the Saviour.

For the gift of the Holy Spirit is as essential to our salvation as the sacrifice of Christ. The one procures our pardon; the other must sanctify the heart, to enable us to receive the benefit of pardon. If all our sins are forgiven by the mercy of Christ, we still require to be made fit for heaven. There is a great difference between a criminal receiving pardon from his prince, and being admitted into the presence and made a companion of that prince. So it is with the Christian. The mercy of the Son of God obtains the forgiveness of sins: the power of the Holy Spirit is still necessary to raise us to that heaven where he has ascended, and to prepare us for the presence of our King, and to make us his friends for ever.

Unless, therefore, the Holy Spirit is imparted to us, Christ has died for us in vain. The death of Christ has removed the punishment of sin; the Holy Spirit removes its dominion and power. The Son of God has opened the doors of heaven to the fallen race of man; the Holy Spirit of God must prepare us for that heaven, and fit us for its enjoyment, by bending our will, softening the heart, changing the affections, and leading us to God. Christ has purchased our liberty; the Holy Spirit must teach us to value our freedom. Christ has opened the prison doors; the Spirit of God must break off the fetters of sin which bind us to our prison of earth. Christ is the Captain of our salvation; it is the sword of the Spirit which must give us the victory. What Christ has done and suffered is to set before us the glory and the greatness, the happiness and the holiness, to which we may attain; the Spirit of God alone separates our affections from this world, and enables us to become both here and hereafter the inheritors of these blessings, the partakers of the heaven where our Saviour has gone, the companions of angels, and the friends—the everlasting friends—of God; and the weakness

and corruption of our fallen nature is such, that nothing but this power from above could ever guide us safely through the temptations and trials of life. Our good resolutions cannot do it: all human hopes and fears and motives are utterly unavailing to conquer the evil of the human heart. We must have divine assistance: we need, we require, the assistance of the Holy Spirit to influence us, to persuade us, to change our hearts, to elevate our minds from earth to heaven.

Therefore did the merciful Saviour, after he had finished his work upon earth, still further complete that work in heaven, by praying to his Father that another Comforter might be sent to his disciples; and we this day commemorate the commencement of the answer of that prayer. The Spirit of truth will remain with the church for ever; and the day of pentecost was the day when the answer to that prayer begun. The disciples were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind: it filled the house where they were sitting: cloven tongues of flame rested harmlessly on the heads of each of the assembled multitude; and from that moment they were gifted with new powers, new talents, new languages. The coward became brave: the silent observers of their Master became eloquent and masterly orators: the expectants of an earthly kingdom became the teachers of the dominion of the Holy Spirit over the hearts of men: they understood, for the first time, the nature of the dominion and the kingdom of Christ; and they went forth to preach the new gospel to the world, and to establish in every nation the foundation of the Christian church.

This sacred day—the day of pentecost—was the birthday of the new creation—the commencement of the dispensation of mercy. It was like the striking of the rock in the barren wilderness of the heathen world; and, though the waters of life broke forth with a louder sound and in more abundant streams than in these later ages of the church, yet still the living springs flow on, refreshing the souls of men, making glad the city of our God, and changing this desert wilderness of the world into a paradise, and forming our corrupt and fallen and deceitful hearts into a habitation where the Spirit of God may dwell, and where the hope of glory, and the desire to please God for ever, shall take the place of despair of heaven and a love of evil. Such are the blessings for which our Saviour prayed when he implored the Father, to whom he had returned, to send down to earth the Spirit of truth, the Comforter. Such are the great and wonderful events which we this day commemorate—the outpouring of the Holy Spirit upon the first disciples on the day of pentecost, and the continued abiding of that Holy Spirit with his church and people, in compliance with this prayer of our Saviour, from the day of pentecost until this hour, when we are once more assembled for the worship and praise of God.

In proceeding further with this most interesting subject, I shall not detain you with any additional remarks on the peculiar miracle which took place on this holy day, or on the manner in which the descent of the Holy Spirit at pentecost was intended to instruct us; neither shall I detain you by endeavouring to overthrow the reasoning of those men who profess to believe that all our expectations of the continued influence of the Holy Spirit are enthusiasm or folly, because it would be only a loss of time to stop to convince those who believe that the soul of man is invisible, and that God is invisible, and yet refuse to believe that the unseen Spirit of God cannot, or will not, or does not, act upon the soul of man, which is of so much more consequence than the perishing body, though they profess to believe at the same time—as every man who is not an atheist believes—that the providence of God watches over the body, and provides the return of the seasons, and the glorious rising and setting of the sun, and all the wonders of creation, to supply the wants of the perishing and mortal body. If so much is done for the body, which is of inferior moment, we who are Christians cannot but believe that he will take no less care of the soul; and he cannot thus take charge of the soul unless he grant unto us the powers of his Holy Spirit for its nourishment and protection, to preserve it, lest it perish for ever. And, as I do not consider it requisite to prove to you the possibility of the continuance of divine influence upon the mind, so neither do I think it is advisable to detain you with any arguments to prove to you the necessity, the absolute necessity, of these divine assistances; for every person who is in the least degree acquainted with the corruption, the plague, and the sinfulness of his own heart, will acknowledge the truth I have mentioned, that his own unassisted abilities are totally unequal to the task of faithfully serving God. The most sincere Christian is conscious within himself that his most fervent vows are forgotten, and his most solemn resolutions are broken, unless there be some divine assistance to guide us in safety through the dangers and the difficulties and the temptations of the journey of life. It is necessary, therefore, so long as the generations of men continue to be sinners, that this divine assistance should continue for ever; and that assist-

ance is only given by the Holy Spirit of God. Such a guide was prayed for by Christ; such a guide was promised in many passages of scripture; and such a guide, such divine assistance, therefore, we believe to have been granted, and still to be granted, to the churches of God: such a guide we believe, therefore, to be granted to every member of this congregation. I shall beg your attention, therefore, neither to the possibility or necessity of his continued presence, but to the two characters under which he is revealed to us in this portion of our Saviour's prayer. We will enquire into the meaning of the expressions—the Spirit of truth, the Comforter. The conclusion of the subject will be an enquiry whether you who are present have so received him as the Spirit of truth, that he is your comforter also in the sorrows of life, in the prospect of death, and in the anticipations of eternity.

We are first to enquire into the meaning of the expression—"the Spirit of truth, the Comforter, whom the world cannot receive."

The latter part of the expression explains the former. By the term "the world" is meant those who refuse to listen to the persuasions and influences of the Holy Spirit; and the reason why "the world" cannot receive them is related in other passages of scripture. The term "the world" is the same as the term "the natural man," that is, the unconverted, the unchanged man—the man who lives as if the Christian religion had not been given—as if the Son of God had not died—as if the Holy Spirit had not instructed us; and, we are told, this "natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned"—they are only to be discerned or understood by those who are influenced or taught or led by the Holy Spirit. As the mysteries of a trade, or an art, or a science, are only to be understood by those who have been instructed, so also the things of religion, the things of the Spirit, are only to be understood by those who are religious, or by those who submit to the teaching of the Holy Spirit. Now, to use the strong language of scripture, all that the worldly man, the natural man, the unchanged man, the unconverted man—call him by what name you please—all that the man who does not live under the influence of the Holy Spirit—all that such a man loves is falsehood; it is a delusion; it is a dream and a shadow—a continued round of disappointment; it is nothing but vanity and vexation of spirit. For what does he love and hope and desire? Is it not worldly honours, riches, amusements, pleasures, and pursuits? He lives for earth alone: he has placed his happiness upon earth; and he turns away with aversion and disgust, with hatred and contempt, from every subject which is not connected with this world, with its follies, its novelties, and its pursuits. Thus it is that the world cannot discern the things of the Spirit, because it cannot endure to be told what I am about to tell you: it cannot endure to be told those things for which the Holy Spirit has been sent down to impress our hearts and minds. The world loves the falsehood which deceives it to its ruin, and it hates the truth which would lead it to salvation. And now I think you will begin to understand the meaning of the Spirit of truth. The word "truth" in this passage does not merely signify the opposite to that which is untrue; it denotes that which is real in opposition to that which is false and vain and unreal; it denotes holiness in opposition to wickedness, and sincerity in opposition to deceitfulness. In all respects the truth of God is opposed to the lie of the world; and that truth is impressed upon us by the invisible power of the Holy Spirit of God acting upon the mind, upon the soul, upon the spirit of man. As certainly as the voice of one man impresses the ear of another, so that he shall understand when he is spoken to, so certainly does the invisible power of God act upon the invisible soul of man. And it usually acts in this manner: first, it brings good things to our remembrance; then it enlightens the understanding, so that we comprehend truths which once we did not; then it influences the will, so that we begin to desire that which the world hates, and to hate that which the unconverted, the unchanged, the world generally love; then, when the will has been thus directed into the obedience of God, the affections and the heart are impressed with holy gratitude to the Saviour who died to redeem us, with a passionate desire to please and honour God, and with a longing after the happiness of heaven, and a greater assurance that our faith shall not be in vain; and by these means we gradually become changed—changed in motives, in heart and soul. We then know the truth; we look up to the Spirit of truth; we pray to be guided into all truth. We gaze with admiration and with delight on that glorious system of redemption by which, in addition to the pardon of all our sins, the assisting graces of the Holy Spirit have been procured for us by the death and sufferings of Christ. Then we are brought to look more and more into our own hearts: there we make fresh discoveries of our own weakness and imperfections; we perceive how sinful we are, how little we know, how much we fail in our duties, how unworthy we are of the pardon of sin and the mercy of God! Then we are

more and more convinced that there is not, there can be no happiness for man in the pursuits of the world. We begin to comprehend how a man may gain the whole world and lose his own soul, and that he can find nothing of sufficient value to exchange for his soul; and, therefore, that riches, honours, pleasures, amusements, trifling, or whatever else be the name of that which separates the heart from God, it is less than nothing and vanity when compared with that great truth which is reality of happiness, holiness of life, and sincerity in the service of God. Believe me, when I say that the one great design of the gospel, the one only object of religion, is that God may be glorified by man's happiness; and there is no happiness but in truth, and there is no truth but that which the Holy Spirit teaches; and it is all summed up in these sacred doctrines—that man is a sinner, that Christ is his redeemer, that the Holy Spirit of truth is the sanctifier to enable him to be saved, and that he must forsake that life of evil which prevents him from receiving the Spirit of God, if he would be happy in life, in death, and for ever.

This is the truth of God; and, when the abiding Spirit of truth has impressed these things upon the heart, then we begin to understand in what manner he may be the Comforter which was to come down from heaven and abide with his people for ever. Our Saviour calls him "another Comforter;" by which he implies that the Holy Spirit would be that same character to the church in all ages that Christ himself had been to the disciples. The word "comforter," in the original, signifies these three things—a teacher, an advocate, and a consoler. Christ was our teacher in the wonderful things which he taught, and which are related for our instruction: the Holy Spirit is our teacher by bringing them to our remembrance, and urging them upon our minds in the way I have represented. Christ was our advocate, as he pleaded for us that the Holy Spirit might be sent down from heaven: the Holy Spirit is our advocate, as he teaches us to pray, and helps our infirmities with groanings not to be uttered. Christ was the consoler, or the comforter of his disciples, as he promised them a mansion in heaven, the pardon of their sins, and peace of mind: the Holy Spirit is our consoler and our comforter, as he leads us to heaven, assures us of pardon, and grants to us that peace of mind which the world cannot give nor take away. Happy is that man, and that man only, who so submits his mind to the power of this Holy Spirit, that he learns to follow his blessed teaching, to be guided by his holy influences, to pray under his gracious inspiration, to sanctify and to purify his heart, his will, and his affections more and more from all that is earthly and all that is inferior, until he be enabled, by the power of this same Spirit, to conquer all temptation, to rejoice with joy unspeakable and full of glory, to triumph over affliction and sorrow and distress, to look upon death itself as the road to his own home, as the way to his Father's house, and to hail the king of terrors, whom one of the wisest of the ancient philosophers declared to be the most terrible of all terribles, with the language of the great teacher of our religion—"O death! where is thy sting? O grave! where is thy victory? I know in whom I have believed; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which the Lord, the righteous judge, himself shall give me."

Thus have I submitted to you the meaning of the character of the Holy Spirit as the Spirit of truth, the comforter. I have already occupied the usual time devoted to our addresses from this place; but I feel that I have not and cannot do justice to a subject so noble, and so mysterious as that of the divine influences. I conclude, however, by reminding you of this expression in our Saviour's prayer: "I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever." Must we not believe that this part of his sacred prayer is granted? And if he abides with his church for ever, has he not been, and is he not still, with you? How then have you received him? Have you so received him, as the Spirit of truth, that he is your comforter and your friend in the sorrows of life, in the prospect of death, and in the anticipation of eternity?

There is not one person within these walls whose holiness while they live, and whose salvation when they die, are not as earnestly desired by their Creator, their Redeemer, and their Sanctifier, as the holiness and salvation of any prophet, or apostle, or disciple in the olden times. For this purpose, therefore, the Spirit of truth has been abiding with you, waiting and knocking at the door of the heart, that you will admit his holy influences, and become wise, and consider, and be converted, and he heal you. He has been with you in the means of grace, in the holy sacrament, in the public worship, in the reading of his scriptures. He has visited you in the hour of your sickness; he has alarmed you by his prospect of death; he has appealed to you by your restoration to health, and a renewal of your time of trial; he has threatened you, by reminding you that "it is a fearful thing to fall into the hands of the living God;" he has invited you by reminding you, "him that cometh to me I will in no wise cast out."

Have you received this Holy Spirit? Have you begun to repent? Have you begun to love the world less, and to love God more? If you will receive him, grace shall be added to grace; you shall go on from strength to strength; your change of heart shall go on to holiness of life, and full assurance of hope; you shall go on to comfort and joy and peace, which passeth all the understanding of the worldly and the unchanged, of the impenitent and of the sinner; you shall know all the fruits of the Spirit, and reap life eternal. But, if you have rejected, and will and do reject, all that God can urge upon you—all that the scriptures can represent—all that the Holy Spirit can persuade; if the blood of the Crucified has been shed in vain, and sabbath and sacraments and afflictions and sorrows are all in vain; if nothing will move you; if you will love death and the world, and hate life and heaven—then fill ye up the measure of your iniquities; go on to hardness of heart; go on to a life of presumption; go on to the death of despair. Do not say you would be better if more assistance was granted. You have enough of the Holy Spirit to enable you to remove some one of the sins which so easily beset you—to offer one prayer more for grace and for power, for pardon and for the only happiness of man. Use the talent which is given, and he will give you the five talents more. Are you not conscious, when you say you would repent if more grace and assistance was given, that you are at that very moment sinning against the grace you have—against light and knowledge and hope and fear? Make no more vain excuses. The Holy Spirit abides with us for ever. He is with you now; he warns you now; he persuades you now; he entreats you now, to remove from you the evil of the heart, to return to the Saviour who has redeemed you, to accept of the assistance that is offered you. Listen to his suggestions. Persevere in the way of life. Obey the Spirit of truth. Receive the consolations of your holy religion, the blessings and the comfort, the happiness and the peace of God. Give to God, and to Christ, and to the Holy Spirit, the religion of the heart, as the best preparation for the happiness of heaven; and be assured that the same divine power, which carries you in safety through the troubles and temptations of life, will be with you for comfort and peace in the valley of the shadow of death, and in the glories of the invisible world.

FATHER JUSTIN*.

In the great Dominican convent at Rome, none were more esteemed for their learning, piety, or strict obedience to the rules of the order and the authority of the pope, than father Justin. He was a Russian by birth, of respectable family and connections, who had taken the vows at an early age, and for fifteen years had devoted himself to the study of controversial theology and the doctrines of the Romish church; cultivating at the same time a taste for literature and the arts. His success in these studies had raised him to the post of librarian of the great Dominican library (the second in Rome), and professor of theology. It was in the latter character that it fell to his lot to deliver a lecture on "The Invocation of Saints." He had accordingly prepared an elaborate treatise in Latin, enforcing the duty by all the arguments and sophistry supplied by diligent research in the voluminous writings of the Jesuits, when it occurred to him ("*par caprice*", as he then said, but as he now acknowledges, by the express guidance of Providence) to look into the bible for a motto to place at the head of his treatise. The passage that first met his eye was the 5th verse of the 2nd chapter of St. Paul's first epistle to Timothy—"For there is one God and one mediator between God and man, the man Christ Jesus." This text had a marvellous effect upon his mind, already awakened to inquiry. It seemed different from any he had ever met with before; he read it again and again, then the whole chapter; and then the whole epistle. The excitement and agitation of mind produced in him by the new and painful view of his fearful position, "if these things were so," brought on a violent fever; from which, as he slowly recovered, it seemed to him as if the scales had fallen from his eyes, and the veil through which he had read the scriptures was removed from his heart. He now took up his treatise with a view to correct it, but after striking out paragraph by paragraph, he could only satisfy his present feeling by writing it entirely afresh, *et dans le sens invert*.

Before a crowded auditory, attracted by his fame for learning and piety, he accordingly delivered, with all the fervour of conviction, a discourse founded on the word of God, proving that the invocation of saints is a corruption, opposed to the plain injunctions of scripture, and tending to the perdition of souls. The amazement and indignation produced by such a discourse at Rome may well be imagined. The very next day he was cast into the dungeon of the inquisition (this is no fiction), and there confined on bread and water, with occasionally a salt herring, for more than nine months. On being taken to prison he was deprived of the bible, which was now become precious to him; and he was indebted to the charity of a monk, who sympathized with him, for a supply, leaf by leaf, through the key-hole of his prison door, of another copy of the scriptures, which formed his only study and his only comfort during his long and cruel confinement. He was continually urged to procure his liberation by a public recantation of his opinions; but his solitary reading of God's word had so fortified his faith that he preferred death itself to a denial of Christ.

At length his health began to give way under the rigour of his treatment. Not having room even to stand upright in his cell, his legs and his head had begun to swell, and his persecutors, to avoid the

* *From the "Northern Advertiser."*

scandal of his death under their hands, determined to send him to a monastery of the same order at Ghent. Conveyed from Rome under the strict surveillance of two Jesuits, father Justin arrived at Ghent, restored to comparative health by change of air and exercise. While here, his time was occupied in teaching and in the confessional. In the latter he endeavoured as far as possible to counteract the errors he had hitherto been the unhappy instrument in spreading. He pointed out to his deluded hearers, that, while with their lips they confessed their sins to him, a mere man, God was reading their hearts—that he could not absolve them from their sins, but he earnestly exhorted them to address their prayers for pardon to the throne of grace, through the only mediator, Jesus Christ.

Being now fully occupied with the desire to liberate himself from this thraldom of body and of mind, he at length succeeded in escaping from Ghent, and reached Brussels in a state of complete destitution, but rejoicing in the blessing of recovered liberty. Some pious Christians, members of the Bible and Evangelical Societies, supplied his necessities and employed him for four or five months in carrying the word of God to the dark parts of Belgium. To this useful work he was beginning to address himself, with a manifest blessing upon his labours, when the Jesuits of Rome followed him even here, and exerted all their influence to procure his arrest. Having no passport and no papers to enable him to apply for protection to any consul, he was advised not to expose himself to the interruption of the police, and he again fled for safety to London, furnished with strong letters of introduction to the Church Missionary, Bible, and Tract Societies. He is now safe from persecution, and desirous only of being furnished with the means of procuring a livelihood by the exercise of his varied talents, until some door shall be opened to him for missionary usefulness.

Father Justin is an accomplished scholar, being master of the Hebrew, Greek, and Latin languages, besides the Russian, French, Italian, and German. He is also an excellent chemist, and moreover a first-rate artist, having been much occupied at Rome in painting miniatures, and in illuminating missals for the pope, in which he particularly excels. With such talents, and with such claims upon the sympathies of Christians, it cannot be that in protestant England he will be allowed to want.

EMPLOYMENT.—Whatever busies the mind without corrupting it has at least this use, that it rescues the day from idleness; and he that is never idle will not often be vicious.—*Dr. Johnson.*

Poetry.

HYMN FOR WHITSUNDAY.

(For the Church of England Magazine.)

AGAIN we hail the glorious day,
When thou, in fulness of thy power,
Didst bend to hear thy children pray,
And shed thy gifts in plenteous shower.

Behold, we pray! Now, Lord, as then,
Thy word, which cannot fail, fulfil;
Open thy bounteous hand again,
And be our Friend and Father still.

Wilt thou not hear us? Canst thou fail?
Dark thought of thankless doubt, begone!
We plead the name that must prevail,
We plead the merits of thy Son.

And what our prayer? Thy Spirit, Lord,
Bestow—that promised gift divine;
O tell us that our prayer is heard,
O let thy Spirit seal us thine!

HENRY DOWNTON, B.A.
Trin. Coll. Camb.

HYMN FOR WHITSUNTIDE.

HOLY Spirit! God of love!
Rest on us, thou heav'nly Dove!
Hear the prayers that now we bring;
Sanctify us, while we sing.

Thou alone canst touch the heart,
Break our chains, new life impart;
In this school, and on this day,
Sanctify us, while we pray:

Let thy kingdom come with power;
Send a pentecostal shower;
Speak the word, and we're forgiven—
Heirs with Christ, and seal'd for heav'n!

We believe thy promise, Lord!
We depend upon thy word;
Do we sing, or do we pray,
Sanctify us, day by day.

LINES

ON HEARING OF THE DEATH OF THE LATE REV. AND LAMENTED ROBERT ANDERSON, OF TRINITY CHAPEL, BRIGHTON. 23rd MARCH.

(For the Church of England Magazine.)

THE dead! With reverence we draw near
The spot where rests the sacred bier
Of those bright spirits gone to rest,
To dwell for ever with the blest.

The dead! In sorrow we draw near,
And yield a tributary tear,
To consecrate affliction's cares,
And mingle with the mourner's prayers.

For who has lived, and has not known
Some vigil in death's darken'd room,
Or felt the anguish of the heart
When best beloved ties depart?

But blessed are the righteous dead;
They rest within their hallow'd bed:
To them the chambers of the grave
Are harbours, for the weary made.

They rest—while we, with grateful sighs,
Recal each word, each action prize;
Engraven on our hearts we find,
Our pastor's tender cares combin'd.

Th' afflicted found in him a guide,
To cheer with consolations wide;
Each message was a cordial blest
From heaven, to give the contrite rest.

Flow on then, tributary tear,
And consecrate to memory dear,
Each one in hallow'd token given,
This servant of the King of heaven.

Bright spirit! now in regions blest,
Reposing on the Saviour's breast;
Thou art, indeed, an angel free
In glorious immortality.

H. C. BRAMLEY.

Brighton.

Miscellaneous.

THE PELEW ISLANDS.—The Pelew Islands have been long celebrated in this country for the gentleness of their inhabitants. The narrative of captain Wilson, who was wrecked there in 1783, has engaged in their favour the sympathy and affection of every English reader. His wants were supplied with the most generous kindness; and the king, animated by the desire to improve his subjects in the knowledge of European arts, sent his son, the prince Lee Boo, to Britain, under the charge of his guest, who introduced the youth to the society of London. It is something singular that such of our countrymen as have since frequented those shores have returned with a very different character of the Pelew islanders; representing them as displaying all the bad qualities incident to savage life. A similar impression had been received by Cantova and the Spanish missionaries who became acquainted with them about the beginning of last century. Even Wilson acknowledges to have witnessed the inhuman massacre of a number of prisoners who had been taken in battle; an occurrence which leaves no doubt with regard to the uncivilised condition in which the people of Abba Thulle were at the period of the shipwreck. Since that date our knowledge of the several islands which owned his dominion has not been materially enlarged, though their number, we are assured, amounts to twenty-eight, of which the largest is called Babeltoup, and is about sixty miles in length. There are no rivers in any of the Pelew group, the inhabitants being supplied with water from brooks and ponds. In 1783 there were no quadrupeds save rats; but now there are cattle, goats, and hogs, the benefaction of our navigators. The sheep that were carried thither have all been killed by the inhabitants, for some reason which has not yet been ascertained; but the other animals, especially those of the bovine species, have increased abundantly, and such vessels as take the outer passage to Canton stop at these islands for provisions. The principal objects of cultivation, as in the windward stations, are yams, bananas, cocoa-nut trees, sugar-cane, and turmeric: In the forests are found ebony, and timber of so great a size that a single tree is frequently converted by the inhabitants into a canoe capable of holding thirty men. The natives are clearly of Malay extraction; they wear no clothes; their food is very simple, and their drink is limited to water and the juice of certain fruits.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

THE JEWS.—There is much in the circumstances *of this race from* their earliest origin to the present day that well merits particular attention from reflecting minds, especially those in a Christian land. Chosen by God out of the whole earth [illegible] a period when total ignorance of him, its Almighty Creator, overshadowed it, to be the sole depositories of that knowledge of himself which it pleased him to communicate, and subsequently giving birth among their families to the Divine Author of our most holy religion, and to his inspired apostles, it must be admitted that we stand indebted to them in a very high degree for that sublime faith which—bringing down a light from heaven to dispel the darkness that, but for it alone, would have reigned undisturbed in the human soul—teaches us both how to live and to die. To the long train of miraculous events which forms the very substance of their history, as related in the scriptures of truth, it has not escaped me that many withhold their belief; yet on the other hand I cannot help observing that neither my own research nor, so far as I can learn, that of others, has succeeded in discovering or in devising any rational or probable mode of accounting for the most undeniable facts recorded of this extraordinary people, independently of these supernatural causes; besides which, their actual condition at this present moment affords in my apprehension evidence the most striking and powerful of a particular interposition of Providence respecting them. For many centuries have they existed in a state of utter dispersion throughout all the countries of the habitable globe, without a local habitation, an ecclesiastical or political constitution of their own; yet, in the most distant places of exile from the land of their fathers, and in all the strange vicissitudes of which their lot has been so unprecedentedly full, have they still remained insulated, as a people which dwell apart, who intermarry not, or intermingle with others, but continue with the most devoted and bigoted zeal to cherish their ancestral faith in all its most obsolete and broadest peculiarities; which extends to the very minutest parts of their domestic economy and every-day life. Now this remarkable separation of the Israelites from all other nations, while they have been for so long a period scattered among them all, just appears to me the manifest accomplishment of the prophecies which some thousand years ago were delivered in the word of God concerning them. I have, therefore, had it long in contemplation to explore for myself those interesting regions whence these wandering tribes, with whom I own I felt my dearest interests closely united me, have been in so wonderful a manner banished, and whither all their fondest wishes point, in the confident hope of that so devoutly-wished consummation, in whose advent I, in common with other Christians, also believe, when this excommunicated race shall repossess their now desolate abodes, and Jerusalem shall again be the joy and crown of the whole earth.—*Rev Wilson on Palestine.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 408.—JUNE 10, 1843.—PRICE 1½*d.*

ETCHES FROM NATURAL HISTORY.

No. VI.

MIGRATORY BIRDS.

THE WHITE STORK.

(Ciconia Alba.)

ıame by which this bird was known among ɛws, (chesidah), and which is mentioned in ıre, signifies pity and benevolence, while English word stork is derived from the , meaning natural affection.

parent birds mutually guard their brood, ways remaining with it, while the other seeks ɔd. "When I was stopping at Belgrade," a traveller, "I have often watched the rearing their young. In this quiet village ıre in great numbers; one bird would stand nest, resting on one of its long legs, guard- ıe callow brood, while its mate would be ıg for food. At intervals it would make a curious noise by striking its upper bill ɜt the lower; if any of the little storks up their heads, it was amusing to see how ırent would chastise them with its long beak, ıg them lie quiet in their nest*."

The young ones are kept longer in the nest than those of any other bird; and, after they have been led out of it by day, are brought back at night. Like the parent eagles, when the storks first take out their young, they teach them to fly; and lead them to the marshes also, to point out to their offspring frogs, serpents, and lizards, making them to distinguish toads, which they never eat. The young ones, as they grow strong, and their parents become old and debilitated, feed and support the parent birds. In the long flights which they take, in their periodical migrations, the aged and weakly birds are frequently supported on the backs of the stronger; and, on their arrival at the place of their destination, are taken to the old nests, where they are fed and cherished by the young ones that were nurtured there the year previous.

The white stork is semi-domestic, frequenting towns and cities, where it fearlessly stalks about the streets, from which it removes the noxious filth it can feed upon, whilst it clears the fields of serpents and other reptiles. On this account it is highly valued in Scotland, where it always finds

* stork and some other birds belonging to the same order, .. XIV.

which sleep standing on one foot, have a curious mechanical contrivance for locking the joint of the tarsus, and preserving the leg in a state of extension without any muscular effort."—*Roget.*

E. E.

a welcome reception, and whither it returns, year after year, to the same town, and the same chimney-top to occupy their former nest; and the pleasure they manifest in again taking possession of their dwelling, "and the attachment which they testify towards their benevolent hosts, are familiar in the mouths of every one."

The Mahometans hold the stork in great veneration. Among the Thessalonians it was deemed a capital offence to put one to death, and even now a person would be universally execrated who would molest it, or disturb its nest. In the east, where the roofs are flat, and the inhabitants reside upon them, in the summer months the storks choose the highest trees to roost on. To this reference is made in Psalm civ. 17, "As for the stork, the fir-trees are her house." On which Parkhurst remarks, that the psalmist does not say that the chesidah makes its nest (which a different word is used to express) on the fir-trees, but that the fir-trees are its house, by which he probably intimates nothing more than that they roost there.

Storks are frequently seen in Spain, and are still more numerous in various parts of Asia.

At Bagdad hundreds are found, and among the ruins of Persepolis there is a nest on almost every column. In the autumn they retire to Egypt, and have a second brood, and are found in such numbers that the fields are quite white with them. In Palestine, as elsewhere, they destroy swarms of rats and mice. The ibis, long worshipped in Egypt, appears to have been a variety of this bird, innumerable representations of which are found in the hieroglyphics and other ancient monuments of that country. The storks are easily tamed, and when so are turned into gardens to destroy insects and reptiles, which abound to a degree almost insufferable, and of which the inhabitants of higher latitudes cannot conceive. "Fez has an hospital which is very richly endowed, and used only for the treatment of lunatics. It is very strange that a ninth part of the funds to maintain this establishment has been bequeathed by the wills of various charitable testators, for the express purpose of assisting and nursing sick cranes and storks, and of burying them when dead. They believe that the storks are men from some distant islands, who, at certain seasons of the year, take the shape of birds to come here; that they return again at a certain time to their country, where they resume their form till the next season. For this reason it would be considered a crime to kill one of these birds. They tell thousands of ridiculous stories upon this occasion. Undoubtedly it is the utility of these animals, who are constantly making war with the reptiles that abound so much in hot climes, which has sanctioned the general respect and anxiety for their preservation*."

Amiable as the character of the stork appears, it is still not without vindictive feelings. A farmer in the vicinity of Hamburgh brought a wild stork into his farm-yard, to be the companion of a tame one long kept there, which however fell upon it, so that with difficulty it escaped. About four months after, however, it made its appearance in the farm-yard, with three wild companions, and all four falling upon the tame bird killed it speedily.

* *Ali Bey's Travels.*

The storks are remarkable for the exactness they observe in the time of their autumnal departure from Europe to milder climates. They are reported to assemble on a particular day, after which not one is left behind. Reference is made to this in Jeremiah viii.: "The stork knoweth her appointed time." "It is observed of the storks," says Dr. Shaw, "when they know their appointed time, that for about the space of a fortnight before they pass from one country to another they constantly resort together from all the circumjacent parts in a certain plain, and there forming themselves once every day into a dowanne or council (according to the phrase of eastern nations), are said to determine the exact time of their departure, and the place of their future abode*."

The stork in appearance differs little from the crane, though rather larger. The colour of the stork is white and brown—of the crane ash and black. The voice of the crane is loud and shrill; the stork only makes a noise with its beak. The stork generally lays four eggs; the crane only two. The stork delights to dwell among the habitations of men; the crane as far as possible from them. By the Jewish law (Lev. xi. 19, and Deut. xiv. 18), the flesh of the stork was declared to be unclean.

THE CRANE.

The varieties of this bird amount to nearly a hundred. They are chiefly found in temperate and hot climates, and are mostly migratory. "The turtle, crane, and swallow, observe the time of their coming." It measures upwards of five feet in length and three in height, with a neck proportioned to the length of its legs. The top of the head is covered with black bristles, and the back of it, which is bald and of a red colour, distinguishes it from the stork. The bill is four inches long, and cylindrical. The plumage is ash-coloured, and from the pinions of each wing grow two large curled tufts of feathers, which are elevated or depressed at pleasure. Some parts of the wings are black.

Cranes are found in most parts of Europe, and even in the arctic regions in spring and summer; but in winter in Egypt and Arabia. The egret, a species of crane, used to frequent the fens and marshes of Lincolnshire and Cambridgeshire, as also the common crane; and it was a fine of twenty-pence to destroy one of its eggs. But when population increased forests were cut down and marshes drained, by which the solitary haunts

* With respect to the consultation together of animals as to certain modes of action which they are about to adopt, little or no doubt has existed in my mind as to the canine species; for I myself used to watch two dogs of my own most narrowly, which, when separate, never committed any trespass, but inveriably when they met, after looking at each other for a few minutes, set out upon a marauding expedition. The folly of entertaining such a notion has excited no small laughter at my weakness, but I have only this moment, in looking over the "Monthly Magazine" for 1811 (Sept., page 187), found the following statement, which, if I had seen it before, would have been inserted in my first paper, on "The Shepherd's Dog." An action was tried at Oakham assizes against a person to recover damages, on account of his dog having worried some sheep belonging to a neighbour. It appearing in evidence that there were two dogs engaged in this predatory excursion, one only of which belonged to the defendant, his counsel submitted whether his client could be held liable, as it was doubtful which animal was the criminal. The judge held that even if one was principal the other was an accessory, and therefore both were liable. They were conjoint trespassers, and therefore liable jointly and severally. It was a remarkable circumstance, said his lordship, but it was well known that dogs agree together to go out upon these marauding expeditions.

of the wild fowl were disturbed, and they gradually disappeared. They are found in France in spring and autumn, though merely as birds of passage. They rise from the ground heavily, and are extremely shy. They fly very high on their passage, in the form of a triangle, to overcome the resistance of the air. Their migrations take place chiefly in the night. Sometimes they select a solitary swamp, where they remain during the day wading for insects and other food.

The female crane lays two bluish eggs; the young may be easily domesticated.

The crane feeds upon grain, and also on reptiles and fish. The female has no baldness on her head as the male has. It is supposed to live to a great age. Its voice is very loud and strong, stronger in fact than any other of the feathered tribe that is known, and is often heard when the bird is unseen in the clouds, though still capable of perceiving all that is passing below. It is regarded as an object of great veneration, and its early or late appearance is thought to prognosticate a good or bad harvest.

The argil, hurgil, or gigantic crane measures nearly fifteen feet between the extremities of the wings. The neck and head are almost naked, as are the legs and half the thighs. The naked parts are three feet in length. The crop hangs down before the neck. It inhabits Bengal, and is found at Calcutta, which it visits in the rainy season, leaving it when the dry sets in. It is also found in Africa. It has a disagreeable appearance, though a most useful bird, by devouring snakes and other noxious reptiles, insects, and carrion, swallowing the bones of animals on the flesh of which the jackal and vulture has fed. These cranes are mostly found in companies; and at a distance, near the mouths of rivers, resemble canoes on a smooth sea; while on the beach they have been mistaken for women picking up shell-fish. The Indians regard them as invulnerable, and animated by the souls of the departed Brahmins. On opening them much larger animals than those alluded to have been found in them. Notwithstanding its gigantic dimensions, it is by no means a brave bird.

The Balearic crane, found in the Cape de Verd islands, resembles the common, being distinguished by a thick round crest of greyish bristles, spreading out in different directions, like diverging rays, all mounted with a kind of black tassels. The feathers are of a dark greenish grey, the sides of the head and cheeks are bare, whitish, and edged with red. Underneath the throat is a sort of wattle. The bird runs rapidly with extended wings, but its general movements are slow.

The whooping crane is a native of America, and is the tallest and most stately bird of the United States. Its migrations extend from South America to the arctic regions; but they pass so high that they are seldom heard or seen. They rest however on their passage to and from northern regions, where they breed. They are found during the spring and summer, in extensive salt marshes, desolate swamps, and open morasses on the shores of the American continent, especially in Hudson's-bay, where they arrive in May, and from whence they return in September: usually some of them remain, however, the whole winter, wandering in search of marine worms; sailing, occasionally, from place to place, with a low and heavy flight, a little above the surface. The inhabitants of Hudson's-bay call them wapaw uchechauk. They utter a long, loud, and piercing cry, to be heard at a great distance. Of this note they have various modulations, from which their name of "whooping cranes" is derived. When wounded, they attack with great vigour, having been known to drive their bill through a person's hand at a stroke. They are extremely shy; and are sometimes seen rising spirally into the air to an amazing height, and screaming prodigiously. Their nests are on the ground, in tufts of long grass, and raised to upwards of a foot in height. The females lay two pale blue eggs, spotted with brown. These cranes differ from the superior size and in the baldness of the head, as well as in the broad flag of plumage over the tail. They are about four feet six inches in length from the point of the bill to the end of the tail, and, when erect, are five feet in height; the bill is six inches long, and an inch and a-half thick, very sharp, and of a yellowish brown colour.

The migration then to which I have adverted in former papers is not confined to the little warblers which are so joyous in our groves, and which, while they delight our ears with their songs, tend so much to preserve our gardens and copses, and even our field crops, from the ravages of devouring insects; for it extends to an endless number of races. As the waters in the warm climates ebb away, and the animals and animal remains which they leave behind begin to be exhausted, numerous flights of cranes, storks, and other birds with long legs adapted for wading, find their way to more northerly countries, and, as it is beautifully expressed in the sacred volume, "know the times of their coming" with a certainty which would be wonderful if it were not part of the system ordained and directed by the Almighty. Those seasonable movements of the birds not only furnish us with a constant succession of objects of knowledge and delight, and supply us with the key of nature in parts of the world which we cannot possibly visit, but they also admonish us of the lapse of time, and warn us to perform our labours and discharge our duties while it is yet day, because "the night cometh, when no man can work*."

B.

THE OVERRULING PROVIDENCE OF GOD EXEMPLIFIED IN ST. PAUL'S APPEAL UNTO CÆSAR.

No. I.

By the Rev. J. S. Broad, M.A.,

Incumbent of St. George's, Newcastle-under-Lyme.

The history of the great apostle of the Gentiles presents us with a beautiful display of the wisdom of divine Providence in baffling the evil designs of men, and making those very designs subserve the cause of truth. I allude to his appeal unto Cæsar. The circumstances connected with this event form one of those remarkable narratives in the sacred volume, which exhibit apparently intricate and conflicting occurrences working together for the good of man and the glory of God. When we read the account of St. Paul's apprehension in

* Mudie's Wesley's Natural Philosophy, vol. i. 312. Fam. Library, 56.

consequence of the opposition of his unbelieving countrymen, we are led almost involuntarily to exclaim, how mysterious does it seem that God should allow his servant thus to be impeded in the midst of his useful labours, and to be placed in such extreme peril from the wrath of man and the fury of the elements! When we behold him "in perils of waters, in perils by his own countrymen, in perils by the heathen," we are naturally led to exclaim against the perverseness of wicked men, and to wonder that so much evil should be permitted to work in apparent hindrance of so much good. But, as we enter more into the scripture account, and mark the course of events, we soon see that all the rage and oppostion of the Jews against the zealous apostle failed in their intended effect, and wonderfully promoted the cause of the despised yet triumphant gospel. We shall see how the wisdom of God ordered all things for the advancement of his own kingdom and the preservation of his servant; and, on a review of the whole, shall be constrained to declare, with mingled feelings of wonder and praise—"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain" (Ps. lxxvi. 10).

St. Paul was "a chosen vessel" to bear the light of life to the benighted children of men. A miracle of uncommon splendour was wrought to convert him to the faith of Jesus, the despised Galilean, whose disciples he had persecuted even to death. The self-righteous pharisee yielded to divine power and mercy, and became a zealous adherent to the religion of the cross. His master-mind soon became deeply interested in the new cause; and, under the special teaching of the Holy Spirit, he quickly learned the doctrines of Christ: his resistless ardour and zeal were now exerted in preaching the faith which once he sought to destroy; and he boldly testified to his bigotted brethren of Jesus, and the things of his gospel. The loss of so distinguished a partizan, and the activity and boldness with which he proved the truth of the new religion, excited the rancorous hatred of the Jews against him; and they sought, with unrelenting malice, to put a stop to his career, and destroy so signal an example of the grace and power of God. It will be needless to enter into all the particulars concerning the tumult which was excited against the apostle, and his subsequent imprisonment. He had just returned from a long and laborious journey, undertaken for the establishment of the churches already converted to the faith of Christ, and for the further extension of his Master's cause in the world. He had returned to Jerusalem on the benevolent errand of bringing alms and offerings to his nation; thus affording a pleasing exemplification of the generous influence of the Christian religion. But nothing would satisfy the blinded Jews so long as this great instrument was at work for God. Even while he was in the temple, observing some of the rites of the Mosaic dispensation, and thus shewing that he was no blind enemy to the law in things indifferent, they caused a tumult, and endangered the apostle's life. He was rescued from the fury of his enemies by the Roman captain Lysias; but, though thus preserved from present death, he became a prisoner, and was followed by the accusations of the Jews before the Roman governors of Judea. In vain, however, were all the plots and machinations of his reckless opposers: he was preserved from their rage, and enabled to speak the things concerning Christ before his very judges. Though a prisoner, he reproved the unjust and licentious Felix, and, while speaking "of righteousness, temperance, and judgment to come" before him, had the satisfaction of beholding the effect of the word of truth on the convicted conscience of the guilty Roman. Yet, even Felix, anxious as he was "to do the Jews a pleasure," could not be prevailed on to condemn his prisoner, because he saw no fault in him. Paul was equally successful in pleading his cause before the successor of Felix: he asserted his innocence: he protested against the mockery of a Jewish trial at Jerusalem: he availed himself of his privilege as a Roman citizen, calling for the justice of a Roman court, and making his appeal to the Roman emperor. "Neither against the law of the Jews," said he, "neither against the temple, nor yet against Cæsar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but, if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar" (Acts xxv. 8-11).

Let us now proceed to point out the admirable providence of God as exemplified in this appeal unto Cæsar; and to show that, however the apprehension and subsequent detention of the apostle might seem to impede the progress of the gospel, they in reality advanced it, and frustrated the malice of both Jew and Gentile. We shall thus be led, under the divine blessing,

> "To vindicate eternal providence,
> And justify the ways of God to man."

The persecution of the apostle, and the circumstances in which he was placed, attracted general attention. And the enemies of the truth only drew the attention of men still more towards the object they wished to hide, by their inveterate opposition. They were the unintentional means of calling forth the abilities of the man whose success they feared, and of eliciting the sounds of the gospel, whose doctrines they cordially hated. They could not stop the mouth of the preacher from proclaiming the momentous message of which he was the bearer, not merely before the people, but even before the tribunal of kings. It was indeed graciously afforded to him, according to the promise, what he should speak when brought before kings and governors for the sake of Christ; not only as regarded his own defence, but also in furtherance of the great salvation.

The notoriety and peculiarity of St. Paul's case induced Festus to inform the king Agrippa, on his visit to Cæsarea a short time afterwards, respecting it. The monarch's attention was aroused, and he expressed a wish to hear the accused apostle himself. He was desirous of gratifying curiosity, and hearing what the converted pharisee had to advance on subjects so obnoxious to the Jews. Here then was an admirable opportunity for Paul to sound the truths of Christianity in the ears of the Jewish monarch, to attack his prejudices, and to convince his judgment. On the day following,

the king, with his queen Bernice, and the captains and principal men of the city, attended at the judgment-seat: the prisoner was brought forth, and there delivered an address, in which he set forth the doctrine of Christianity with bold fidelity, with divine power, and with striking urbanity. We shall do well, in illustration of the subject, to advert to the matter of which it was composed, and the spirit in which it was delivered.

It was the main object of St. Paul to refute the malicious and ill-founded accusations which had been brought against him: he wished to shew that he was neither the deluded or deluding enthusiast, nor the disaffected and seditious innovater, which his enemies called him. And in doing this he would inevitably bring forward the leading tenets of the religion which he had embraced, and was labouring to promulge. He stated how zealous he had been against the name of Jesus of Nazareth; how he had joined with the chief priests in their work of persecution; how strict and devoted he had been in his conduct as a Jew. But then he narrated the most remarkable occurrence of his life—his miraculous conversion. He thus unfolded the reasons and ground of his subsequent course, showing his divine call to be a witness and minister of Christ, and how he had been acting, not contrary to the Jewish law, but agreeably to the faith and hope of the fathers of his nation. Thus were displayed the grace and mercy of God in his own conversion, and the excellent plans of divine wisdom for proclaiming grace and mercy to others.

The doctrine of the resurrection was cherished and preached by St. Paul. Though it was, he said, "the promise made to their fathers," yet for the hope of this promise he was called in question. And here, in the presence of so august an audience, he distinctly avowed his belief of it as a credible and consolatory doctrine. "Why should it be thought a thing incredible with you that God should raise the dead?" He knew the importance of the doctrine in the Christian scheme. He knew that if Christ were not raised, faith in him as a Saviour was vain, and his preaching likewise vain. He knew that, upon the resurrection of Christ from the dead, as the first-fruits, the truth of the general resurrection, so full of comfort to the believer, depended. Hence it was that he so ardently cherished the doctrine: it was founded upon the promise of God to the Jews—upon the actual resurrection of the crucified Saviour—upon its very necessity for the completion of the plans of salvation. He therefore gave it a prominent place in his apology before Agrippa.

We learn from the words in which St. Paul stated his commission to preach the gospel, what are its essential doctrines, "I have appeared unto thee," said the Lord, "for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith, that is in me" (Acts xxvi. 16-18). Here then the natural state of man is declared. He is in darkness; his eyes are blinded; he is without correct ideas of the truth of God and of his salvation; for these things are spiritually discerned. He is under the power of Satan—in too many things "taken captive by him at his will;" and thus alienated from God, wandering in error, and without Christ in the world. But a way of deliverance is provided. By the preaching of the gospel that way is made known. Sinners are to be "turned from darkness to light, and from the power of Satan unto God." They are to be converted, renewed, forgiven, through the blood of Christ. Faith in him, as the meritorious procurer of salvation, is required of the sinner. He is to repent, and believe in the appointed Saviour, and "bring forth fruits meet for repentance." And so God of his infinite mercy numbers him among his people, and prepares him, by his sanctifying Spirit, for "the inheritance of the saints in light." Such are the prominent truths of that gospel which Paul was commissioned to preach; such the truths which he was enabled to declare before king Agrippa and the distinguished individuals in whose presence he stood. It was a great thing to have uttered such truths before such an assembly. He testified of the grace of God: he spake of Christ as a Saviour from sin, as one who had risen from the dead, and who should "shew light to the people and to the Gentiles." "Having, therefore," said the Christian prisoner, "obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

Whether Agrippa and those who were with him had heard these truths before is uncertain. A vague report of the gospel may have come to their ears; but it is most probable they had never been accurately informed about its peculiar doctrines, and had not given them any serious attention. Now, however, they had an admirable opportunity of hearing them. The most popular preacher of the gospel stood before the tribunal, and from his lips they learned wherein the religion of the Crucified consisted. Thus they would be without excuse if they neglected "the things which belonged to their peace," after they had been so clearly and powerfully declared unto them. It is not too much to say, that Paul would never, probably, have had so signal an opportunity of preaching "the truth as it is in Jesus" to the parties in question, but for the circumstances in which he was placed; and here we see the providence of the Most High in controlling the actions of men. The Jews would have stopped his mouth, and have prevented the zealous Paul from exalting his Master before the great ones of the land and the people in general; but the very means they took to hinder him proved of service to him in his cherished exercise of the "foolishness of preaching."

But we must advert also to the admirable and winning spirit in which the momentous address of the apostle was delivered. There was no violent and empty declamation, no fulsome compliment, no vain threatening of supernal vengeance; but the truth was spoken with holy boldness—with calm deliberation—with respectful address. He appealed with confidence to the king as one capable of judging on the points in question; and, though he pressed home the subject upon the monarch with bold fidelity, he did it with respect and deference. How noble the spirit which he

manifested! How beautiful the example of Christian courtesy and Christian integrity which he exhibited! He aimed to give no unnecessary offence; he sought to return good for evil, and to win souls for his Master. And when Festus, to whom, as a Roman and a heathen, the things of Christ would appear foolishness, interrupted him, and accused him of being "beside himself," how mild, how respectful, how dignified was his reply: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And, then, how earnestly did he appeal to the king: "King Agrippa, believest thou the prophets? I know that thou believest." No wonder that such an address should have extorted this confession from the royal Jew—"Almost thou persuadest me to be a Christian." But what must have been the feelings of the king, and of every generous and sensitive heart present, when the glowing apostle held up the chain with which he was bound, and replied, in all the zeal of his office, yet with all the philanthropy of a Christian—"I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." The king could endure no longer: the generous wish of his prisoner, and the sight of the chain which bound the noble-minded Paul, seem to have overcome him: he rose from his seat, and expressed his full conviction of the innocence and integrity of the accused: "This man doeth nothing worthy of death or of bonds." And, but for the apostle's appeal to the tribunal of Cæsar, he would have been set at liberty. Thus we see how much was effected by Christian temper and conduct. They won upon those who beheld their influence, and tended to shew the excellence of that religion which could give them birth. They drew forth from Agrippa, though a Jew, the candid declaration of the prisoner's guiltlessness. St. Paul in this, and every other part of his conduct, afforded a practical illustration of his own doctrine: "Let every soul be subject to the higher powers" (Rom. xiii. 1); and of that which a brother apostle has left: "Fear God, honour the king" (1 Pet. ii. 17). What was the apostle's ultimate success in the salvation of any of his hearers, we know not. Though his more noble auditors refused to be entirely persuaded to become Christians, yet we may hope that some in so large an assembly became "obedient to the faith," and were numbered among the saved of the Lord. This, however, we know, that a very remarkable opportunity was afforded for the publication of the truth, and all who rejected it were consequently "without excuse."

So far, then, we see the hand of God overruling all for good, and spreading abroad the knowledge of the gospel by the very means which were intended to stop it. And we shall see the workings of Providence in a yet more striking manner when we come to consider the voyage and shipwreck of St. Paul, and the events which took place after his arrival at Rome.

It is thus that God is pleased to illustrate and justify his dealings among men, for the instruction and comfort of his own people, and the exhibition of his own glory. There is often much of mystery in his arrangements; but the end will always shew the wisdom which has planned, and the goodness and power which have conducted them. However dark and intricate all things may appear, the true believer knows that "the Most High ruleth in the kingdom of men;" and that "all things work together for good to them that love God." With this conviction he is satisfied, and waits for and upon his God, "going his way unto the end." If we thus act, we may be permitted to see how events, which were apparently contradictory, can be harmonized; how the most perverse actions of the human will can be made to subserve the interests of truth; and how the supposed dark and inexplicable mystery can be made to open into a scheme of unclouded brightness and consummate wisdom.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH*.

No. VII.—Aldhelm.

Aldhelm—known as one of the founders of the abbey of Malmesbury, and first bishop of Sherborne, Dorset—may be regarded as one of the fathers of English literature, and the greatest character of the Saxon heptarchy, who shone a luminary in that period of intellectual darkness.

According to some historians, he was the son of Kenrid, brother of Ina, king of the west Saxons; but William of Malmesbury doubts this, alleging that Ina had no brother but Inigald, and that if he was indeed the uncle of Aldhelm, then he must have had a nephew nearly seventy years old, he himself being in the flower of youth. He was born at Caer-Bladon in Wiltshire, and educated partly abroad, and partly by archbishop Theodore, in the "renowned school" of Adrian at Canterbury, abbot of St. Augustine.

This school deserves particular notice. The kings of Kent and Northumberland conceived it advisable to elect a new bishop; which they did, and sent him to Rome for consecration, but he died before the ceremony took place. The pope enquired for some one capable of filling the office with dignity. The power thus assumed to himself appears to have been willingly ceded by the English princes, and was exercised in a manner highly beneficial to the nation. His choice first fell on Adrian, abbot of a monastery near Naples, a native of Africa, a man of great learning as well as piety. It was rejected, however, and Adrian next recommended one friend after another to the pontiff's notice. Theodorus, a native of Tarsus in Cilicia, was at length appointed to the station when sixty-six years of age. He was distinguished for his acquirements in general as well as sacred literature, for his skill in Greek and Latin, and for the excellency of his manners and character. Notwithstanding this, however, the pope insisted on Adrian's accompanying him to England, to aid him with his co-operation. The abbot assented to this, and soon after their arrival at Canterbury, Theodore appointed him to the monastery of St. Augustine's, where he was enabled to enjoy his former course of life, while he was of the most important service to the archbishop.

Bede forcibly describes the success which attended their labours, and says that the Saxons had never witnessed such a happy time as the period

* It is not the design of the compiler of this series to give in chronological order the histories individuals adverted to.

of Theodore's prelacy, from their first arrival in England. The archbishop and the abbot were both admirably calculated for their stations. They were in high reputation for their experience in secular affairs, and their power of imparting information on every branch of science. The school which they opened was crowded. Poetry, astronomy, and arithmetic, were among the subjects treated on. Classical authors, Greek and Latin, began to be read. Composition in the ancient languages was so closely kept up, that the historian states there were many of the pupils who could write as well in Latin and Greek as in their own tongue. Theodore, meanwhile, was not unmindful of his ecclesiastical duties. Soon after his arrival in England, he made a tour through the country, ordaining bishops in new districts, and instituting such rites as he thought most essential, with much success*.

The disputes respecting the time of keeping the festival of Easter had separated one part of the people from another; but Theodore removed many of the evils which had so nearly ruined the cause of Christianity, and was the first English bishop to whom the whole body of the clergy yielded the right of primacy. He stands forth conspicuously as the first among the Latins who composed a Penitential. This work of his consisted of canons digested from the acts of the principal councils, and began the rule of penitential discipline in the western provinces. It contains a melancholy proof of the degrading character of popery—how much that blasphemous system has a tendency to keep the soul under the trammels of a bitter bondage. The mind of Theodore and Adrian never were freed from these. Have these trammels become less oppressive—that bondage less bitter? Verily no.

The duration of this severe discipline was short; it began to decline in the eighth century, and was at length entirely supplanted by the new canon of indulgences. The Penitential of Theodore is yet extant, in an edition published at Paris in 1679, by Petit, in quarto. It is enriched with learned dissertations and notes by the editor.

But to return to Aldhelm. He is said to have benefited much from the instruction of Maidulphus, an Irish Scot*, who had previously been his instructor, and to whom he returned in bad health. This individual resided at Malmesbury, where he almost led the life of a hermit, and supported by his pupils. His school increasing, at length became a sort of religious house or college, which was the basis of Malmesbury abbey†.

Aldhelm now assumed the Benedictine habit, and resided for some time in France and Italy. Here he acquired a stock of knowledge rarely equalled in those dark times. The leisure of a monastic life, far from generating listlessness in Aldhelm, afforded his mind the means of important cultivation, so that his fame spread abroad. He was, however, one amidst thousands of examples of the baneful effects of the monastic system.

On the death of Hedda, bishop of the west Saxons, the kingdom of Wessex was divided into two dioceses, Winchester and Sherborne. Ina promoted Aldhelm to the latter, comprehending Dorsetshire, Wiltshire, Devonshire, and Cornwall. Aldhelm was consecrated at Rome by Sergius the first, whose glaring vices he had the boldness manfully to reprove in the pontiff's presence. From the period of his becoming an ecclesiastic, he presents a model of unfeigned piety; and, sadly erroneous as his views were, he acted up to the light vouchsafed to him. It was his intention, when advanced to the prelacy, to appoint abbots over the different monasteries, to which proposal the monks were unwilling to accede.

Aldhelm took part in the controversy respecting the celebration of Easter. At the request of a diocesan synod he wrote a book on this subject, which Bede assures us opened the eyes of a great many Britons to their "inveterate error" in not conforming to the catholic usage. It was published by Sonius in 1576. He likewise wrote a book, partly in prose and partly in hexameter verse, in praise of virginity, inserted amongst Bede's Opuscula. Of his other literary performances the following may be named. In the "Bibliotheca Patrum" of Canisius, there is a Latin treatise of his on the eight principal virtues, and the fight of the eight principal vices. Malmesbury mentions a treatise of his on the dignity of the number seven, another in praise of the monastic life, and several rhetorical works. Bale informs us that he wrote a number of homilies, epistles, and sonnets,

* Bede, while he pronounces the zeal of the Scottish prelates, Aidan and Finan—formerly monks of Iona, who had presided at Lindisfarne—to have been "without knowledge," because they adhered to the oriental mode of keeping Easter, confesses that the veneration with which their conduct had inspired all classes, protected them from annoyance on this account. But as soon as Colman, another Scots monk, had succeeded Finan in the see, the dispute on this point was renewed more warmly than ever; and Oswald was prevailed on to convoke a council in the nunnery of Hilda, at Whitby, to put forth a solemn decision to set the question at rest for ever. At this conference, Colman, and Cedda, bishop of the east Saxons, with Oswald himself, appeared on behalf of the Scottish party; the Romanists were headed by Agilbert, bishop of Paris, James the deacon, a disciple of Paulinus, Agathon and Wilfrid, two priests of the Romish church, and Enfleda, Oswald's queen. Colman opened the debate, and defended his case by pleading the practice of his predecessors, and the example of the beloved apostle. Agilbert was appointed to reply, but excused himself on account of his insufficient acquaintance with the English language. Wilfrid then answered Colman with great warmth. He explained the manner of fixing Easter adopted by his church, and affirmed that it was supported by the practice of all other Christian churches in the world, those only of the Scots, Picts, and Britons excepted. Colman argued, that if Wilfrid and his brethren were correct, the apostle John was clearly wrong. Wilfrid met this by saying that John was obliged to conform somewhat to the rites of Judaism, for fear of offending the Asiatic Jews. He asserted that the church of Rome exactly followed the practice of St. Peter and St. Paul, and triumphantly demanded of Colman whether he would pretend to compare his St. Columba with St. Peter, the prince of the apostles. The reply of Colman is unknown; but the result was, that Oswald voted in favour of Wilfrid, which confirmed the vote of the assembly. The same synod took up the controversy about the ecclesiastical tonsure. The Romanists maintained that the head ought to be shaved round the place where our Saviour wore the crown of thorns; but the Scottish priests shaved the fore-part of the head from ear to ear. Bede does not inform us how this point was decided; but the probability is that it too was gained by the Romanists. On this decision, Colman and his adherents retired into Scotland, and Scotsmen were henceforth carefully excluded from the government of the Northumbrian church.

* An *Irish Scot*. Many of the Irish connected with Scotland were so called. Mosheim, adverting to the servility of the ecclesiastics of this period, and their blind adherence to the dogmas of the fathers, excepts the Irish Scots, who refused to dishonour their reason by submitting implicitly to the dictates of authority. "Naturally subtle and sagacious," says he, "they applied their philosophy, such as it was, to the illustration of the truth and doctrines of religion: a method which was almost generally abhorred and exploded in all other nations."—*Cent.* viii. pt. 2.

† Maildulph and Aldhelm, with the assistance of Lutherius, bishop of Winchester, erected a monastery named from its founders Mealdelmesbyrigg, gradually altered to Malmesbury. This monastery was splendidly endowed by several princes and noblemen, its abbot being made a mitred parliamental baron by Edward the third. Aldhelm also founded monasteries at Frome in Somerset, and at Bradford in Wilts.

in the Saxon tongue; and, in a letter written to Hedda by himself, he speaks in extravagant terms of the excellence and dignity of arithmetic. In "compounding, pronouncing, and singing verses and songs in his mother-tongue," he is said to have been "admirably excellent." "And in king Elfred's (Alfred) time"—says father Porter, whose quaint language graces such a subject as this—"manie of Saint Aldelme's ditties were yet sung in England. One thing related of this purpose by king Elfred"—continues this zealous Benedictine father—"is most worthie of memorie. The people of those times being yet but rude rustiks, and verie negligent in the diuine seruice, seemed to come to church but for fashion sake (as manie now adaies doe), where they made noe long stay, but as soone as the misterie of masse was done, they flocked homewards without anie more adoe. Our prudent Aldelme perceauing this small deuotion in the people, placed himself on a bridge ouer which they were to passe from church to their villages; where, when the hastie multitude of people came (whose minds were alreadie in their beefpott at home), he began to putt forth his voyce with all the musicall art he could, and charmed their ears with his songs. For which, when he grew to be gratefull and plausible to that rude people, and perceaued that his songs flowed into their eares and minds, to the greate pleasure and contentment of both, he beganne by little and little to mingle his ditties with more serious and holy matters taken out of the holy scripture, and by that meanes brought them in time to a feeling of devotion, and to spend the sundaies and holy daies with farre greater profitt to their owne soules." This account of father Porter is too applicable to many professed worshippers at the present day.

In one of his treatises on prosody, Aldhelm claims for himself the honour of having been the first to introduce the cultivation of the Latin muse into England. "These things," says he, "have I written concerning the kinds and measures of verse. Whether my great labour shall be found useful or not, I cannot tell; but I am conscious that I have the right to boast as Virgil did:

> Primus ego in patriam mecum, modo vita supersit,
> Aonio rediens deducam vertice Musam.
> "I first, returning to my native plains,
> Will bring the Aonian choir, if life remains."

The praise here arrogated for himself has been denied to him by Mr. Warton, who, in his "History of Poetry," informs us, on the authority of Consingius, that the first of the Saxons who attempted to write Latin verse was the author of a life of Charlemagne. But he must have forgotten that Aldhelm died full thirty years before the birth of Charlemagne. His acquirements in classical literature unquestionably rendered him the wonder of his age. A cotemporary of his own, residing in a distant province of a Frankish territory, in an epistle to Aldhelm, declares that the fame of his skill in Latin had even reached his remote quarter; and Artville, a Scottish prince, is said to have submitted his works to Aldhelm's perusal, accompanied with the request that he would give them a last polish, and rub the Scottish rust off them*. Malmesbury thus criticises the style of this early scholar: "He is very simple in his style, and never introduces foreign words when they can be avoided. He is always eloquent; and in his more vivid passages highly rhetorical. When you read him attentively you might suppose him to be a Grecian for his acuteness, a Roman for his elegance, and an Englishman for his pomp of language." There seems to be a little contradiction in the eulogy of the critic; but it must be allowed that Aldhelm's writings are nowise deficient in the great characteristic of all the ecclesiastical writings of the middle ages—rhetorical ornament. Mosheim enumerates Aldhelm among those writers on morality, whose works he describes as full of grovelling notions, rubbish, superstitious fancies, extravagance, perplexity, and doubt. His poems are mentioned as exhibiting but indifferent marks of genius and fancy. "This prelate, however," says Mosheim's translator, "certainly deserved a more honourable mention than is here made." "His mind," says Mr. Sharon Turner, "was as exuberant of imagery as Jeremy Taylor's; but he injures all his beauties by their redundancy, their confusion, and their unnecessary obtrusion*."

Aldhelm died in 709, in a wooden church near Shepton Mallet, on the south of the Mendip hills, at Doulting in Somersetshire; whence his body was conveyed with great pomp to the abbey of Malmesbury, under the direction of Egwine, bishop of Worcester, who ordered crosses of stone to be erected wherever the funeral procession stopped. His remains lay in the earth for 246 years, when king Ethelstan had them taken up and put into a shrine, selecting the same church for his own burying place; choosing Aldhelm as his patron saint, and for his sake granting many privileges to the town of Malmesbury. Many miracles were believed to have been wrought at his shrine. Dunstan, when he repaired the monastery, fearing the Danes would carry off the relics, deposited the bones in a stone tomb on the south side of the high altar, which, with the greater part of the abbey, was totally destroyed at the dissolution. He was canonized, his day being held May 25th. M.

* Anglo-Sax. ii. 335.

* "Ut perfecti ingenii lima eraderetur scabredo Scotica."

GOD'S CARE OVER HIS PEOPLE:

Aug. 5th A Sermon, 1849

By the Right Rev. George Davys, D.D.,
Lord Bishop of Peterborough.

Isaiah xliii. 2.

"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

This gracious promise of protection was given to God's people of old, and the same promise is the consolation and support of every faithful servant of God now, and will be as long as the people of God shall be exposed to those difficulties and trials with which the path of the Christian pilgrim is beset. And what is it that gives the confidence which upholds the Christian in the midst of his trials? It is that which the Almighty Protector of his people gave to

them immediately after the merciful promise in the text. They had this assurance of their safety—"I am the Lord thy God, the Holy One of Israel thy Saviour." If we, my brethren, by faith can call the Lord "our God;" if we can call the Holy One of Israel "our Saviour;" if we are earnestly desirous of being his followers, and of making his will our rule, and his approbation our only principle, then we may be assured of his protection and support. We may be tried with the fire of persecution, or the waters of affliction may threaten to overwhelm us, but we shall be safe; for God is with us. If he be on our side, we shall be more than protected amidst the severest trials; these shall all be shewn to have been good for us—to have been the means of strengthening our faith, and confirming our assurance of our heavenly Father's love, and preparing us more and more for his presence in glory. "Happy are the people that are in such a case, yea, blessed are the people who have the Lord for their God."

The promise of God's protection is given to his church, and to every individual member of it. It is indeed no security to a church that is unfaithful, or to any individual who is forgetful of God. The church of Christ, in the scriptural sense, is the body of the faithful, and to them—to all of them—the promises belong. The people of God are not now any peculiar *nation:* they are a "peculiar *people*, zealous of good works," desirous of furthering the cause of Christian truth and the extension of Christian holiness, resting their hopes on their Saviour's merits, and seeking to be, in all things, followers of him. God will never forsake his own church: "the gates of hell shall not prevail against it." God will never forsake one individual who trusts in him; for he hath said, "I will never leave thee nor forsake thee." And such encouraging promises the Christian will stand in need of during the whole of his earthly pilgrimage. Whatever may be his condition in life, he will have his trials, his difficulties, and his deep responsibilities; and those stations, which may exempt us from some of the distresses to which the greater number are exposed, bring other cares and other anxieties to remind the most exalted in earthly greatness that this is not their "continuing city," but only their scene of preparation for that better country where the Christian's triumph is complete, and his glory everlasting.

But how consoling is the thought, the assurance, confirmed by God himself, that those, whose one great desire it is to serve him, will have him for their protector, their support, and their guide. They may be pressed with difficulties, harassed with doubts, shaken with fear lest their strength should fail them, and lest a feebleness of soul should make them shrink from their conflict and their Christian duty. In such an hour of trial, "I am with thee," saith the Lord. "When thou passest through the waters I will be with thee:" "I am the Lord thy God, the Holy One of Israel thy Saviour." Who would lose the benefit, the blessing, the unspeakable consolation, of such promises as these? In our difficulties and perplexities we seek for earthly help: that broken reed shall pierce the hand that rests on it. We may seek the favour of men, the applause of men, and the help of men; but all these are vain when made in any way our dependence or our principle of action. The favour of God, his approbation, his help and strength—these must be our confidence, and in these we are secure. If we can put our whole trust in him in our greatest difficulties, he is with us and will direct us. We can endure our trials, if we are assured that they are sent by one who knows that they are needful for us, and who has promised that he will give his people strength according to their need; nay, more, that he will make all things work together for their good. And when all things seem against us, how boldly and confidently may we rest on our heavenly Guardian's care, if we believe that we are seeking to act according to his will! How sure and stedfast may be our hope that he will bring us safely through our troubles, when we remember his promise that those who trust in him shall never be confounded! Worldly troubles and sorrows may assail us; sickness and affliction may tempt us to despond; adversity may press upon us, and strive to shake us from our strong hope and confidence; a more dangerous enemy—prosperity, may seek to "separate us from the love of Christ," and allure us to our ruin by the false glare of worldly pleasure: all these and many more forms of temptation may beset us; but if our God be with us we shall be enabled to resist them all.

The true servant of God will never be forsaken by his heavenly Master. Temptations may assail him; the waters of affliction may threaten to overwhelm him, and fiery trials may await him; but that merciful God, in whose counsel he has walked, will be with him. "Fear not," saith the Lord to him, "for I am thy defence." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the fire kindle upon thee." How full of consolation is this promise to every servant of Christ who puts his whole confidence in his

heavenly Father's care, and who seeks his guidance through his earthly pilgrimage! Many a faithful, persevering Christian has, in his hour of trial, experienced the complete fulfilment of God's gracious promises of support. And ever he who is for a time cast down, if he still retain his confidence in his Saviour's support, shall experience it too. In the depth of his affliction "he does embrace, and ever hold fast, the blessed hope of everlasting life which God has given him in Jesus Christ," and he will not be forsaken: though he may "sow in tears, he shall reap in joy." And how blessed is the assurance to him who desires to serve God, that he has God for his friend, his Saviour, and his guide; that, whatever may be the path which he is called on to tread, it is the path which God has appointed for him; that God is leading him, and will not suffer him to be drawn aside; that, though obstacles and hindrances and difficulties may be in his way, his heavenly Guardian is leading him onwards; that whatever he may meet with on his journey is intended for his good—for the exercise of his faith, his fortitude, his Christian perseverance; that his difficulties will be removed when they have effected their purpose; and that he shall be kept in safety till his merciful Saviour has brought him to his heavenly home.

And, when the faithful servant of God is called to pass through the "valley of the shadow of death," his God is with him; he will be able to say with David, "Thy rod and thy staff, they comfort me." In that hour nothing but a confidence in the all-powerful support of God can comfort the departing soul. The worldly man has not this comfort. In that hour when he most needs support, he has nothing to rest on: he is leaving all on which he set his affections, and he has nothing in prospect to cheer or to comfort him. All on which his delight was fixed now rises to his mind—not to comfort him, but to reproach him. If he had ever in his pride been led to think that some of his past deeds were good, and might atone for his sins, he now sees how little this miserable comfort will avail him; that his best deeds have been full of imperfection, both in their motive and in their performance; and that they will not themselves bear even his own judgment upon them, much less the perfect judgment of God; and, least of all, that they can be a substitute and atonement for deeds of positive sin, for time wasted, sabbaths broken, talents misapplied, the world courted, a Saviour despised, his people dishonoured, and God forgotten. Happy indeed would it be if, even in that last hour, he should be brought to see that there is one atonement for sin, even that which was made on the cross, and that the very best of Christians has no other dependence. "In the hour of death, and in the day of judgment, good Lord, deliver us." This must be the prayer of us all; and it must be our prayer now: wretched indeed is he who puts this off till his last hour. But Christ will be with *his* people when they pass through that dark valley; they shall pass the river safely—it shall not overflow them. Blessed is he who can say, "Though I feel that I am all *weakness*, I know whom I have believed, and I know that in him is all *power*. I know that I am *nothing*, but my Saviour is *every thing*." This is the humbled mind of the true follower of Christ; but, though humbled as to his own merits, he is never slack in his exertions, or indifferent in God's service, or negligent of his appointed duties. The same faith which has taught him to be humble has also taught him to be diligent. The same heavenly influence, which has shown him in whom he is to trust, has also shown him whom he is to obey.

When Christians are called the sheep of Christ—here is shown their dependence on their heavenly Shepherd, their weakness, his power. But, when "the good Shepherd who gave his life for the sheep" says, "My sheep hear my voice, and they follow me"—here we see a Christian's duty, his obedience, his willing, his happy obedience. There may be the sheep's clothing, the outward appearance of belonging to Christ; but the true sheep are they who hear the voice of the Shepherd, who know him, and who follow him. With the trust there is the obedience. God hath joined these together, and they cannot be put asunder.

Let us, my beloved brethren, ever pray that God's Spirit may be with us to teach us, and to guide us, and to lead us to that trust in him which shall be our consolation in every time of trouble; let us pray for that strength which shall enable us to be faithful and obedient to his will. And we have a sure word of promise that these prayers shall be heard, and that we shall find the help we seek for, if we are among the number of those faithful ones to whom the promise is made. The promise is to "God's people:" the comfort is for *them*. "Comfort ye, comfort ye *my people*," saith the Lord. How deeply, then, it concerns us all to know who are God's people! How all-important is it to us that we ourselves should be among that number! "The Lord knoweth them that are his," assuredly. And shall we then argue that it is useless for us to strive, or to watch, or to pray; for that we cannot alter God's decree? This would be fatally to

Pervert a divine truth, and to turn it from its real purpose to our own destruction. "Let every one that nameth the name of Christ depart from iniquity." Here is the mark by which Christ's people are to be known: they "depart from iniquity," and their souls are devoted to the service of God; and it is through God's grace they are thus made his people, and that they belong to his fold. But this grace is promised to every one that asketh it, to every one who comes to Christ in real repentance and true faith, entirely trusting in him, and sincerely desiring and striving to depart from iniquity, and to be zealous and earnest in the service of God. But do we say that we are Christ's people because we have been admitted into his fold by baptism? We have great reason to bless God that he hath placed our lot in a land where the gospel of Christ is known, and that we have in our infancy been dedicated to him, and admitted into his church by his own appointed rite. But, in the great inquiry as to our hopes of attaining the prize of our high calling in Christ Jesus, the question must be—How are we living *now*? Are we living up to the vows which are upon us? Have we *now* the mark which distinguishes Christ's people? Are we opposed to all that is contrary to God's will, and are we diligently seeking to grow in grace, and to make progress in godliness? Are we advancing towards heaven? Are we fighting manfully against our spiritual enemies, our sins and our corruptions? Are we *now* Christ's faithful soldiers and servants? Do we love those who love him, and, in the company of the faithful, are we seeking to gain the victory over sin, the world, and the devil? Are we thus on the Lord's side—thus his people? Is it so with you, brethren? Then fear not. You shall be more than conquerors through him that loved you.

THE OMNIPOTENCE OF JEHOVAH ILLUSTRATED.

By J. W. Lester.

No. I.

Our subject is one replete with grandeur and magnificence, one which we shall never be fully able to comprehend, but the contemplation of which will tend to exalt our ideas of the greatness, majesty, and omnipotence of the most high God.

Omnipotence is that glorious and brilliant attribute of the Deity by which he can accomplish every thing that does not imply a contradiction, however far it may transcend the ideas of finite beings. His omnipotence was displayed when he called this world with its gay glory out of nothing. The Almighty spake, the Eternal lifted up his voice, and behold the product—a world whose "birth-star was her Maker's countenance; her birth-song the music of the starry spheres; her birth-right a womb teeming with wholesome fruits, and the ornament of her birth was a face clothed with beauty and blushing with virtue, happiness, and peace."

Revelation farther tells us, that the power which first created existence is weakened by no time, and subject to no decay: it tells us in the majesty of his reign a thousand years are but as one day, while in the beneficence of it one day is as a thousand years. It tells us that in the magnificent system of his government there exists no evil; that the appearances which to our limited and finite views seem pregnant with destruction, are, in the mighty extent of his providence, the source of returning good; and that, in the very hours when we might conceive ourselves to be deserted, the Spirit of the Omnipotent is operating with unceasing force, and preparing in silence immortal blessings.

When, by faith in this revelation, we recognize the existence of God as the father of our Lord Jesus Christ, and the eternal source of all creation, then an intimate communion with his glorious works tends to enlarge our ideas of his attributes—to fill us with sublime thoughts of his infinite power—to blend our minds with immortal spirits. When thus believing, we look abroad upon the starry heavens, and meditate upon that law which regulates with harmonious beauty the courses of the planets, and binds together the smallest atom of a grain of sand; when we cast our eyes on the rainbow, and muse upon the cause of those exquisite colours which we see there blended in such rich and glowing softness; when, farther, we contemplate the weed we tread upon, and, examining its system of leaves and fibres, understand the beautiful arrangements which this handiwork displays for its adaptation to the seasons, the maintaining of its present existence, and the propagating of its species; when we see this weed dripping with the morning dew, and meditate on the electric power which holds together the particles of the drop of water, we are lost in admiration at the wondrous power of God, and can only adore in the words of the immortal poet:—

> "These are thy glorious works, Parent of good,
> Almighty; thine this universal frame,
> Thus wondrous fair; thyself how wondrous then!
> Unspeakable, who sitt'st above these heavens,
> To us invisible, or dimly seen
> In these thy lowest works: yet these declare
> Thy goodness beyond thought, and power divine."

In explaining this sublime attribute of Jehovah, we might derive some striking illustrations from the history of his dispensations towards man in the primitive ages; when he broke up all the fountains of the great deep, and opened the floodgates of heaven, thereby causing an universal deluge, which covered the tops of the highest mountains, and swept the crowded population of the ancient world into a watery grave; when he rained fire and brimstone upon the cities of the plain; when he plagued Egypt with ten scourges; when he caused the walls of Jericho to fall down at the blast of the ram's horn; when he rained manna from heaven for the support of his peculiar people; and when he listened to the voice of Joshua his servant, as he commanded the sun and moon to stand still. But these were only transitory exhi-

bitions of his omnipotence, and were never intended in so striking a manner to impress our minds as those displays of almighty power which are open to view in the ordinary movements of the vast and boundless system of universal nature.

With what feelings of exquisite delight have I gazed upon the spangled vault of heaven, and passed the eye across the star-bestudded dome; how brilliant has each glowing gem appeared, as it hung majestically in the surrounding gloom, while the moon in wreaths of wavy silver sat as queen, and gently lent her ray to mingle in the stellar light!

> "Thought splendid all, no splendour void of use.
> An Eden this—a paradise unlost!"

Yes, I have fondly gazed upon those glittering specks which embroider the sable robe of night, and often mused over the high destinies of man, the insignificance of all his schemes of worldly grandeur, his dreams of fruitless ambition, and earnest longings after riches that perish in the grasp and vanish in air. With such a noble and glorious prospect of everlasting happiness and felicity before him, would he but give half the concern bestowed on earthly objects to those objects of far greater import, and more suited to the exalted position of a being for whom the Son of God clothed himself with humanity to suffer, to bleed, and to die. O who can behold the vast expanse sprinkled with innumerable worlds of glory, in whose pure regions breathe sinless intelligences, without feeling his spirit throb within him! How this soul—this spark of Deity rises, and would fain dwell in your happy and peaceful homes! Although there are times when clouds of gloom pass over me, yet methinks that one day and it will be mine to rove among your sublime scenery. I can fancy with what rapture my spirit would wander from star to star, until it reached the magnificent centre of universal nature—the throne of Jehovah, where it would cause and wonder in silent homage. And in that still and solemn hour, when not a breath is heard, but all lonely and quiet; when "no sound from the fold, or from the brake, or the surrounding scene, disturbs the ear of pensive meditation, save the deep-toned stroke of village clock, heard solemn sounding far, and the faint rumbling of the distant fall," how much have I been impressed with the greatness, grandeur, and omnipotence of Jehovah! Earth with all its gilded toys are forgotten, and one thought, one idea fills the mind; and that thought and that idea is—the vastness of Deity. Frailty, decay, and foolishness are the characteristics which are stamped on the works of man; omnipotence, stability, and perfection on those of the Jehovah.

I now proceed to illustrate our subject by creation.

I. By the vast quantity of matter contained in the universe.

Our globe presents us with a ready illustration: its solid contents are no less than 263 billions, 858 millions, 149 thousand and twenty cubical miles; a mass of matter of which we can form but a very faint and imperfect conception. Our minds feel oppressed while considering this enormous quantity of matter; our finite faculties are not adequate to the attempt.

The surface of the earth, according to the most exact calculation, is 196,512,595 square miles. The seas and unknown parts are estimated as containing 160,522,026 square miles. The inhabited parts about 38,990,569 square miles, in the following proportions:—

Europe	4,456,065
Africa	9,645,807
Asia	10,768,823
America	14,110,874

Prodigiously great as the earth may appear, it shrinks almost into nothing when held in comparison with other worlds, which roll in majestic grandeur over our heads. The earth is scarcely, when compared with the universe, what a grain of sand is when compared with the highest mountain. The universe at large would suffer as little in its splendour and glory, by the annihilation of our planet, as the verdure and sublime magnitude of a forest would by the fall of a single leaf. The leaf quivers on the branch which supports it; it lies at the mercy of the slightest breath of wind; it is torn from its stem, and lights on the stream of water which passeth underneath, and floats down the rivulet to oblivion, unseen, and leaving no trace of its former life behind. And what is the universe when compared to the inexpressively holy and omnipotent Jehovah, who created the heavens and the earth; who spake, and it was done; who commanded, and it stood fast? The universe, with all its host of myriads of brilliant intelligences, are before him as a drop in the bucket, or as the smallest atom which floats in the meridian rays. And what are we among those billions of millions of the inhabitants of the universe? what are we before God—the incomprehensible, eternal, almighty Jehovah? Verily, verily, the Lord God omnipotent reigneth.

By considering the enormous size of the earth, we have only fixed on a determinate magnitude—"on a scale of a few inches as it were, in order to assist us in our measurement and conception of magnitudes still more august, grand, and astonishing." When we are carried away on the wings of contemplation, musing by the light of science on those sublime, glorious, and magnificent orbs which float around us in the concave of heaven, the earth with all its beautiful scenery dwindles into an inconsiderable ball—a speck, a particle, a mite! If we rise to some of the other bodies of the planetary system, we shall find that one of those enormous globes is more than nine hundred times the size of our world, and encircled with a ring two hundred thousand miles in diameter; a distance which would nearly reach from the earth to the moon, and would enclose within its vast circumference several hundreds of worlds as large as ours. Another of these planetary bodies, which to man's eye appears only as a brilliant stud in the vault of heaven, is found to be of such a size that it would require fourteen hundred globes of the bulk of the earth to form one equal to it in dimensions. The whole of the bodies which compose the solar system (without taking the sun and the comets into account) contains a mass of matter two thousand five hundred times greater than the earth, and the sun is five hundred and twenty times larger than all the planetary globes taken together, and one million three hundred times greater than our earthly ball.

But space is only just entered, and the creative energy of the Omnipotent scarcely seen. We have only heard the soft cadences of Jehovah's

voice—hearkened to his thunder, which is as the sound of the rushing of mighty waters. Let us travel in our mental chariot beyond the boundaries of our system. On a clear evening we can behold with the naked eye nearly a thousand burning luminaries; and here we possess a mass of matter equal to a thousand solar systems, or to thirteen hundred and twenty millions of orbs of the size of the terraqueous globe. But all the celestial gems, which are perceived by the unassisted sight, do not form the eighty-thousandth part of those which may be described by the help of the telescope. It has been computed that nearly one hundred millions of stars might be seen by the most perfect instruments, were the whole region of the sky thoroughly explored; and yet all this vast assemblage of suns and systems, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable expanse of space, may be no more than as the smallest particle of vapour to the immense ocean. All that has yet been discovered of creative existence, sublime and magnificent as it appears, may be only a small corner of some mightier plan which stretches throughout the length and breadth of immensity. "Where is the orb on which might be inscribed—This rolls the bound of the creation: the Almighty here finished his plan: here angels have not soared: what is beyond, Jehovah only knows?" As the ages of eternity roll on, no doubt but we shall behold new globes of greater magnitudes, and presenting a more glorious and magnificent appearance.

Here then, with reverence, let us pause and wonder. Let us adore our great Creator. Honour, homage, dominion, and glory be rendered to the Omnipotent. Truly "God is great, and greatly to be feared." The Deity shines in all the grandeur, brilliancy, and magnificence of his sublime attributes in the heavens.

II. By the rapidity with which the great bodies of the universe move, no less than their magnitudes.

When all is silent and calm—when the winds are asleep, and the ocean is at rest, and the clouds lie motionless in the heavens, and the leaves remain stirless, and nature enjoys a deep repose—might we not think this tranquillity real, and that there was a pause in the universe? Alas! this is only a lovely delusion: in the midst of this sunshiny peace there is a mighty motion; the bright and slumbering vision is sweeping through the immensity of space with a startling, never-relaxing, inconceivable velocity; and we, with the soft clouds, the opening flowers, the old fields and forests, those grey rocks and precipices, those snow-capped mountains, those broad meadows and valleys, that unruffled, unmurmuring sea, that busy city, with its towers and temples, the globe, the sky, the stars, are all hastening on with this wonderful and viewless motion, driving before this unseen gale.

It is wonderful that such immense masses of matter should move at all; but, when we consider the amazing velocity with which they are impelled, we are lost in astonishment. The planet Jupiter, in describing his circuit round the sun, moves at the rate of twenty-five thousand miles an hour. The planet Venus, one of the nearest and most brilliant of the heavenly bodies, and about the same size as the earth, is found to travel through the immensity of space at the rate of seventy-six thousand miles an hour; and the planet Mercury with a velocity of no less than one hundred and five thousand miles an hour, or one thousand seven hundred and fifty miles in a minute. Saturn moves at the rate of twenty-two thousand miles an hour, carrying with him two stupendous rings, through his whole course round the sun; and this is one of the slowest moving bodies in our system. We have the strongest reason to conclude that all the vast systems of the universe, which are more numerous than language can express, are in rapid and incessant motion around the throne of the Eternal. They are ploughing the broad expanse of immensity in the paths appointed them, and thus fulfilling, most mysteriously, the great ends they were destined to accomplish. The single consideration that our sun is doing homage to an influence vastly superior to that of its own—that, in doing it, it circles round from that from which it emanates, carrying along with it the earth and planets, with their attending satellites—is in itself sufficient to inspire in the breast of creature man the exclamations—Great and marvellous are thy works, Lord God Almighty! Thy right hand is become glorious in power! How great are thy signs—how stupendous and sublime are thy wonders! The Lord God Almighty reigneth!

III. By the countless number of bodies thus impelled through the vast spaces of the universe.

All the stars in the universe are arranged into clusters, distinguished by the name of nebulæ, or starry systems, of which Dr. Herschel left catalogues of no less than two thousand. Above five hundred more have been discovered by other astronomers. The several nebulæ are supposed to be clusters of countless suns, so immensely distant and so very thick, as not to be seen separately, but only together, by constantly emitting their light, to form that nebulosity or faint lumination so peculiar to the milky way. Each of these may be supposed to contain a million of stars, so that several hundreds and thousands of millions must exist, even within that portion of the heavens which lies open to our observation.

How immeasurably distant must they be, and how great their number! But what a stretch of the conceptive powers of the human mind is called forth when we discover that the earth, the sun, and all its tributary worlds, yea, and all the stars visible to the naked eye, are immersed in the magnificent assemblage of the milky way; and that from another point in creation, this world, with all the planets of our solar system, would be invisible and the sun itself undistinguished.

O how glorious it is to contemplate the mighty works of Omnipotence! What a musing it is! It is all dignity, grandeur, and magnificence. What an Almighty One they speak their supporter to be! What a power exerted in their creation—what a power in their preservation!

> "Speaks he a word, a thousand worlds are born!
> A thousand worlds? There's space for millions more!
> And in what space can his great fiat fail?"

We can in imagination take our flight from our earthly ball to the planetary worlds, and survey far more spacious orbs, peopled with a higher order of intelligences, arranged and superintended by the same omnipotent Lord

of all, who "doeth according to his will among the inhabitants of the earth:" we can wing our way beyond the limits of our system, and find ourselves surrounded on every hand with suns and worlds rising to view in boundless perspective throughout the tracks of immensity, diversified with scenes sublimely magnificent and people of higher order and purer lives than man; and it may be that these intelligences can fly as quick as thought from world to world, though half the universe should intervene: but here we have only reached the threshold of the Deity—the pavement of the skies. We can soar beyond them all to the throne of Jehovah, around which angels and archangels, cherubim and seraphim, joined with the spirits of just men made perfect, celebrate the attributes of the Almighty One in a hymn of praise. And what a song must that be which proceeds from the angelic legions! Methinks I can hear its swelling tones of grandeur and magnificent bursts of melody, sweeping with a resistless force through the vast spaces of infinitude. While I listen, it enrapts; while I drink in its sublime notes, it enchants my soul. O, I can fancy with what delight the princes of paradise do revel amidst the melodious chorus in praise of heaven's high King! Yes, we can contemplate these things, for

"The soul of man was made to walk the skies,
Delightful outlet of her prison here!
There, disencumbered from her chains, the ties
Of joy terrestrial, she can rove at large;
There freely can respire, dilate, extend,
In full proportion let loose all her powers!"

IV. By the immense spaces which surround the celestial orbs, and in which they perform their revolution.

And now approach, O man, and let the firmament be a subject for thy contemplation. Consider that multitude of lamps, gems, brilliants, which illuminate thy night. Calculation has taught us that a cannon-ball, shot from one of the nearest fixed stars, would be more than four millions seven hundred thousand years reaching our globe. Some of these appear to us larger than others, and it is on this account that we call them, stars of the first magnitude; those nearest to them stars of the second; because, being much farther off than the former, they appear less and may be considered as far from the former as they are from us. Those of the third magnitude may be three times farther; and so on.

Let us suppose there are only twenty of these different orders, and it would follow that the universe is so great, that a cannon-ball could not traverse it in eighty millions of years. Let fancy plume her pinions and start afresh into those deeps of immensity which lie beyond; and there, in the wide expanse of infinitude, suns shall be found, the rays of which never yet reached the eye of man. Then let imagination return and take a similar flight in an opposite direction, where it shall find suns, in equal number, scattered through the fields of space. We can conceive limits to the solar system, yea, or a thousand systems besides; but where are the boundaries of the universe, and what are the limits of space? "Say where, where ends this mighty building? Where begin the suburbs of creation? where the wall whose battlements look over into the vale of non-existence—nothing's strange abode! Say, at what point of space Jehovah dropped his slackened line and laid his balance by; weighed worlds, and measured infinite no more? Where rears the pillar high its head, and says to God, in characters illustrious as the sun, 'I stand the plan's proud period; I pronounce the work accomplished; creation closed?' Tell me, ye learned on earth, or blessed above—ye searching, ye Newtonian angels—tell."

It would require three years for light, which moves, or rather flies, at the enormous rate of twelve millions of miles in one minute, to travel from the nearest fixed star to us: hence twelve millions of miles is as small a part of the distance which separates us, as one minute is to three years, or even smaller.

Around the sun there is allotted a cubical space of three thousand six hundred millions of miles in diameter, in which eleven planetary bodies move, every one being separated from another by intervals of many millions of miles, and it is highly probable that every star is surrounded by a space of equal or greater extent. "The wondrous space through which they roll, at once engulphs all human thought; it is comprehension's absolute defeat."

What other hand than that of an omnipotent Jehovah could have placed in this expanse the suns and worlds whose magnitudes, rapidity, and prodigious distances from us astonish and bewilder the imagination? Who hath assigned to them the paths they have walked in for so many ages? Who has calculated so exactly the respective powers of all these globes, and who has established so perfect a balance between them and the ether which supports them?

"God! let the torrents, like a shout of nations,
Answer; and let the ice-plains echo God!
God! sing, ye meadow-streams, with gladsome voice!
Ye pine-groves, with your soft and soul-like sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder God!
Ye living flowers, that skirt the eternal frost;
Ye wild goats, sporting round the eagle's nest;
Ye eagles, playmates of the mountain-storm;
Ye lightnings, the dread arrows of the clouds;
Ye signs and wonders of the elements,
Utter forth God, and fill the hills with praise!"

The Cabinet.

RELIGIOUS CONSOLATION.—All religious consolation is founded on faith in God, and that on a knowledge of the scriptures. (Romans x. 17). There can be no religious consolation without repentance, the first motion towards which is the grace of God producing in the heart effectual conviction of sin. The next is a perception and acknowledgment of the mercy of God in producing this conviction; confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon, for the sake of Christ. Thus the heart is "renewed," and "created in Christ Jesus to good works," which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God.—*Bishop Burgess.*

SPIRITUAL COMMUNION.—The communion of the devout soul with its Creator, Redeemer, and Sanctifier is the employment of its spiritual and immortal faculties in the highest, purest, and noblest manner of which they are capable. It is an ap-

preach, by the way of his own special appointment, and in compliance with his own gracious invitation, to the mysterious presence of the "First Perfect" and the "First Fair" of the central source of light and life, of holiness and happiness. It is to look up to him, through faith in the great Mediator of the new covenant, with humble yet filial confidence, as to a reconciled Father; and to claim the fulfilment of his infallible promises, of renewing the soul that seeks him, and of stamping upon it, in some degree, the image of his own moral perfections. So far, then, as this devout temper of soul is habitually cultivated, it will be found to include the germ and principle of every excellency of which created nature is capable. This is to cull, while still mortal, immortal fruit, the pledge and foretaste of an eternal and unfading inheritance. The production of this state of mind is, in fact, the object and aim of all religious ordinances, the ultimate scope, as far as man is concerned, of that glorious revelation, "which has God for its author, salvation for its end, and truth without mixture of error for its matter."—*Bishop Burgess.*

PARTICULARS FOR SELF-EXAMINATION.—Bring thyself every day to such particulars of self-examination as will be satisfactory to recur to at the hour of death. 1. Dost thou believe that almighty God hath by his power made heaven and earth, and all things therein, and that he doth by his divine Providence govern the same? 2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God in thought, word, and deed? Art thou sorry in thy heart that thou hast so broken his laws, and neglected his service, and so much followed the world and thine own vain pleasure? And wouldst thou not lead a holier life if thou wast to begin life again? 3. Dost thou from thy heart desire to be reconciled unto God, through Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and interceding for thy soul? 4. Dost thou renounce all confidence in all other mediators, saints, or angels, believing that Jesus Christ, the only Mediator of the New Testament, is able to save "them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them?" And wilt thou, with David, say unto Christ, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee" (Psalm lxxiii. 25)? 5. Dost thou hope to be saved by the only merits of the precious death and passion which thy Saviour Jesus Christ suffered for thee, not putting any hope of salvation in thy own merits, nor in any other means or creatures, being assuredly persuaded that "there is no salvation in any other," and that "there is none other name under heaven whereby thou must be saved?" 6. Dost thou heartily forgive all wrongs and offences offered unto thee, and dost thou cast out of thy heart all malice and hatred, that thou mayest appear before the face of Christ, the Prince of peace, in perfect love and charity? 7. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last trumpet; and that thy body and soul shall be united together again in the resurrection day, to appear before the Lord Jesus Christ, and thence to go with him into the kingdom of heaven, to live in everlasting bliss and glory? Thank God, I do. Lord, teach me.—*Bishop Burgess.*

Poetry.

HYMN.

REV. xxi. 10.

(For the Church of England Magazine.)

WHEN from far thy towers shall shine,
Zion, radiant and divine;
When shall break the morning bright
Of the day that hath no night;
Shall mine eyes thy walls behold,
Gates of pearl, and streets of gold?

At each portal keepeth ward,
Evermore, an angel guard;
Can my soul his dread glance bear,
When I claim to enter there?
Shall my feet be found in thee,
Glorious city of the free?

Needs no candle there, nor sun;
Shines in thee the Holy One!
While unnumbered harps proclaim
Glory to the Saviour's name,
Shall my weak and faltering tongue
Join the everlasting song?

Lamb of God! my ransomed soul
In thy book of life enrol;
Thy new name to me reveal;
On my forehead print thy seal;
So shall I thy glories see,
Zion, city of the free!

HENRY DOWNTON, B.A.

Trin. Coll., Camb.

THE TRIUMPH OF THE CHURCH*.

I.

ALL was sea—shoreless and unending sea;
Mountain and valley, city, tower and plain—
None—none were seen! And heav'n looked down,
And only saw her bright blue image there.
And where are they, the fair things of this world—
Man, and the offspring of his godlike mind?
But say, O thou unfathomable deep—
Thou light, that first did'st usher in creation,
Heralding the Lord—and thou, high heaven,
Say, where is man?
For he was glorious,
And the earth was teeming with his sons;
And nightly, as his bright-eyed daughters walked,
Selene's beams grew dim before their beauty,
Whose minds were deck'd with gems from truth's dark mine.
Those mighty men, beneath whose hands arose
Structures and piles that smiled at time, and frown'd
Upon the clouds. And O, where are they now?

II.

One solitary ship upon the waters
Breaks the horizon. Whither is she bound?

* From the "New York Churchman."

What hopes are hers?—for now the tides are dead;
And what shall rule the broad bosom, where
All life and hope have long ago expired
With the last death-shriek of a drowning world?
But see! The angel winds are springing up,
And waking ocean wears a thousand smiles.
Hark! they come laden with the voice of praise,
Which on their spirit-wings is raised to heaven.
The dove has found an earnest of her peace,
And says his mercy rests again on earth.
Love fills the air, and, brightly from above,
Heav'n takes her gracious steps; for they are eight
In yonder ark, where, by the faith of one,
Stemming destruction and surmounting woe,
Triumphant over death and hell, remains
A remnant of the world—the church of God.

Miscellaneous.

SWISS PASTORALS.—The first place we arrived at from Rossinière was Château d'Oex, from the terrace of which may be seen, as we were informed—for we did not stay to count them—between three and four thousand châlets and houses scattered on the acclivities and in the surrounding valleys, from the banks of the Sarrine to the foot of the rocks which form the summits of the Alps. This may seem an incredible number; but it must be recollected that the Gessenai and the whole of the Simmenthal is one vast dairy-land, and all its inhabitants shepherds; even the richest among them often driving their own herds and milking them with their own hands. Every herd changes its pasturage from stage to stage, up the mountains and down again, at least three times in regular course during the summer, and consequently châlets and shelter for the cattle are wanted at each resting-place. Sometimes the materials, being only trunks of pine, are taken down and removed from one place to another; but this is very rare, and only among the poor. The wealth of a proprietor consists in the number of his châlets and granges, as well as of his cows; and it is by no means uncommon for one to possess from six or eight to ten or twenty of these buildings, apparently so rudely put together, and yet capable of resisting the elements for centuries. The middle of the summer is not the time to see these lovely scenes to the most advantage, as the cattle are then on the very summits of the mountains, and the hamlets are comparatively mute; but in the spring and autumn the lower valleys are filled with herds, whose bells, their incessant jingle softened by distance, make no unpleasing accompaniment to the shrill, clear voice of their attendants, whose *ranz des vaches* may be heard farther than the eye can discern whence it proceeds. When the cattle first go out in the spring they are always headed by the cow who has been queen of the herd the year before; and who, graced with a finer collar and larger bell than the rest, proudly stalks along the paths, of which she seems to retain a perfect remembrance. Arrived at their place of destination, she either maintains or relinquishes her sovereignty according to the result of a battle she invites for the purpose of ascertaining it. The same ceremony takes place with any stranger cow who may join the herd at a later period; and the advantage once acknowledged is never afterwards disputed throughout the season. A herd generally consists of two or three hundred cows, who, of their own accord, divide into smaller parties from ten to twenty, which keep together each under a leader of their own, but still submitted, when they meet, to the general leader. On the eighth day after the cattle are gone out, while they are yet in the first stage of their migration, each cow is milked by its respective owner, and the produce separately weighed: this operation is repeated on the 15th or 16th of Aug., and according to the average quantity produced on those days, the share of profit in the general produce is determined. It is calculated that each cow gives a hundred weight of cheese during the summer months, at the rate of three pints of milk to a pound. In England a good cow on average land is calculated to give two hundred pounds of cheese in the year. * * * So completely pastoral is this district, that there is not a plough to be found in it, and all the corn it produces would not supply the inhabitants with a single week's consumption. Their gardens and orchards are left to run wild, yet will they gather with their own hands every blade of grass that grows in the hedges or other places, that cannot be got at by the scythe. It is scarcely possible to give an idea of the exceeding importance attached to the hay-harvests in these pastoral communes: even those spots which are inaccessible to the goats are gained by the poorer people, who risk their lives by clinging to the sides of the precipices, with iron crampons attached to their feet, to give them more firmness in their hold; they generally have half of what they thus gather for their pains; they bring it all down the steep and dangerous descents on their backs in bundles of one hundred and fifty or two hundred pounds weight, except in some cases, where they tie them up and roll them down the side of the mountain into the valley. Sometimes the crampons of those poor people break; in that case their falls are usually fatal, and under the most favourable circumstances there can scarcely be any thing more laborious and wretched than their exertions, as long as the time for them lasts. They generally sleep in the open air, or in the cavities of the rocks, and their food consists almost entirely of cheese. One of these poor men remaining to finish his self-allotted task, having sent his children home early, on account of a dangerous pass, and not returning himself at the time he was expected, was found the next day dead of fatigue and exhaustion; his hands folded meekly on his breast, as if his last thoughts had been resignation and prayer. It is certainly in this district that we see the genuine Swiss pastoral character, and the scenes that surround them are not only of exquisite wild beauty, but have also the great advantage of being free from the crowd of strangers, that in all places of known resort continually interrupt the feelings which the grandeur and solitude of nature call forth.—*Strutt's Switzerland.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 409.—JUNE 17, 1843.—PRICE 1½*d.*

DLINESS THE FOUNDATION OF TEMPORAL HAPPINESS.

BY THE REV. R. B. EXTON,

umbent of Athelington and Cretingham, Suffolk, d Domestic Chaplain to the Earl of Clarendon.

maxim is better supported by evidence and erience together than that the great bulk of nkind misconceive the purpose for which they sent into the world, and consequently mis- ly the powers with which they are gifted by ighty goodness for the great end and aim of ir being, which is happiness. That our present te is one of trial and probation, our conduct in ich will have a decisive influence on our future dition, is clearly set forth in the sacred volume. t if we neglect to search for the hidden trea- es therein contained, the faithful monitor within or, as the apostle expresses himself, "the con- nce bearing witness," constantly and uniformly es evidence of the same truth; and thus the sent life becomes, through our obedience or ntempt of the divine law, an antepast of that ich awaits us hereafter. To him who hath aly planted his foot on that rock of assurance, und which the beams of gospel truth diffuse ir glorious and eternal light—to him the con- ts of time are but the trials of his faith, which ll come forth more strong and pure in propor- n as those conflicts are more frequent and severe. it he who chooses the path whereon the rays of son alone shed their imperfect light, shall find, wever strong his virtue, however firm his con- ct, however pure his motives, that these will insufficient to support him through the trials d temptations incident to his pilgrimage; and at human nature, unassisted by the divinity that rs within and co-operates with the mind of a ristian, will not only be unable to contend th "the swelling of Jordan," but is wearied with e weaker combating of every day's trial, even the "land of peace," wherein he trusted.

In support of these propositions we may con- er more fully the advantages which the gos- l dispensation affords to the true believer, in ntrast with him who evinces "an evil heart of belief in departing from the living God." With this view an appeal may be made to every one, whether he hath reached the sixth, the ninth, or the eleventh hour of his allotted day, if he have passed through this portion of time without experiencing daily proofs of his inability to escape sorrows, trials, and temptations, too mighty for his own unassisted strength to bear; and if he has not witnessed in all around him some evidence of their partaking in the general fate. The Christian possesses the best inward defence against the effects of this common lot of man.

In appealing to individual experience of the evils incidental to our mortal state, the general acquiescence of mankind in the sentiment addressed to one who suffered his full share of them, namely, that "man is born to trouble," may be taken for granted. It is not necessary to admit this truth without first examining it; nor need we go beyond the circle of our own experience to prove it. It matters not to this part of our purpose, from what causes we derive our share in the general destiny; for, whether it proceeds from our own misconduct or from that of others towards us, the effect is the same; and the design of him who permits both the cause and the effect is the same, namely, our eternal welfare. In all the relations and intercourse of life, none of which we willingly engage in without a prospect of their contributing to our happiness, there lurks some hidden portion of what either is or appears to be evil; and which, when it comes into action, produces disappointment, and affects our peace.

It may be taken as a maxim of almost universal application, that every real evil which befals us is the effect of our own personal indiscretion, or of the general misconduct of mankind: nor is it less certain that what we deem evils, though in their issue they may have proved introductory of blessings, are the immediate appointment of our heavenly Father; for "whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." So that, whatever the nature of the evils which may befal us, they arise not independently of a supreme controlling power; for "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." That we are all, however, partakers of the same destiny,

though in various degrees, needs no assurance beyond our own experience; but it may be well here to examine into the nature of the separate cases which are here brought forward, namely, that of the suffering we bring upon ourselves, and that which falls to us from the misconduct of others, which we can trace to no other first cause than "the purpose of him who worketh all things after the counsel of his own will."

It has been remarked that our present state is one of trial and probation: it is therefore perfectly consistent even with our views of justice, that the evils which result to us from our own faults should be the most afflictive in their operation; and so doubtless they are. If, instead of taking the commandments of God as the rule of life, we obey the dictates of our own licentious will; if violence, intemperance, injustice, the love of slander, or the pursuits of dishonesty, have gained so strong possession of the heart, as to exclude every principle of virtue necessary alike to our own peace and to the general welfare, our hopes must rest upon a foundation which cannot stand, our designs will provoke the enmity and opposition of our fellow-creatures, our conscience will bear witness that we have not God for our friend. When, therefore, the consequences ensue, as shame, disgrace, ruin, or infirmity, they come with a tenfold weight, arising from the inward conviction that they are the merited recompense of bad deeds.

With reference to the evils permitted to assail us, not so much from our own misconduct as from that of others towards us, or from the general disposal of God's providence—this case is well explained by the wise man: "The race (says he) is not (always) to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill." Success is not always commensurate with our labours, nor recompense with our merits, in this life. However highly a man may be gifted with talents, however diligent he may have been in the improvement and application of them, however upright and honourable in their employment, and however conscientiously he may labour for the good of his fellow-creatures and for the glory of God, it is not always discoverable that his talents, his honesty, his benevolence, or his piety, procure him that honour among men which, it must not be denied, is one copious source of human happiness. On the contrary, if his talents shine with a lustre not usually seen in the sphere in which he is destined to move, envy, hatred, and malice, and all uncharitableness, will skulk around his path, and his meed shall be the scorn of misjudging ignorance: his character for honesty shall be estimated in exact proportion as the weather-glass of his fortune rises or falls, and, if it sink to the freezing-point of poverty, cold neglect and bitter contempt are his hapless portion. Should his benevolence be exerted for some worthless object, in whom benefits can inspire neither gratitude nor common justice, slander and the cold doubtings of those who are indifferent shall be his recompense; and, as to the influence which piety to God may have upon his conduct, this is not a subject for the observation, nor a theme for the praise, of fellow-mortals.

These examples will prove that none ought to expect exemption from the common inheritance of trouble; since the brightest gifts and the purest conduct may not insure it. And, as none can tell the number or the magnitude of the trials which await him on his destined course, it becomes manifest that every one should strive so to walk as not to inflict upon himself evils of his own creating, that he may be more able to sustain those which are unavoidable, and by a reasonable and impartial estimate of them, to bear the lighter afflictions with patience and firmness, lest the more weighty trials of life should prove insupportable.

Keeping in mind the leading proposition, that men are too apt to mistake the purpose for which they are sent into the world, and that their present state is one of trial and probation, there arises no great difficulty in maintaining this first branch of the argument, namely, that the Christian possesses the best inward defence against the effects of those trials which are incident to his temporal condition. In the way of example none so perfect is handed down as that of the Saviour himself, whether regard is had to the afflictions which pressed so heavily upon his human condition, or the manner in which he sustained them. Lest, however, there should exist any difficulty of accommodating his nature while in the flesh to the level of man's, though there be both evidence and assurance that he "was in all points tempted like as we are," it may be well to adduce proofs of the efficiency of the true spirit of Christianity in enabling human nature not only to support, but even to rejoice under the severest trials. Among the first teachers of Christ's religion, who bore the burthen and heat of the day in spreading the glad tidings of salvation, St. Paul holds a prominent station, in the firmness, the constancy, the cheerfulness, with which he sustained his large allotment of mortal suffering. Yet, even while the rod of affliction presses heavily upon him, he is enabled to testify his consolation: "We are troubled (he says) on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And elsewhere he says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." And what was the conduct of the first martyr St. Stephen, when overwhelmed "by the swelling of Jordan," when in the agonizing moments of a dreadful and violent death? His conduct exhibited the confidence of a Christian: he not only evinced a perfect self-possession in "calling upon God, and saying, Lord Jesus, receive my spirit;" but even in interceding for his murderers, "Lord, lay not this sin to their charge."

But, besides all the testimonies which may be gathered from scripture in proof of this argument, we have those of profane writers to assist us. The prevailing sentiment of the heathen, with regard to the constancy exhibited by the primitive Christians in their sufferings, was that it proceeded from obstinacy, and that they had become indifferent to persecution, and even to death in its most cruel forms, merely from madness or from habit*. There are other proofs, however, almost in these times, that the spirit of Christianity can enable men even to triumph in the midst of afflictions.

The religious persecutions of a past age, even in this country, brought many eminent members of the church to the stake and the scaffold; but

* Epictetus, l. iv. c. 7

istories of their sufferings ascribe to these
ns for the truth not only resignation, but
ty; not only serenity, but cheerfulness; and
ny of them not only cheerfulness, but a tri-
ant joy, which baffled the malice and disap-
d the revenge of their blood-thirsty mur-
. Though we are not called upon to "re-
nto blood, striving against sin;" though
g us religious persecution hath ceased to be,
e love of individual and mutual persecution
tains its seat in the heart of mankind; the
s of which are keenly felt, though seldom
The victim of another's slander, of another's
, of another's injustice, may have no remedy
a patience, no shelter but in solitude, no
but God. If in such a case, however, upon
nd upon the multitude of his mercies the
er may repose his grief and rest his hope*,
r the slander, nor the malice, nor the in-
of man, shall be fatal to his peace; the
r incidental evils of life shall not prove too
y for him; his daily confidence in and ex-
ce of the protection of heaven will prepare
sustain the more powerful assaults of sin,
orld, and the devil; and he shall gather
th to meet the last enemy, death, even
h he approach in all his terrors.

ain, they who are strangers to the hopes
onsolations of Christianity are least able to
nd with the unavoidable evils of this life.
r such men misconceive the purpose for which
were created, who overlook the internal as
s the external evidence that man's present
s one of probation; and who, being endued
he common desire after happiness, common
sacrifice every chance of attaining it, either
r hereafter, on the altar of wilful ignorance,
ending pride, or of presumptuous confidence.
if happiness be the end and aim of man's
, the humblest child of dust, who earns his
bread by the sweat of his brow, who reads
ble with reverence, and who is willing to
e even more than he can clearly comprehend
holds a higher rank among God's intelligent
res than the man of worldly wealth and
m, who has not this confidence; since he
quired more of the riches of the inheritance
adeth not away. Whereas he, whose sole
ce for happiness rests on temporal prospe-
n earthly treasures, or on the smiles of his
-creatures, "builds his house upon the
" "he shall lean upon it, but it shall not
; he shall hold it fast, but it shall not en-
He, whose trust is so insecurely stayed,
nly wants a defence against casual evils,
none can foresee or avoid, but he hangs
a thread of his own weaving, which partakes
own uncertain and decaying nature, and
in the hour of his greatest need will prove
leceitful to his hopes. Instead, therefore,
porting him in his unavoidable conflicts with
orld of his own preference, it will add to
the bitter experience of disappointment, un-
ng repentance, and comfortless despair.
then, in this passing world its little transient
have annoyed him, how will he meet the ter-
a change for which he has neglected to pre-
but which he cannot escape? How will he
o look back on a life consumed in the pur-
f folly, vanity, and vice, and look forward
to that wherein he sees their just recompense in "the blackness of darkness for ever?"

With this comparative view of man's condition—the possible condition of each individual—and of his means of happiness both temporal and eternal, the professing Christian surely is imperatively called upon not to be "weary in well-doing," for in due time he shall reap if he faint not; but, undismayed by the cares, the sorrows, and all other trials which may fall to his lot while on earth, he is to "press forward to the mark for the prize of the high calling of God in Christ Jesus," taking encouragement from the apostle's exhortation, "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience, that, whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."

The subject may be considered in two distinct points of view; and, first, as conveying an exhortation to those who profess and call themselves Christians to maintain their character as such, and to afford an evidence of their confidence in the Christian doctrines by a patient submission to the transient but common trials of this present time; ignorant as they are to what extent the Father of mercies may inflict these chastisements of his hand, but confident that he will neither tempt nor try them beyond what they are able to bear.

The other is, that it furnishes a serious admonition to such—and there are too many such—as, rejecting the revelation of the gospel of the Son of God, prefer the hopeless darkness of infidelity to the cheering and glorious light which that revelation hath shed upon the doubtful paths of life. The infidel, indeed, is seldom found but among those who, being possessed of a sufficiency of this world's goods, are blinded thereby to the operations of that universal and particular Providence to which their humbler neighbour looks up for protection and support, for defence against evil, and for the gift of his daily bread. But is the man at ease in his outward circumstances therefore exempt from the possibility of a reverse—from afflictions, from sickness, and from all the other ills that flesh is heir to? Where then, if they come, is his refuge? He cannot even control the little cross incidents of life which daily occur; and, if he cannot control, how can he meet them, with no supporting confidence in the existence of that Power which permits and directs them? He cannot avert; and how shall he sustain the heavier trials from which none are excused? To the infidel this life is as the land of peace wherein he trusteth; and, if its transient evils overpower him here, how will he do "in the swelling of Jordan?" How, when he has profusely squandered the gift of life on unsatisfactory enjoyments, and in the pursuit of imaginary good; when the earthly tabernacle in which all his joys, all his hopes, had centred, shall totter to its base, how will he look on the approaching moment of its fall? The ground of

* Prayer for the king's recovery, Geo. III.

a Christian's hope then becomes the source of his fears. The infidel then too late believes that he is not the child of chance, but that he is an immortal and accountable being—that he has all along mistaken the purpose for which he was created, and proudly disdained to set his foot on the only rock of safety: then will he feel that his own heart has been to him "deceitful above all things," and is—inasmuch as it rejected the light of life eternal—in the fullest sense of the term, "desperately wicked." He will then lament he had not so lived, that he might die the death of the righteous. But of this preparation he feels "the fair occasion's gone for ever by;" and, instead of that calm serenity which marks the closing hour of the Christian's life, his affrighted mind is already plunged into the gulf of black despair, and the land of promise for ever cut off from his view.

THE SWISS CLERGY*.

THE livings are from 60*l.* to 80*l.*, 100*l.* and 120*l.* a year: the lonely and barren nature of the locality is sometimes admitted as a reason for increasing the stipend; and truly there are situations which require especial consolation; that of L'Etivaz, for instance, in the wildest and most secluded part of the mountains that separate the valley of Château d'Oex from the district of Aigle and Bex, the road to which is accessible only on horseback, or in long narrow cars of the roughest construction, and where the minister must throughout the winter be shut out from all communication beyond that with the labouring classes, who constitute almost the entire of his parishioners. It is the same at Ablents, on the edge of the Gessenai, which has been called the Siberia of Switzerland, and where there are only about 80 or 90 inhabitants; who, to use their own expression, have nine months of winter and three of cold sun; and at Elm, in the canton of Glaris, where, indeed, during six weeks of the winter the sun is never seen at all. How valuable in such situations must be a love of books, a taste for astronomy, natural history, botany, mineralogy, or any other mental pursuit, wherewith to diversify the monotony of so secluded an existence. Thus it is with the minister at Ablents, who is deeply versed in mineralogy; and indeed, so general is the love of letters and science among them, that a large portion of the most interesting topographical works connected with the history of the country will be found to have emanated from the pen of its pastors; as the names of Bridel, Moliné, Chavannes, and many others amply testify. And here I must instance a very extraordinary production of the leisure of a minister of Berne, on the performance of which he bestowed twenty years. His object was to embody in one composition all the illustrious men that Switzerland has produced, with characteristic insignia of their respective offices and pursuits. The difficulty of such an undertaking may be easily imagined—to avoid confusion or formality, hardness or indecision, the glare of different costumes or the monotony of uniformity; to vary the attitudes and the heads of more than two hundred figures, without any other incident in the piece for any one of them, than the being there to be looked at, was certainly an herculean undertaking for an amateur artist: but what a happy man he was to have, during the twenty years he was employed upon it, constantly an object that interested all his thoughts, and absorbed all his faculties, saving those, be it understood, claimed by the duties of his office. When he lay down at night, his pillow was thronged with the groups which he had put on the canvas during the day*; and when he arose in the morning he hastened to correct or alter them, according to the suggestions of his judgment during the undisturbed silence of the night. The scene of action was in itself no inconsiderable part of his labours: it represents an ancient hall somewhat raised in the background, and lighted by long windows of painted glass, each compartment of which presents the armorial bearings of the different cantons and the most illustrious families. The architectural parts are exceedingly well managed; the perspective correct in drawing, and the lights judiciously dispersed. In the background are seen the early teachers of Christianity and of husbandry (as they wisely combined the two), with the ancient instruments of agriculture on the ground near them. A little way from them are the early warriors—first Staugfacher and Melchtel taking the oath to deliver their country from its oppressors, and William Tell listening to them, attended by his child, who carries in his hand an apple stuck on an arrow. In the centre is a very interesting group of the reformers, Calvin, Farrel, Theodore de Bèze, Zwingle, Bullinger, and others. Advancing still nearer the present times, in the foreground we see Zimmerman, Pictet, Planta, Tissot, and other celebrated physicians, seated at a table on which is a bust of Hippocrates, and listening to a lecture from Haller. At the other side is a group of scientific men, among whom is Saussure, with a plan of the Alps before him; De Luc is attentively looking at Bonnet the mathematician, who is demonstrating a problem to Euler. Behind them is a group of naturalists, among whom is Huber, the celebrated blind writer on bees; opposite is a party of literary men, among them Rousseau stands pre-eminent. The worthy pastor much wished to introduce three other celebrated men—Gibbon, Voltaire, and Raynal, who paid Switzerland the compliment† of making it their country of adoption; but, as they were not natives, they came not within the limits of a plan already too comprehensive for easy management. He succeeded at last to his own satisfaction, by ingeniously contriving to place them at the outside of an open window; by which means also, a view of the lake of Lausanne and of the surrounding country is very happily obtained; and making them look into the interior as spectators of the interesting groups it contains. The striking contrast of physiognomy and dress between Gibbon and Voltaire is prevented from being too much obtruded on observation by the less marked countenance of Raynal, who, a step behind, acts as a combining incident between them. The whole is admirable: the style of painting is that of

* From "Domestic Residence in Switzerland," By Elizabeth Strutt, author of "Six Weeks on the Loire," &c. 2 vols. T. C. Newby.

* We see no harm in the employment of *really* leisure hours upon a picture; but we hope that the *minister's* pillow was sometimes thronged with other groups and thoughts.—ED.

† We cannot help protesting against such language applied to such men.—ED.

the early German school; and, if it have a little of their usual fault of dryness, it has abundance of their general merits in point of accuracy and finish. The Swiss clergy have many avocations of what may be termed a civil nature connected with their office. Each pastor is obliged to keep a register of the births, baptisms, marriages, and deaths in his parish; also the names of all those who are capable of bearing arms; all who leave the commune or return into it, as also a list of the children for the use of the schools. The visits likewise to the sick are, in the mountainous districts, a laborious part of the minister's duty; though not so much so with the protestant as with the [Roman] catholic priests, who are obliged to bear the holy elements of communion with their own hands to the bed of the dying, whatever may be the inclemency of the weather or the state of the roads.

SKETCHES FROM NATURAL HISTORY.

No. V*.

Migratory Birds.

SWALLOWS—NO. 2.'

"I am fond of the swallow: I learn from her flight,
Had I skill to improve it, a lesson of love:
How seldom on earth do we see her alight!
She dwells in the skies, she is ever above.
It is on the wing that she takes her repose,
Suspended and poised in the regions of air;
'Tis not in our fields that her sustenance grows,
It is wing'd like herself, 'tis ethereal fare.
She comes in the spring, all the summer she stays,
And, dreading the cold, still follows the sun;
So, true to our love, we should covet his rays,
And the place where he shines not immediately shun."
COWPER, FROM "MAD GUION."

THE SAND MARTIN—THE SWIFT.

The sand martins, the smallest of the swallow tribe, are seldom found near human habitations, though living together in large flocks. They form their nests as near water as possible, on the high sandy bank of a quarry or gravel pit, a few feet from the top; where they scratch out holes in a horizontal direction, to the length of two or three feet. Several of these holes are within a few inches of each other, and extend in various strata, along the front of the precipice, often for eighty or a hundred yards. At the extremity of these holes they make their nests, of a little fine dry grass and a few downy feathers, laying from four to six white semi-transparent eggs. From the number of martins about these holes in the breeding season, they resemble a swarm of bees. From the cold winds and rain that sometimes prevail after their arrival, some have been found in their holes in a semi-torpid state. This may have given rise to the notion of their being buried all winter in these recesses. These have been searched, however, in the depth of winter, and not a single dead or living martin could be found in them. Mr. White speaks of them as appearing in swarms on the banks of the Thames, below London-bridge, but never remembered having seen any of them haunting a building, except at Bishop's Waltham, Hants, where many used to breed in the scaffold holes of the back wall of William of Wykeham's stables. "But then," he adds, "this wall stands in a very sequestered and retired enclosure." The writer has had abundant opportunities of watching the habits of the sand martin, a large colony settling annually in a lofty sand bank near his residence; still he has found it extremely difficult to arrive at anything like an accurate acquaintance with their habits, for they are very shy and retiring. Though they visit the same bank, new nests are constantly made. "Near Valencia, in Spain," says Mr. White, quoting Willoughby, "they are taken and sold in the markets for the table, and are called by the country people, probably from their desultory jerking manner of flight, *papillon de montagna*—'the mountain butterfly.'" It may be well to caution those who wish to examine the nests of the sand martin, that they generally swarm—especially near the mouth—with vermin, from which it is almost impossible to escape.

The swift, or black martin, is the largest of the swallow tribe known in this country, though its weight does not exceed an ounce. It appears the latest, and departs the earliest, in August. They usually arrive in pairs. The swift's nest is formed of feathers and dry grass, without any reference to shape. They construct these nests in the dark, in crannies of castles, steeples, and upon the walls of churches under the roof. The swift lays only two eggs, which are milk white. When the hen has sat all day, she leaves her nest in the twilight, to obtain a scanty meal. They bring out their young about the middle of July, and have only one brood in the year: they never perch on trees or roofs, or on the ground, except by accident; they utter only one harsh screaming note. "The Swedes," says Mr. White, "have bestowed a very pertinent name on this swallow, calling it *ring swala*, from the perpetual rings or circles that it takes round the scene of its nidification." The swift is remarkable for the extreme shortness of its legs; and the velocity of its flight is almost incredible. It can quadruple the most excited quickness of the race-horse for a distance. In the opinion of Spalanzani, it travels at the rate of 250 miles an hour. Alluding to the admirable adaptation of birds for obtaining their food, Mr. Wesley remarks, that "if the prey is of smaller size, and on that account more difficult to capture on the aerial flight, we still find the structure of the bird brought up exactly to that form and character which is best suited for its purpose. Take, for instance," says he, "the common swift, or largest of our swallow tribe, which seeks its prey in those regions of the air which are elevated above the tops of ordinary houses; then we find that the whole strength is given to the wings, and the wings and forks of the tail are drawn out to sharp and stiff points, so that the bird can turn upon them as centres, as it follows the mazy wheelings of its insect food. Nor is it unworthy of remark, that birds which like this food, or fly high in the air, generally make their nests in lofty places*."

These observations as to swiftness do not apply to this species of the tribe alone; for "it may be fairly questioned," says Mr. Wilson (American Ornith.) "whether any birds pass over an equal extent of surface with the swallow." Let a person take his stand on a fine summer evening, by a new-mown field, meadow, or river shore, and among those of this tribe that flit before him, fix his eye on a particular one, and follow

* By mistake, paper No. VI. on Natural History, has been inserted before No. V.

* Mudie's "Wesley's Nat. Phil."

for a while all its circuitous labyrinth, its extensive sweeps, its sudden and reiterated zigzag excursions, little inferior to the lightning itself, and calculate the length of the various lines it describes. This little bird flies in his usual way at the rate of one mile in a minute, which from the many experiments I have made I believe to be within the truth, and he is so engaged for ten hours every day.

The above-named species are the four most familiar to us of the swallow tribe: the esculent swallow, of Java, the nests of which are thus described by sir George Staunton, in his account of the embassy to China, ought not to pass unnoticed. "In the Cass (a small island near Sumatra) were found two caverns running horizontally into the sides of the rock, and in these were a number of those birds' nests so much prized by the Chinese epicures: they seem to be composed of fine filaments, cemented together by a transparent viscous matter, not unlike what is left by the foam of the sea upon stones alternately covered by the tide, or those gelatinous animal substances found floating on every coast: the nests adhere to each other, and to the sides of the cavern; mostly in rows, without any break or interruption. The birds that build these nests are small grey swallows, with bellies of a dirty white; they were flying about in considerable numbers, but were so small, and their flight so quick, that they escaped the shot fired at them. The same sort of nests are said to be found in deep caverns at the foot of the highest mountains in the middle of Java, at a distance from the sea; from which source it is thought that the birds derive no materials, either for their food or the construction of their nests; as it does not appear probable they should fly in search of either over the intermediate mountains, which are very high, or against the boisterous winds prevailing thereabouts. They feed on insects, which they find hovering over stagnant pools between the mountains, and for the catching of which their wide opening beaks are particularly adapted: they prepare their nests from the best remnants of their food: their greatest enemy is the kite, who often intercepts them in their passage to and from the caverns, which are generally surrounded with rocks of grey limestone or white marble. The nests are placed in horizontal rows, at different depths, from fifty to five hundred feet: the colour and value of the nests depend on the quantity and quality of the insects caught, and perhaps also on the situation where they are built: their value is chiefly ascertained by the uniform fineness and delicacy of their texture; those that are white and transparent being must esteemed, and fetching often in China their weight in silver." These nests are a considerable object of traffic among the Javanese, many of whom are employed in it from their infancy. The birds, after having spent nearly two months in preparing their nests, lay each two eggs, which are hatched in about fifteen days. When the young birds become fledged, it is thought the proper time to seize upon their nests, which is done regularly three times a year, and is effected by means of ladders of bamboo and reeds, by which the people descend into the caverns; but, when these are very deep, rope ladders are preferred. This operation is attended with much danger, and several perish in the attempt. The inhabitants of the mountains generally employed in this business begin always by sacrificing a buffalo, which custom is observed by the Javanese on the eve of every extraordinary enterprise: they also pronounce some prayers, anoint themselves with sweet oil, and smoke the entrance of the cavern with gum-benjamin. Near some of the caverns a tutelar goddess is worshipped, whose priest burns incense, and lays his protecting hands on every person preparing to descend: a flambeau is carefully prepared at the same time, with a gum which exudes from a tree growing in the vicinity, and which is not easily extinguished by fixed air or subterraneous vapours."

"One of the most noble special appointments of the Creator," says Mr. Sharon Turner (Sacred History of the World, vol. 1, 327), "remarkable as to birds, and which nothing but his chosen design and corresponding ordainment can explain, is the law that so many kinds shall migrate from one country to another, and most commonly at vast distances from each other. They might have been all framed to breed, be born, live, and die in the same region, as occurs to some, and as quadrupeds and insects do. But he has chosen to make them travel from one climate to another with unerring precision, from an irresistible instinct, with a wonderful courage, with an untiring mobility, and in a right and never-failing direction. For this purpose, they cross oceans without fear, and with a persevering exertion that makes our most exhausting labours a comparative amusement. Philosophy in vain endeavours to account for the extraordinary phenomenon. It cannot discover any adequate physical reason*. Warmer temperatures are not necessary to incubation, nor always the object of emigration, for the snow bunting, though a bird of song, goes into the frozen zone to breed, lay, and nurture its young. The snow bird has the same taste or constitution for the chilling weather, which the majority recede from. We can only resolve all these astonishing journies into the appointment of the Creator, who has assigned to every bird the habits as well as the form which it was his good pleasure to imagine and to attach to it."

The swallow is mentioned in scripture, in connection with other birds of passage, with respect to their regularity of leaving for another climate: "Yea, the stork in the heavens knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgments of the Lord" (Jer. viii. 7). How solemn is such a statement—how sad the reflections to which it gives rise—The irrational creatures rising up in judgment against rebellious man! Hezekiah likens his bitter mournings, when stretched on a bed of sickness, to the twittering notes of the swallow: "Like a crane or a swallow, so did I chatter"

* What decides birds to emigrate? It is not want of nourishment, for most begin the journey while they have abundance. Those confined in cages are very restless at the time of their proper migration. Atmospherical currents are not the cause; nor do the changes of seasons explain it. It is the presentiment of what is to happen which determines the birds to begin their journey. It is an instinct which urges them, and which initiates them into the meteoric alterations that are preparing. They have a particular faculty of foreseeing the rigour of the coming season—an exquisite sensibility for atmospherical changes which have not yet arrived, but are approaching.

(Isaiah xxxviii. 14). And the psalmist, bewailing his own removal from the means of grace, and longing for the communion of the sanctuary, exclaims, "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God."

The Christian believer will always highly esteem his religious privileges—the means and opportunities vouchsafed of attendance on the ordinances of grace. Feeling that a day spent in the house of God is better than a thousand, and preferring to be a keeper of the door thereof, rather than to dwell in the tents of ungodliness, the seasons of waiting in the sanctuary will always be seasons of peculiar refreshment—as wells dug in this world's wilderness, where strengthening and invigorating water may be drawn.

The appearance of the swallow in the spring time, when the winter is gone, and, according to the divine immutable promise, the earth is renewed, adds not a little to the buoyant feeling of that delightful season, when the early flowers bedeck the plain so lately bleak and barren, when the blossoms foretell the plenteousness of the coming harvest, and the notes of those birds which have been with us through the severity of the winter, now no longer mute, tend to increase the cheerfulness of the season.

The appearance of the swallow tribe reminds us that spring is the season for sowing that good seed which may grow up to life eternal. Their unwearied diligence reminds us that life is to be employed by us actively and usefully, not to be spent in sloth and indolence; that "he that gathereth in summer is a wise son, but he that sleepeth in harvest causeth shame. Hence they teach us a useful lesson, that whatsoever our hands find to do—more especially with respect to things spiritual and eternal—we must do it with all our might, lest peradventure the season of their departure should be to us a season of bitter anguish and self-reproach, from the reflection of talents unimproved, and time suffered to run waste—from the consideration that "the harvest is past, the summer is ended, and we are not saved."

B.

RECOLLECTIONS OF A TOWN PASTOR.

No. XIII.

THE DRESS-MAKER.

The pastor, in a populous, and even what may be termed an aristocratic parish in the metropolis, will very frequently be called upon to visit cases of deep poverty of no ordinary interest; the possibility of the existence of which will by some scarcely be credited. Behind some of the most fashionable squares, where luxury maintains its daily revel, may be found the abodes of the greatest want; presenting a contrast almost as great as the purple and fine linen and sumptuous fare of the rich worldling, and the rags of the beggar laid at his gate. Poverty is not the less pinching because it is not apparent. The wealthy are not the more exonerated from contributing to a brother's necessities because these are not prominently laid before him. Ignorance of the existence of cases deserving of relief need not be pleaded: they may be made fully known by every minister, who could enumerate scores of families, if his parish be large, who stand much in need of the bounty of the affluent, though not beggars; and a pastoral call would be quite as interesting and useful if it led to conversation on the exigences of others, as on the last novel, or the last pantomime, or the last opera, beyond which the pastor often finds it impossible to advance one step, and about which he is utterly ignorant.

There is one species of ministerial duty which has always much affected me; I mean the sick chambers of young females, evidently drooping under the withering influence of premature decay, and inhabiting airless dwellings in some secluded alley; and obviously ill supplied with those little comforts which, though unable to restore health, are yet calculated to alleviate disease. The pastor needs no very discriminating eye to see that the object whom he comes to visit, though disciplined in the school of adversity, has not been initiated into that of vice; and, though in conversation he may not find any very deep knowledge of saving truth, he will generally find a humility of deportment, and a subduedness of feeling—a manner superior to that which he might reasonably expect. Perhaps she is attended by her mother—an elderly woman scarcely able to minister to her own infirmities, much less to attend on an invalid. She is the only remaining one of the family, and the only one who has shown anything approaching to consumptive decay. Such a case was never known in the family before. It cannot be ascribed to any hereditary taint, for she used to be hale and hearty and ruddy; but she has been a dress-maker, or, what is the same, she has been a slave in a free country—her bondage has been bitter; she has been jaded, overworked, to gain a livelihood for her sick mother as well as for herself; and no pestilence that wasteth at the noon-day can have more completely ruined her health than the atmosphere she has, for weary long hours, been daily compelled to breathe. This has been the worm that has gnawed her vitals, and whitened her pale and haggard cheek. Her religious privileges are often seriously lessened, her spiritual advancement seriously impeded; for to the rest of a Sunday she is often a stranger, the hallowed hours of that sacred day being too frequently employed in the same unceasing turmoil of work. Putting the desecration of a holy ordinance out of the question, and its withering effect on the growth of spiritual graces, this Sunday toil most materially wastes the frame and undermines the constitution, as medical men have most clearly demonstrated, and tens of thousands have felt to their bitter experience. Irrespective of religious considerations, the seventh day of rest is to be regarded as a blessing. "As a day of rest," says Dr. Farre, in his statement before a committee of the house of commons, "I view it as a day of compensation for the inadequate restorative power of the body under continual labour and excitement. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down

more suddenly; it abridges the length of his life, and that vigour of his old age which (as to mere animal power) ought to be the object of his preservation." How fully these remarks are verified in the case of the class of individuals referred to, I have had too many most painful cases of witnessing*.

She, perhaps, not only has been, but is even in her sickness, a dress-maker. As a favour she has been allowed to work at home, and materials have been supplied to her, because she may have been particularly skilful in some department, and her services can ill be spared. Languid and suffering, she can ill perform her allotted portion; but she struggles on, hoping against hope, that she will soon be enabled to return to her daily toil. Thousands of such cases would be found to exist on the memorandum books of our clergy, and of our excellent district-visiting societies—our noble public institutions; and such it has been my painful experience frequently to come in contact with.

Perhaps this paper may fall into the hands of some fashionable worldling, who can have no notion whatever that, not unfrequently to humour her caprices, to avert her displeasure, to satisfy her impatience, more than one of her own sex may be indeed earning the scanty morsel, the wages of her weary toil, but at the same time fanning the flame for her own destruction. Let me beg to call the attention of such an one to the following remarks.

It is probably little known, and less considered, that there are at all seasons in the metropolis and its vicinity thousands of young persons who are wasting their health and strength to gratify the capricious appetite for dress. To this it will be answered, with what at first may appear a very triumphant reply—If so, it is extremely fortunate that so many should be enabled to get an honest living, and be saved from those temptations to which idleness inevitably leads, and with which the metropolis most fearfully teems. But then it is not a living, it is a starving, for which these persons labour.

Some late disclosures, as to the extremely low rate of wages at which some females have been compelled to work at their needle, are quite appalling, and called forth the merited indignation of the authorities before whom they were made, but do not seem to have merited due attention. Such low wages we are told, and not without much truth, are to be ascribed to competition; then such a competition should not be suffered in a Christian land. What public justice cannot do, private influence may in some measure at least do; and whether it is the thoughtless sailor, who boasts of the shirts he has obtained for a mere trifle, or the gay devotee of fashion, who, with more folly in her head than money in her pocket, haunts the emporiums of cheap articles, the evil is precisely the same. The article is the price of health, of happiness, of peace—as much as the water of the well of Bethlehem by the gate, of which David thirsted to drink, but which when brought to him he would not, for he regarded it as the price of blood. Who can calculate the thousands of females whose downward career may be traced to the wretched pittance derived from labour? Nor is it honest, for in too many cases there is dishonesty on the part of the employers —whether in the most wretched alley in Wapping, or the most fashionable repository at the west end. The profits made on articles of dress are doubtless in many cases very great—the price in many instances paid for them enormous; the vanity and pride and worldly-mindedness which they produce and nourish is enormous also. And in not a few, the credit taken is so enormous, that the principals find it frequently very difficult to pay those whom they employ their wages, scanty as these may be. This fact cannot be too urgently pressed upon the gay and thoughtless, that the ordering articles of dress, or in fact of any kind, which they cannot pay for, and probably never think of paying for, call it what they please, is downright swindling; it deserves no milder term, and may be ruinous to numbers, and very frequently is so.

But how small a portion of these profits go to those who labour from morning to night—whose wages frequently do not amount to that obtained by a girl in a factory or employed in the field—who are necessarily obliged to keep up a style of outward appearance not so much required of those moving, not in a more laborious, but in a lower sphere, and whose habits are necessarily very different! Bad, wretchedly bad, as the factory system may be, it cannot be worse than that to which I now allude; and were a philanthropist—and thankful we ought to be that we have many such—to steam through all the towns of our manufacturing districts, he would not find cases more appalling and more deserving of legislative interference than in the most fashionable districts of the metropolis; he would not find air more tainted, labour more overdone, wages more wretched, tyranny more oppressive, caprice more worrying. Let the following appalling statement be read with candour—a statement which will excite the ridicule of not a few, as part of the cant of the day, but which will be verily believed by those of the clergy as well as laity who come in contact with the facts; a statement, the late perusal of which in a most respectable periodical, directed my thoughts to the subject matter of this paper; a statement which I can fully believe to be in no one particular overdrawn, for I am no stranger to facts precisely similar to those related. Let me not be supposed, however, to affirm that there are no exceptions to such a mode of treatment; to state that there were none would be as false as it would be malicious, but that cases of the

* May I be allowed to suggest a hint to my clerical brethren on this very point? The cry of the disaffected towards our church establishments, and in fact all church establishments, is that the clergy do too little. Circumstanced as our church is, there must be a vast difference as to the actual labour required of the clergy. The minister who labours in a parish of a hundred souls cannot have, in a public way, so much to do as he who labours in a parish containing ten thousand, though his usefulness to the cause of religion may be as permanent and as extensive. Of course he will not have so many visits to make, or so much church duty to attend, or so many miles to walk, or so much painful exhaustion to contend against, but it does not follow that he is therefore a dumb, unbarking dog, that loves to slumber. If some clergymen do too little, not a few do too much, and by so doing materially injure their usefulness, shorten the period of their exertion, and sink into a state of hopeless inability to perform the duties of their cures. I believe that the members of the episcopal bench can bear testimony to the fact, that hundreds are at the present moment laid by from overwork. The Sunday brings its duties, often most exhausting—the week day its duties also; there is thus a constant waste of strength, without the required compensation, which sooner or later is felt by bitter experience. If the clergyman works on the day of rest, he must rest on a day of work, or he will soon have no day to work in.

kind are very prevalent I firmly believe and fearlessly maintain:—

"We gather," says the Athenæum, "from the report of the children's employment commission, that there are about 15,000 milliners and dressmakers in the metropolis. They commence work usually at from fourteen to sixteen, that is to say, at an age when the future health and constitution is determined by the care it then receives. A very large portion of these girls are boarded and lodged by their employers, and they often come from the country healthy and strong. During the busy seasons—*i. e.*, from April to August, and from October to Christmas—the regular hours of work 'at all the principal houses' are, on the average, eighteen hours daily! 'Long as these hours are,' adds Mr. Grainger, 'they are very often exceeded.' Sometimes fifty of these girls work together in a room almost always insufficiently ventilated. The sleeping apartments are generally over-crowded. In one instance, five slept in a single bed, and often ten in one room. They are fed chiefly, says an experienced witness, on cold mutton; but they subsist mostly on tea and bread-and-butter. Stimulants are often applied to keep them awake. The effects on general health are so disastrous, that one only had retained it, out of the whole number known to a witness, who had been for years in the business. Indigestion, constitutional derangement, heart diseases, and, at last, consumption, seem to prevail in nearly every case. It is, in fact, a slow death. Those who work at the great mourning establishments frequently lose their eyesight, and their tragic fate is closed in blindness. The portion of the work done in making mourning, which is so peculiarly hurtful to the sight, is embroidery on black. A court mourning is calculated to cause the loss of eyesight to at least thirty of these girls. Such is the condition of 15,000 of the inhabitants of London; a body, moreover, so quickly mouldering away, that, during the span of an ordinary life, full two generations have passed through the horrors of the craft, and perished in its service."

Is this to be tolerated in a Christian land? These are the facts. This is the disease; it will be said, where is the remedy? Individual exertion may do much to alleviate, if it cannot wholly cure the evil; and individual exertion will do much when such facts are clearly brought forward. Observe, I am no enemy to dress, when it is not inconsistent with the rank of life in which a person has been placed by the providence of God. What would be shameful extravagance in one person, may be perfectly allowable, nay, absolutely proper in another. Unquestionably godliness does not consist in dowdiness—the expression may not be very elegant, but I cannot think of another which so entirely expresses my meaning. There may be quite as much vanity in the laceless cap of seventeen as in the French flowers of seventy—in the collarless snuff colour as in the outrè garb of the man of high fashion. My own experience leads me to this conclusion: both are equally ridiculous, both the tokens of a weak and a frivolous mind.

My only object in this paper is to plead the cause of thousands of unfortunate females who are treading the sure and rapid path to the grave, and whose condition merits more than the mere empty sympathy of those who may have it in their power to alleviate their labours. And I am convinced that facts such as those now stated require only to be fully known to lead to some remedy of the evil set forth; and the paper will not have appeared in vain, if in any one establishment it shall induce the principal to adopt a more humane mode of procedure, and to treat with something more nearly approaching to common humanity those whose only crime is poverty—whose only means of subsistence is the drudgery of daily toil.

THE WORD OF THE LORD TO ZERUBBABEL:

A Sermon,

BY THE REV. J. M. WILDE, B.A.,

Incumbent of the Weaver Church, Northwich.

ZECH. iv. 6.

"Then he answered, and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts."

THE exaltation of Christ, or, as St. Paul more fully expresses it, the "praise of the glory of his grace," is the great end of all God's dispensations to man. When in past times miracles were wrought to confirm God's word, or to deliver his people, it was for the purpose of weaning their trust from men and means, and fixing it upon the power and promise of their almighty Saviour; and exactly the same lesson is conveyed in the words of the Lord to Zerubbabel, charging him not to look for success in the building of the temple from powerful instruments, or well-adapted means, but from the agency and operation of the Spirit of God, before whose almighty influence no difficulty would stand, and to whose divine glory all praise should in the end be given. The vision seen by the prophet Zechariah in this chapter is evidently descriptive of the spiritual character and strength of the church of God, shining with a communicated light, and sustained by a communicated strength perpetually supplied; and that it was designed for the instruction of the church now as well as then, is proved by the same figures of candlesticks and olive trees being used in the same manner in the last prophetical revelation given to the church.

It is not my intention at this time to dwell upon the vision, but upon the very remarkable interpretation of it given by God himself in the words of the text; in which we are told the very truth it conveys, and the very use we are to make of it—first, in rejecting all false grounds of confidence; secondly, in looking to the only source of spiritual prosperity; while for our encouragement we are assured that no difficulties can withstand such a source of trust, which

shall assuredly prevail to our eternal salvation, and the everlasting glory of the grace of God.

I. The false grounds of confidence to be rejected are briefly summed up in the words of "might and power," including all earthly means and human instrumentality.

Some of those we are most tempted to trust in may be pointed out, bearing in mind, of course, that, as the vision and message referred to the edification and prosperity of the church of God, our remarks will apply particularly to the same subjects. Undivided trust in God is indeed required of us in all things, but the particular trust here commanded, in the work and efficacy of the Spirit of God, is especially needful in our individual character as Christians, and our relative position as members of the church of Christ. Whether, therefore, we consider the health and prosperity of our own souls, or the success and increase of the work of God amongst us and around us, we must alike beware of substituting temporal means or mortal instruments for the work of the Spirit or the glory of God. I think it is of Melancthon it is said, that on viewing the truth himself he had such a view of its perfect reasonableness that he imagined he had but to lay it before others, and they must see it as he did himself; and this is one of the false grounds of confidence in which we are all apt to indulge. We think if the truth could but be stated in such a way, or enforced in such a manner as recommends it to our minds, conviction must ensue; but, as in the case alluded to, it was soon found that "old Adam was too strong for young Melancthon," so we also may be sure that nothing short of the almighty power of God can open the blind eyes or awaken the dead affections of the natural man to see and embrace the gospel. Yet let it not be supposed that the powers of reasoning, the exhibition of truth, or the force of argument are to be despised or neglected. No; they are all talents, for the use of which those to whom they are committed will have to account to the Lord of the household; and woe to the unprofitable servant who shall neglect to lay them out diligently for use and increase in his Lord's service: it is the trusting to them, resting and delighting in them, or the boasting of them, that is to be, and must be utterly rejected, if we would look for the favour and blessing of Almighty God. The experienced Christian sees the truth and reasonableness of Christianity far more strongly than the novice can do, but he has learned by the teaching of God's word and Spirit, and by a knowledge of his own heart, that it requires the same creative power to reduce the chaos of man's soul to order and fruitfulness, as in the beginning God said, "Let there be light, and there was light."

And, if we may not trust to the strength of reason, or the force of truth, neither may we to the powers of oratory: neither the tongues of men nor of angels can produce or accomplish anything but as they are commissioned of God, for the increase or the edification of the church and for God's glory. The gifts of oratory or eloquence are lovely and excellent, but trusted in, or gloried in, they become snares and stumbling-blocks, drawing away the heart and affections from Christ, and converting our acts of worship into an idolatrous service. We are told how the might and power of an Apollos were thus desecrated by the Corinthian church; and St. Paul on that account declared that he would not use "the wisdom of words," lest the "cross of Christ" should be made of none effect. We find this great apostle, who knew well the power of eloquence, and could wield it too when he could thereby serve the cause of his Master, continually insisting upon this one point—"the sufferings and death of Christ," as an all-sufficient antidote to the pride and vanity of all earthly trust and confidence—the medicinal cause of the humiliation of our hearts—the mortification of our lives.

Again, there are other classes of characters who are very susceptible of the power of influence; by which I mean a certain current of habits and opinions by which they are carried on without any particular act or exercise of their own: self interest, present ease, natural docility, private education, or party prejudice, may, any or all of them, concur in producing this power on the mind and character; and we may well bless God for it as a means of great and extensive usefulness, and as a restraint from many and prodigious evils in the world and in the church. This is a talent, the possession of which is generally overlooked or miscalculated. Every Christian has a peculiar sphere of influence with which to serve and honour God, to help and strengthen others; and the sad unfaithfulness of the members of Christ in this respect is doubtless the great reason of the laxity of life, the lukewarmness of love, the langaor of zeal, the lethargy of self-denial, so miserably characteristic of this so well-called the "Laodicean age" of the church. But, while we each use our influence faithfully and zealously for the glory of God and the good of his church, it behoves those who are brought under such blessed influence to beware lest they rest in it, and go no further: religion must be a personal concern, a

deed of contract, a life of communion between the soul and God; and there is but "one Mediator." Neither parents, nor ministers, nor friends, can answer for us before God; nor will any habits of thought, or habits of action, or formation of character, however promising or excellent in the sight of men, be accepted with God as a substitute for the work of his own Spirit.

I will only notice one more of these unsound sources of confidence, but it is that which may prove more deceitful than any to the most amiable and excellent of natural characters, those who imagine that they love the truth because they love those who profess it. The power of affection upon the minds of persons with such dispositions is almost unbounded, and the pleasure of yielding to it is so sweet and so soothing, that no necessity or inclination is felt to suspect or question it. But the calm is treacherous: a religion based on such grounds is not to be trusted: disappointment, or trial, or bereavement, with respect to those for whose sake we have adopted a profession of religion, or a powerful temptation in a contrary direction, will soon cut off the bloom and promise that shewed so fair, and prove that earthly affection, powerful as it is, has no "might or power" to change the heart or regenerate the character. Thus, reason may convince that Christianity is true; eloquence may persuade that it is excellent; influence may induce an external conformity; affection may engage to a support of a certain party; but, when the Spirit of God is not the author of the work, it cannot stand trial, even in this world; it can never issue in the salvation of the soul, or the "glory of the grace of God."

II. But the word of the Lord to Zerubbabel does not only warn the church to reject all false grounds of confidence; it directs also in the most special manner to the only true and safe trust in which we may and must repose and confide: in this we cannot trust enough—we cannot expect enough—we cannot rejoice enough—from the inadequacy of our conceptions and the weakness of our nature. But one great thing is done when we have learned to trust in the Lord. When we no longer lean upon human strength, or look to earthly interposition, we may begin in earnest to cast ourselves upon the strength of Jehovah, and of his fulness receive "grace for grace." The only true source of spiritual prosperity must necessarily be the only proper ground of hope and confidence; and this can be no other than the work and efficacy of the Spirit of the Lord.

There are three particulars in which this work is distinguished, and its almighty efficacy proved—in transforming the character, in overcoming the world, in glorifying the grace of God. Little can be known of our own hearts, or of the perfect law of God, if we are not fully convinced that nothing short of almighty power can produce these truly preternatural effects. At the same time it is not to be denied that, of those "fac-similes" of the divine hand, there are many counterfeits abroad—not only premeditated and hypocritical forgeries upon the credulity of the world, but some which really deceive the deceivers themselves; who, for want of careful search and diligent self-examination, certainly succeed in persuading themselves that the "might and power" of argument or exhortation, of oratory or eloquence, of influence or example, of respect or affection, can indeed perform all that is necessary in transforming the character, in overcoming the world, and in glorifying the grace of God. A simple adherence to scripture rules of judging, and a faithful method of searching our own hearts, will, however, soon set us right in this respect, and shew us the great difference between the work of God's Spirit and the production of any "might or power" merely human.

1. And first, in transforming or renewing the character, our unrighteousness before God consists in the blindness of the understanding, perversity of the will, and idolatry of the affections: these defects are so deep and radical, that the hand of the Maker only can re-adjust the springs, and restore the machinery to its original purpose. An inferior power may indeed influence external manifestations, as a person ignorant of mechanical laws may turn the hands of a dial and place them at the proper point; but the knowledge and power of the original maker are requisite to discover the reason or the remedy for internal disorganization. The understanding must perceive and acknowledge the word and will of God; the will must choose and follow it; the affections must rest and delight in it; the darkness and dulness of the understanding must give place to light and activity in comprehending and admiring the wonders of God's law; the rebellion and perversity of the will must be brought into a ready and cheerful subjection to the humiliating doctrines and self-denying duties of the cross of Christ; and the love and delight, the rest and satisfaction that we naturally seek in earthly things, must be found, and found only, in Christ and in his church.

2. Again, in overcoming the world, the work of God may be traced in enabling the sincere disciple to resist temptation, to endure persecution or affliction, and to deny himself. The life of holiness is habitual and progressive. The Spirit sanctifies chiefly by the word; and, as that word is increasingly understood, remembered,

and enjoyed, it produces its likeness and impression upon the heart and life; so that inducements to touch, taste, or handle forbidden things lose their power, from the absence in ourselves, or at least the comparative weakness, of those inclinations to which they are adapted. This accounts for the clearness with which the really converted can discern the evils of what are called worldly pursuits and amusements: the Spirit of God has given another bent to the wishes, another turn to the thoughts, another taste to the intellect, other objects to the affections; and herein may always be seen, upon close inspection, the difference between true and counterfeit profession. The world, in some shape or other, will have dominion over the unsound: love of distinction, love of money, love of power, pleasures or ease, sin or self, in some form more or less palpable, will prove the insufficiency of any "might or power," save that of the Spirit of God, to renew and sanctify the heart. And Christian self-denial, upon Christian principles, is nothing more or less than such love for Christ as uproots and casts out our natural selfishness, causing us to find greater satisfaction in his will, his honour, his favour, than in any thing the world can offer, or our own hearts desire besides.

3. We can only very briefly point to the absolute certainty of these effects of the Spirit's work issuing in the glory of the grace of God. That which God only can effect, to God only can be attributed. To bring man back again to his own likeness is God's own work, for the manifestation of his almighty power, the revelation of his infinite love, and the perfection of his eternal praise; when, the holy temple completed, the "top stone shall be brought forth with shoutings of, Grace, grace unto it."

EARTHQUAKES*.

We can imagine nothing more appalling than the terrific devastations of an earthquake. Thousands, from the ball-room and from the banquet—from the peaceful domestic scene, and from the engrossing circumstances of public life—hurried, in one promiscuous mass, mangled and mutilated, into swift destruction, or immured in all the horrors of a living tomb. The vastness of the terrible tragedy almost clouds our comprehension—we can hardly look upon it in detail.

In this country we have never been afflicted by any of those terrible visitations so common in other quarters of the globe. From time to time, indeed, slight tremors of the earth have been felt, one of which will be remembered by the inhabitants of Inverness as having rent the spire of the town-house in 1816; another in 1819 struck considerable fear into the minds of the people in Lancashire, and others of the neighbouring counties; and in the harvest of 1839 a slight vibration was perceptible over a great part of the east of Scotland, but no serious consequences have, to our knowledge, ever attended them. The most appalling catastrophe in the history of modern Europe, with the exception of the earthquake in Sicily, in 1693 (by which 100,000 lives were lost), was the earthquake at Lisbon, in 1755, so instantaneous and terrible in its effects that 60,000 individuals perished within the space of six minutes. By a similar agency, in Calabria, in 1785, 40,000 perished; and 20,000 more are said to have died by an epidemic that succeeded the earthquake. Yet, frequent as these desolating events have been in the south of Europe, they become far more numerous as we travel towards the equator. In South America they have again and again overthrown cities, and laid whole districts desolate. Peru and Chili have been visited with awful rigour; Lima has been twice laid in ruins; Quito has suffered still more severely; and Callao, with its whole population, has been twice overwhelmed by the agitated waves of the Pacific, during these awful periods. At one time the whole of the inhabitants of that city perished; and at another (according to Lionel Wafer), man and beast, for fifty leagues along the shore, were overwhelmed by the turbulent element. Of the West India Islands, Jamaica and St. Domingo have been the most severe sufferers—the latter more especially. The present fearful event, that has led us to make the above remarks, is the fourth visitation of the kind suffered by that island within the last ninety years. Port-au-Prince was built in 1745, and a few years after part of it was thrown to the ground by an earthquake. In 1770 it was completely laid in ruins—almost the whole of the island devastated—while thousands that had escaped the earthquake were carried off by an epidemic produced by mephitic vapours issuing from the rent made by the fearful convulsion. In 1829 it underwent another shock, less powerful than the previous; and now the deplorable news is brought us that another of these terrific occurrences has happened in that ill-fated island. Cape Haytien is said wholly to have disappeared—involving two-thirds of a population of 15,000 souls in its awful doom. St. Nicholas, Port-Paix, and all the towns on the north side of the island, are likewise said to be in ruins. The capital, according to the latest intelligence, has been partially spared from the general fate, but was in the highest state of anxiety lest a recurrence of the earthquake should take place. The fearful amount of lives lost by this calamity is not yet fully known. Some accounts say ten, some twenty thousand. There is intelligence from various towns, stating each to have sustained serious injury; but from the interior we have heard little or nothing. Many changes of a gigantic nature have taken place there, through the agency of earthquakes; and much is it to be feared that the present has not passed over without effecting others.

The moral and political aspects of St. Domingo render it peculiarly interesting at any time, but more so in its present unhappy condition; and, as a slight sketch of the late history of that island may not come amiss to some of our readers, we shall give a few par-

* From the "Inverness Courier." Since this was written, other changes, of almost as fearful a character as those it relates, have come upon the island principally referred to.—Ed.

ticulars of it, as concisely as possible. St. Domingo is a republic of emancipated slaves—the only one of the kind that has ever existed. When the French republic issued their famous proclamation of liberty and equal rights to all under its government, the white inhabitants of this island, determining to retain their slaves, had recourse to measures more harsh than they had previously adopted, and assembled all the force that they could muster to maintain their superiority. The black population, however, were not idle in their own cause. Numbers every day deserted their employment, while the others acted as spies, and rendered them, privately, all the assistance in their power. The number of the deserters increased every day, and, at length, under the command of a black, named Toussaint (a man whose energy and intellect are alone sufficient to redeem the character of his race from the stigma that is thrown upon them), they attacked the white population, and drove them from the island. A republic was forthwith established, and France recognised their independence on condition of a preference being given to French manufactures and commerce. European manners and customs were imitated, liberal institutions established, and the arts and sciences cultivated; and the new republic succeeded in a manner truly astonishing when we consider who were the people, and who the rulers. A severe blow, however, will be struck to their enterprise by the late calamity. The awful breach made in the social affections, the fearful destruction of life and property, the insecurity of the produce of industry, and many other causes, must operate in weakening the energy of that people. Familiarity with every other form of danger has the effect of rendering men more courageous; but he who has seen the desolating consequences of an earthquake lives in continual dread of another calamity.

SCOTTISH ECCLESIASTICS.

No. I.

DAVID BEATON, CARDINAL, AND ARCHBISHOP OF ST. ANDREW'S.

PART 2.

BEATON, by his persuasion of Arran, was now in fact supreme governor of Scotland. He induced the archbishop of Glasgow, chancellor of the kingdom, to resign his high office, and assumed the seals as chancellor, which, Crawford says, "he did in a very haughty manner. Before and since that time, when an alteration was made in the chancellorship, the records bear such a person to have been *made* chancellor; but such was his pride, that it is entered in the record of parliament, 'that my lord cardinal has *accepted* the office of chancellor in and upon him, at the desire of my lord governor and lordis of artikles;' though he gave his oath *de fideli* on receiving the great seal, 'lelelie and treulie to minster in the said office during the tyme he sall happin to haif the samin.'" To oblige the regent and bind him to his interest, Beaton resigned the privy seal in favour of James Hamilton, abbot of Paisley, the regent's illegitimate brother, who succeeded in the see of St. Andrew's*. The cardinal's party became greatly strengthened by the invasion of the English. Henry VIII. sent the earl of Hertford with a fleet and army into Scotland, to ravage the country with fire and sword. The whole country, from the capital to Berwick, was consequently one continued smoking ruin. Melrose and Dryburgh were successively given to the flames; villages, castles, and farm granges, were razed and plundered; the inhabitants suffered the utmost extremities of war. Jedburgh was burnt, and fourteen villages in the neighbourhood. No such damage had been done in Scotland for the previous hundred years; and as the English borderers evinced a disposition to be lenient, an advanced guard of an hundred Irish was appointed more effectually to sack the villages.

Beaton had now leisure to attend to the church. The protestants enjoyed some security whilst the regent professed the reformed doctrines, and entertained two protestant chaplains in his family†, whose dismissal increased their fears. The act permitting the holy scriptures to be read in the vulgar tongue was also repealed. The regent publicly declared his determination to punish heretics, and to root out their damnable opinions. He exhorted the prelates to enquire within their own dioceses respecting all heretics, and proceed against them according to the laws of the church, promising "that my lord governor shall be at all times ready to do therein what accords him of his office." Reading the scriptures was now made punishable with death; the perusal of the sacred volume being very justly regarded as the surest means to induce the people to embrace the *new* doctrines.

The cardinal next proceeded northward, attended by the regent to Perth, where the reformed doctrines were openly professed by many. On his arrival, Spence, a friar, accused four men—Lamb, Anderson, Ronald, and Findlayson—of heresy. Lamb was said to have interrupted Spence during his sermon, and to have denied the necessity of prayer to saints. The others were accused of treating an image of St. Francis with ridicule, and not fasting in Lent. Lamb's wife was also indicted for heresy, and for refusing to pray to the virgin, declaring she would pray to God alone through the name of Christ. The men were hanged, but the woman drowned. On the scaffold Lamb warned his fellow-citizens against the abominations of popery and the profligate licentiousness of the clergy. Findlayson's wife entreated the cardinal to allow her to die with her husband, but was denied. "It matters not, dear partner," she said, when bidding her husband a last farewell; "we have lived together many happy days, but this ought to be the most joyful of them all, when we are about to have joy for ever; therefore I will not bid you good night, for ere the night shall close we shall be united in the kingdom of heaven." Saying this, she gave her baby, still hanging on her breast, to some neighbours, and prepared for her fate. The executioner bound her hands behind her and her feet. She was thrown into a deep pool. Many others were banished, and their property confiscated. Beaton continued his progress through Angus and Mearns. John Rogers, a black friar, was committed to the

* A memoir of this individual will be given in this series.
† Williams and Rough.

keep of the castle at St. Andrew's; in endeavouring to escape, he fell over the wall of the sea-tower and was killed. The regent remained at St. Andrew's nearly three weeks. They returned together to Edinburgh, where the cardinal held a council in the Blackfriars' church, when his rancour against the heretics knew no bounds.

In 1543, Henry VIII. conspired against the cardinal's life. When committed to Blackness castle, the king had proposed, through sir Ralph Sadler, his ambassador, that he should be delivered into his custody; but Beaton, recovering his liberty, disappointed him. Henry made several unsuccessful attempts to secure him and carry him into England. "This rooted enmity," says Mr. Tytler, "to the cardinal in the mind of Henry, was well known to Chrighton, laird of Brunston; a man in whose character we recognise the ferocity and familiarity with blood which marks the feudal times in which he lived, the cunning and duplicity which is the growth of a more civilized era, and this united to the most revolting feature of all, a deep religious hypocrisy. Busy, unscrupulous, and active, this pliant intriguer insinuated himself into the confidence of all parties, and seems to have been willing at various times to desert all, till the money of England fixed him, by the powerful chain of self-interest, in the service of Henry VIII. We first meet with him as a familiar and confidential servant of cardinal Beaton, entrusted with letters from that dignitary to Rome, which were intercepted by Henry VIII. He next attached himself to Arran, the governor, who thought him worthy to be trusted in diplomatic missions to France and England. And it would seem that on the 28th Aug., 1543, Sadler had not much intimacy with him, as he denominates him 'a gentleman called the laird of Brunston.' In a few months, however, Brunston had deserted Arran, and so completely gained the confidence both of Sadler and his royal master, that we find him furnishing secret intelligence to the ambassador, and honoured by a letter from the king." In 1544, Brunston engaged in correspondence with Henry, in which, on certain conditions, he offered to assassinate Beaton. He stated that Brunston, Kirkaldy, the master of Rothes, and others, were willing to assassinate the cardinal, if assured of support from England. Hertford despatched George Wishart to the court of England, who communicated this to Henry personally; such is the generally received opinion, though the fact has been much questioned, and an attempt made to show that, if there were an individual of that name employed in such an embassy, it could not be the person now more especially to be referred to. Henry promised the conspirators his royal protection. A correspondence continued for three years between Brunston, the Earl of Cassilis, and sir Ralph Sadler at Alnwick. Henry avoided appearing directly in it, but deputed Sadler to promise the reward; but the conspirators would not act without Henry's authority, under his sign manual.

While the deliberations were held in the Blackfriars, Beaton was informed that Wishart was at Ormiston, in Haddingtonshire. He was son of John Wishart, of Pittarrow, in the county of Kincardine. Beaton immediately applied to the governor for a warrant, and Wishart was seized at Ormiston house, at midnight, and conveyed to St. Andrew's.

In Feb., 1546, Beaton summoned the ecclesiastical dignitaries to meet at St. Andrew's for the trial of Wishart. The archbishop of Glasgow advised the cardinal to apply to the governor for the sanction of the civil power. His authority as *legate à latere* superseded that power; but he consented. The regent listened to the advice of David Hamilton of Preston, who dissuaded him. He replied that "he should do well not to precipitate the man's trial until his coming; for, as to himself, he would not consent to his death before the cause was well examined; and, if the cardinal should do otherwise, he would make protestation that the man's blood should be required at his hands." This displeased Beaton. As pope's legate he assumed supreme authority, and had only consulted the governor out of courtesy. Afraid lest Wishart should escape, the cardinal proceeded with the trial. He returned for answer—"That he did not write unto the governor as though he depended in any matter on his authority, but out of a desire he had that the heretic's condemnation might proceed with some shew of public consent; which, since he could not obtain, he would himself do that which he held most fitting." Wishart was arraigned in the cathedral before Beaton and other ecclesiastics. Eighteen articles were preferred against him. He denied the jurisdiction of the court, and asserted that he was unjustly accused. He was condemned, and burnt alive on the 1st of March, 1546, in front of the episcopal palace. On the day of execution, cannon were so arranged as to prevent the possibility of a rescue, and he was brought out to the stake in a heavy chain. The cardinal and the other prelates witnessed his torments from a window in the palace. In the flames Wishart thus expressed himself—"He, who now so proudly looks down upon me from yonder lofty place, shall in a few days be as ignominiously thrown down as now he proudly lolls at his ease." This has been regarded as a remarkable prophecy. Knox viewed it in this light. By others, however, it has been looked upon as a strong evidence that Wishart was perfectly aware of the conspiracy laid for the destruction of the cardinal, and only stated what he firmly believed would be fully accomplished. Wishart's influence was very great. His murder excited a more fervent spirit of enquiry; it aroused the resentment of the whole nation, as was to have been expected. The fact of the governor's refusing the sanction of the civil power made people justly pronounce Wishart's execution—murder. His own courage, meekness, and patience produced the conviction that he suffered for the truth. The conspirators who had been hired, executed their purpose under colour of revenging Wishart's death. The master of Rothes vowed blood for blood.

Wishart's ministrations were peculiarly acceptable, and his manner would appear to have been mild and engaging. He was perfectly aware he was the object of Beaton's hatred, and that attempts were continually making to put him to death.

The town of Dundee was suffering greatly from the destructive havoc made by a pestilence. Wishart went thither that he might comfort the people. His place of preaching was the east gate; those infected with the malady standing without the gate, those not infected within. On

one occasion, when descending from the gate, he perceived a person standing at the bottom of the stairs, whom he strongly suspected as one desirous to do him mischief, for, according to Knox, "he was maist schairp of eye and judgement." Seizing the man, he asked him as to his purpose, at the same time pulling out a dagger concealed under the priest's gown—for priest in the terror of the moment he confessed himself to be, and that he was prepared to assassinate the preacher, by the cardinal's command. The people would have put him to death, but Wishart saved the intended murderer by taking him in his arms, saying, "The man has done me good—he has warned me what to fear."

Soon after Wishart's death, the cardinal went in great pomp into Angus, to be present at the marriage of one of his daughters, to David Lindsay, master of Crawford, and the wedding was celebrated with the utmost magnificence, at Finhaven castle. This was a most flagrant acknowledgment of his want of religious principle, and of his unblushing avowal of his regardlessness of that purity required in the gospel. It was one of the many proofs which might be adduced of the licentious results of the papistical requirement, that the clergy shall lead a life of celibacy.

Little as Beaton might fear the threats which were denounced at the murder of Wishart, he was little aware how soon that sufferer's words would be found true. His days were indeed numbered. His tyranny, his assumption of regal power, his bigotry, duplicity, cruelty, could no longer be endured. Men's minds were no longer to be entrammeled by a system, the direct tendency of which is to keep them in bondage. Their feelings of common decency were not to be longer outraged by the "godly" legate of his "holiness" living in open unblushing debauchery. The cardinal did not calculate aright his own weakness or the strength of his opponents; and yet it would appear that his mind was ill at ease, and that every precaution was employed by him to secure his personal safety.

On the 28th May, 1546, the conspirators began to collect in St. Andrew's. At break of day the following morning, they began to approach the castle. The cardinal employed a considerable number of workmen in repairing the fortifications of the castle. These were admitted at an early hour, and along with them some of the conspirators cautiously entered. Norman Leslie and three others occupied the porter's attention, while the drawbridge still remained down, by enquiring if the cardinal was awake. This conversation continued till all the conspirators had entered without exciting suspicion. Beaton, alarmed at the noise, barricadoed the door of his chamber, but finding that the conspirators had brought fire with them to force their way, and "having," says Hume, "it is believed, a promise of life, he opened the door, and reminding them he was a priest, he conjured them to spare him. Two of the assassins rushed upon him with drawn swords, but a third, James Melvil, more calm and more considerate in villany, stopped their career, and bade them reflect that this work was the work and judgment of God, and ought to be executed with becoming deliberation and gravity. Then turning the point of his sword towards Beaton, he called to him, 'Repent thee, thou wicked cardinal, of all thy sins and iniquities, especially of the murder of Wishart, that instrument of God for the conversion of these lands. It is his death which now cries vengeance upon thee. We are sent by God to inflict the deserved punishment. For here, before the Almighty, I protest it is neither hatred of thy person, nor love of thy riches, nor fear of thy power, which moves me to seek thy death; but only because thou hast been, and still remainest, an obstinate enemy to Christ Jesus and his holy gospel.' Having spoken these words, without giving Beaton time to finish that repentance to which he exhorted him, he thrust him through the body, and the cardinal fell dead at his feet."

Thus was suddenly ushered into his Maker's presence, without time left to call upon God for heartfelt contrition for his enormities, David Beaton, legate of the pope, and primate of Scotland. Great as doubtless was the benefit of his death, yet the method by which it was accomplished was foul and murderous. To palliate Beaton's crimes were as absurd as to palliate the conduct of his adversaries. All attempts to do so must fail. The primate was permitted for a season, but for a season only, to impede the doctrines of the gospel of Christ. How truly might it be said respecting him—"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found (Psalm xxxvii. 35, 36)! May that period never again arrive, when the tyranny of the papacy shall be permitted as a chastisement to be the scourge of our land; notwithstanding the attempts which are unquestionably making both at home and abroad to extend its influence and secure its perpetuity. T.

Poetry.

THE OCEAN.

By Mrs. H. W. Richter.

(For the Church of England Magazine.)

"Thy way is in the sea, and thy paths in the deep waters."
Psalm lxxvii. 19.

I watched thee, ocean, as the morning ray
Was on the wandering billows softly dwelling;
And when the dusky light of parting day
Revealed thy crested waves, so darkly swelling.

And I have lov'd thee, when the moon-light beam
Glimmered in silver light upon thy tide;
When from the sandy beach that trembling gleam
Stream'd o'er the mighty waters, far and wide.

Whether, in summer calm, the rippling wave
Unto the pebbled shore makes music sweet;
Or when, portentous of the seaman's grave,
Hoarse winter's chiding does the billow meet:

Still, wildly melancholy is thy sound,
From the far depths of time, for aye the same—
A sad continuous anthem, deep, profound—
Since earth and ocean from their Maker came!

Still chiming on, through death, and woe, and change,
Unmov'd—though mighty empires fade and die:
When war's dread course did through the nations range,
Unceasingly arose thy melody.

And thou art still the same, though from thy surge
Wanderers have gone, who there return no more:
How falls thy murmur like a funeral dirge
O'er hearts bereaved, along thy sounding shore.

But ever there do thoughts of humble praise,
And awe, and adoration, rise of thee,
Almighty Framer! for in all thy ways,
In the "deep waters" we thy wonders see.

Surely his mighty path we here may trace,
Who from dark chaos sent the foaming wave.
Lord! in thy "lowest works," may we have grace
To own the arm omnipotent to save.

Kirton, Lindsey.

Miscellaneous.

THE SOLOMON ISLANDS.—The Solomon Islands, which were discovered by Mendana in his first voyage, 1567, form one of the most extensive of the numerous archipelagos in the Pacific. They are situated between lat. 5° and 11° S., and between long. 154° 35′ and 162° 25′ E. Though they have been visited by Carteret and other navigators, both English and French, it is presumed there are many which still remain unknown; while of those which are marked in our charts, nothing more has been revealed to the European geographer than could be seen from the deck of a ship at the distance of several leagues. Even their position was very inaccurately determined by the original discoverer, whose conjectures as to their longitude from Peru had no better foundation than the reckoning of his pilot. The most northern is Winchelsea, sometimes called Anson; and the southern extremity is marked by the one named Rennell. The largest are Guadalcanor, San Christoval, and Santa Isabella, exceeding seventy miles in length; while next to these may be ranked Bougainville's island and Choiseul, each of which has been estimated at more than sixty. The central parts of the whole are rugged, and frequently very lofty: mount Lammor, in Guadalcanor, has even been compared in altitude to the peak of Teneriffe. The hills are generally covered with fruitful trees, and the valleys, which have been described as fertile, are said to be generally well-cultivated. Bananas, yams, sugar-cane, and ginger, grow luxuriantly. The bread-fruit, cocoa-palms, cabbage-tree, almonds, Indian kale, and cloves, are found in abundance. The inhabitants, though negroes, are supposed to have made some progress in civilization; but their character is stained with the imputation of cannibalism.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

THE ORIENTAL CHURCHES.—The course of political events has tended of late to bring us into closer contact with the regions of the east. With these events we, however, have at present no more to do than to remark that they have served to open between us a door for intercourse on matters of a spiritual character. After a long estrangement, our church and certain churches of the east have renewed their communication, and each party seems to have discovered in the other some things that were almost unknown or forgotten. In us they have made the discovery of a church possessed of the essential attributes of catholicity; in them we have perceived churches, debased indeed with lamentable corruptions—churches which, by their superstitious practices and by their unscriptural tenets respecting the invocation of the saints and of the virgin Mary, respecting a purgatory, respecting auricular confession, penance, and some other important points, forbid all hope for the present, probably for ever, of a junction between them and ourselves. At the same time we cannot but perceive, at least in those of the more orthodox form, some points deserving of a more favourable consideration from us. They hold the sound doctrine in respect of the Holy Trinity (with the exception of the single question of a procession of the Holy Spirit), in respect to the redemption of mankind by the death of Christ, and justification by faith. They differ from the Romanists in allowing the free use of the holy scriptures, and in the articles of the marriage of the clergy, of administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretensions of the papacy they are opposed with a determination no less firm and inveterate than our own. And, inasmuch as some of their most objectionable practices are, it is believed, prescribed in none of their standard works, and are the result rather of usage than of authority or of principle; still more, inasmuch as they claim no inordinate power for their clergy, as they are not like the Romanists, riveted in error by the decrees of any council corresponding to that of Trent, or by any spiritual potentate on earth assuming infallibility; on these accounts we may hope they are not gone irrecoverably astray in error, and that time, the extension of knowledge, and intercourse with purer churches, may bring them back at least in the right direction toward spiritual truth. Certain it is that many of their communities are at this moment casting an imploring eye towards the Anglican church. As the man of Macedonia in a vision once invited St. Paul to pass over into Europe to his aid, so the oriental churches seem now to say to us of the western world, "Come over unto us, and help us." Assistance, advice, instruction, kindly interposition without any attempt to disturb established and legitimate authorities—these we surely cannot refuse to such suppliants. Neither can I withhold my firm opinion that, with judicious conduct on our part, and, yet more, with the blessing of God on our honest endeavours, we may do much toward recovering the eastern churches from their errors and corruptions, and thus paying back to those realms some part of the immense debt of gratitude due to them, as having been the birth-place, first of civilization and learning, and afterwards of true religion.—*From a sermon preached in Chichester cathedral, in behalf of the Colonial Bishops' Fund, by the very rev. Dr. Chandler, the dean of Chichester.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE MONTHS OF THE YEAR.

No. VI.—JUNE.

JUNE, the sixth month of the year, derives its name from the goddess Juno, to whom, under the appellation of Juno Moneta, on the kalends of this month, a festival was celebrated. By our Saxon forefathers it was denominated, first, Weyd Monat, because, says Verstegan, "their beasts did then weyd in the meadows, that is to say, go to feed there." Afterwards, however, it gained the name of Sere Monath, or the dry month.

In ancient pictures June was represented as a young man, clothed in dark green mantle, and wearing on his head a wreath of *bents*, *king-cobs*, and *maiden-hair*. He bore a basket of summer fruits on his arm, and held an eagle in his left hand: in his right he had the sign Cancer, which the sun enters at midsummer.

The mean temperature of the month is 58° 7; the highest 80°; the lowest 37°. The table of the winds is as follows:—

	DAYS.		DAYS.
N.	5	S.	1
N. E.	6½	S. W.	3½
E.	2	W.	3
S. E.	4	N. W.	5

The mean quantity of rain is 1.83 inches, the mean of evaporation 3.76 inches.

June is if possible a more lovely month than May. The weather is more settled; the influence of blight less likely to be felt; the earth dressed in her gayest colours; while the scorching heat of summer has not yet commenced, to wither the flowers, or render out-door exercise fatiguing.

The principal rural employment of this month is the shearing of sheep, a business of vast importance in a kingdom which has for ages been famous for its breeds of sheep, whose wool is one of our most valuable products. Each different kind has its appropriate use. The fine short fleeces of the Southdown sheep are made into the best broad cloths. Narrow cloths are manufactured from the coarser wool of Yorkshire and the northern counties; while the wool, with its long thick flakes, of the large Lincolnshire and Leicestershire sheep is admirably adapted for the hosier's use. In this variety we ought to recognize the kind provision of the beneficent Creator's hand. Before shearing the sheep must be washed. The whole process is graphically described by the poet of the seasons:—

In one diffusive band
They drive the troubled flocks, by many a dog
Compelled, to where the mazy-running brook
Forms a deep pool; this bank abrupt and high,
And that fair-spreading in a pebbled shore.
Urged to the giddy brink, much is the toil,
The clamour much, of men and boys and dogs,
Ere the soft fearful people to the flood
Commit their woolly sides. And oft the swain,
On some impatient seizing, hurls them in:
Emboldened then, nor hesitating more,
Fast, fast, they plunge amid the flashing wave,
And panting labour to the farthest shore.
Repeated this, till deep the well-washed fleece
Has drunk the flood, and from his lively haunt
The trout is banished by the sordid stream:
Heavy and dripping to the breezy brow
Slow move the harmless race; where, as they spread
Their swelling treasures to the sunny ray,
Inly disturbed, and wondering what this wild
Outrageous tumult means, their loud complaints
The country fill; and, tossed from rock to rock,
Incessant bleatings run around the hills.
At last, of snowy white, the gathered flocks
Are in the wattled pen innumerous pressed
Head above head; and, ranged in lusty rows,
The shepherds sit, and whet the sounding shears.
* * * * * *
Meantime, their joyous task goes on apace;
Some mingling stir the melted tar, and some,
Deep on the new shorn vagrant's heaving side,
To stamp the master's cypher, ready stand:
Others the unwilling wether drag along;

And, glorying in his might, the sturdy boy
Holds by the twisted horns the indignant ram.
Behold, where bound, and of its robe bereft,
By needy man, that all-depending lord,
How meek, how patient the mild creature lies!
What softness in its melancholy face,
What dumb-complaining innocence appears!
Fear not, ye gentle tribes, 'tis not the knife
Of horrid slaughter that is o'er you waved:
No, 'tis the tender swain's well-guided shears,
Who, having now, to pay his annual care,
Borrowed your fleece, to you a cumbrous load,
Will send you bounding to your hills again.
A simple scene! Yet hence Britannia sees
Her solid grandeur rise.

In the southern parts of the kingdom the hay is got in chiefly in June; while in the north July is the principal hay-month. The grasses (of which those productions usually called *corn* are species) come at this time into flower and ear. It is peculiar to this tribe of plants to have long slender leaves, with a jointed stalk, and a flowering head. Grass, which when dried into hay is the winter food of cattle, should be cut after it is in ear, but before its seeds are fully ripe. If it grows too long it will lose its nutritious juices. The making of hay is one of the most agreeable of rural employments: both sexes and all ages are engaged in it.

There is a delicious fragrance in the fields in June. Besides that arising from new-made hay, the clover, both white and purple, is in flower, and diffuses far and wide its pleasant scent. The beans, too, are in blossom, and are yet more fragant. The dog-rose supplies the place of the hawthorn in the hedges; and, when the woodbine or honeysuckle begins to blow, this uniting with the rose produces the perfection of beauty and sweetness.

We now lose, for the most part, the song of the birds. They have paired and reared their young; and therefore have no further occasion to exercise their voice. But the insect creation is full of activity. "In some calm summer's evening ramble," says a lover of nature*, "we see the air filled with sportive animated beings; the leaf, the branch, the bark of the tree, every mossy bank, the pool, the ditch, all teeming with animated life, with a profusion, an endless variety of existence; each creature pursuing its own separate purpose in a settled course of action, admitting of no deviation or substitution to accomplish or promote some ordained object. Some appear occupied in seeking for the most appropriate stations for their own necessities, and exerting stratagems and wiles to secure the lives of themselves or their offspring against natural or possible injuries, with a forethought equivalent or superior to reason: the aim in some others we can little perceive, or, should some flash of light spring up, and give us a momentary glimpse of nature's hidden ways, immediate darkness closes round, and renders our ignorance more manifest. We see a wonderfully-fabricated creature struggling from the cradle of its being, just perfected by the elaboration of months or years, and decorated with a vest of glorious splendour: it spreads its wings to the light of heaven, and becomes the next moment, perhaps, with all its marvellous construction, instinct, and splendour, the prey of some wandering bird; and human wisdom and conjecture are humbled to the dust. That these events are ordinations of supreme intelligence, for wise and good purposes, we are convinced, but are blind, beyond thought, as to secondary causes; and admiration, that pure source of intellectual pleasure, is almost alone permitted to us. If we attempt to proceed beyond this, we are generally lost in the mystery with which the divine Architect has thought fit to surround his works; and perhaps our very aspirations after knowledge increase in us a sense of our ignorance. Every deep investigator into the works of nature can scarcely possess other than a humble mind."

* Journal of a Naturalist.

At this time of the year the glow-worm (*lampyris noctiluca*) lights up its tiny lamp. A very beautiful provision is made by the Creator in reference to these little creatures. The female alone possesses the power of emitting light: the female is also destitute of wings. But the male is winged; and it is by means of the signal taper held out to him that he knows where to seek his mate. Besides, in order to prevent his gaze from being turned into another direction, his head is surrounded with a horny band or plate, under which his eyes are placed. This prevents all upward vision; and blinds are so fixed to the sides of his eyes as very much to impede a lateral view. Hence as he skims along, not only is his sight directed downwards, but, just as we place our hand over our brow when we wish more clearly to discern a distant object, so, by the band already mentioned, this little creature is enabled with a more concentrated gaze to see distinctly the object of his search. How varied are the contrivances, how beautiful the works of infinite wisdom! Glow-worms rarely emit light much beyond the month of June; though occasionally the natural jewellery of the night sparkles faintly at a later period. Few animals, it may be added, seem feebler and more inactive than the female glow-worm, and yet scarcely any is more successful in making its escape from confinement. If it be put at night under a glass, or enclosed in a box, should there be the least crevice, it will force its way through

before the morning; especially, it has been observed, if taken late in the season. It appears to possess great proportionate strength, and a peculiar power of contracting itself.

The festivals occurring in June are those of the apostle Barnabas on the 11th, of John the Baptist on the 24th, and of the apostle Peter on the 29th. On the 5th Boniface*, commonly called the apostle of Germany, archbishop of Mayence, is commemorated; and on the 17th the martyrdom of St. Alban. This individual was a native of Verulam. He was a pagan, when edicts were issued against the Christians in Britain. Under the persecution, a clergyman, called Amphibalus, sought shelter in Alban's house, and preached to him there the doctrine of Christ crucified, which reached his heart. When the place of Amphibalus's retreat was discovered, Alban exchanged clothes with him, and, having thus provided for his escape, was taken in his stead to the judge. There he declared himself a Christian; and was condemned to be scourged and beheaded. At the execution the headsman was converted, and suffered death with the victim. This event is generally said to have occurred in 303, under Diocletian. Alban, from whom the modern town takes its name, was the first of whom we have any record, as having died for the faith in this island. C.

* See a memoir of him, vol. vii. p. 270.

EFFECTS OF LIGHTNING*.

The most disastrous effects are frequently produced by the transmission of accumulated atmospheric electricity; and numerous instances are upon record. It seems to be the property of electricity to follow a good conductor, and it will in some instances make an eccentric course in order to be transferred by particular substances. When this agent passes through bodies that offer but little resistance to its progress, no mechanical effects are produced upon them, except in those instances where the dimensions of the conductor are too small to convey the accumulated fluid. In one or two instances in which houses have been struck by lightning, the electricity has been conducted away by the bell-wires, for metals are good conductors; but on account of the smallness of the wires, compared with the intensity of the agent, they have been fused in the act of transference. This choice of conductors is also proved by a fact that must be well known to foresters, that, although the oak is frequently struck with lightning, the beech is seldom scathed, and perhaps never when the royal tree is near to the direction in which the electricity is moving. Human life is frequently destroyed by lightning, buildings are inflamed, rocks are fissured, and the forest tree is dismembered or cleft. But its agency is still more terrible on the broad bosom of the ocean, where the majestic vessel is alone exposed to its fury. We are not generally acquainted with the frequency of those disasters at sea which result from the electric agent, for but few are recorded in the pages of our philosophical journals. One or two instances, however, may be cited. It is stated by an anonymous writer in the "Philosophical Journal," that at Port Mahon, on board of a seventy-four gun ship, he saw fifteen men on the bowsprit and jib-boom struck by a flash of lightning, some of whom were killed, and others dreadfully scorched. The same writer states, that in 1811 the Kent, a seventy gun ship, then off Toulon, was struck with lightning; the main and mizzen masts were shattered from the trunk downwards, and several of the men, then on the yards, were severely injured.

If the phenomenon of lightning were free from danger, and the mind from an almost instinctive dread of its effects, every lover of the sublime in nature might be allowed to feel some anxiety to behold a thunder-storm at sea. The mind of man is not insensible to the evidence of a supreme Power as displayed in nature, but, while in some instances it dwells upon the consideration of the benign and salutary influence of material creation, it cannot at other times escape the feeling that an omniscient and omnipotent Spirit, capable of displeasure as well as complacency, exercises control over all. The earthquake and volcano, the hurricane and the tempest, might be sufficient to prove this; but no terrestrial phenomenon can impress the mind with the same reverential awe and consciousness of dependence as a thunder-storm at sea. But habit reconciles us to the most appalling appearances, and the man who has crouched with humble and reverential feeling under this demonstration of almighty power may acquire confidence by repeatedly witnessing the same phenomenon; and at last, when his mind has been divested of terror, he may delight to watch the broad flash of the electric light, and listen with a sensation not devoid of pleasure to the reiterated peal of the thunder.

Dr. Tilesius has given, in a continental journal, an account of some very curious effects produced upon the human body by atmospheric electricity. As two carts were passing through a wood they were struck by lightning, which was conveyed from one to the other, more or less affecting the persons who were in them: one of the horses was killed upon the spot, and in the cart which it drew a perforation was made nearly six inches in diameter. Both the persons in the cart were also struck. One of them received so violent a blow that he was thrown to some distance, and remained senseless for a time, but received no permanent injury. The other person was killed on the spot; and, when the body was examined, it was found to bear the marks of electricity. The arms and hands were furrowed to the bone; the sleeves of the coat and shirt were torn; yet neither the skin or the clothes bore marks of burning, but appeared as though they had been torn by the rapid passage of a sharp point. The two persons in the other cart were seriously injured, but soon recovered; though they appear to have afterwards suffered under a drowsiness and lassitude which they had never before experienced

* From "The Earth," by W. M. Higgins. London: W. S. Orr. 1841.

But the most singular circumstance in a physiological point of view is, that one of these persons was perfectly deaf at the time of the accident; but the electricity in passing through his body, scratched the inner part of the ear, near the tragus and antihelix, and on the following day he recovered his hearing.

It is not, perhaps, uncommon for electricity to produce a decidedly medical effect in those instances where its intensity or quantity is not sufficient to destroy life. This may be either injurious or beneficial, according to circumstances. Professor Olmstead, of North Carolina, has given an account in the "American Journal of Science," of the removal of a paralytic affection by a stroke of lightning. The individual had been attacked with a paralytic affection in the face, which had chiefly settled in the eye. During a thunderstorm he was struck with lightning, and for a time lost his senses and the use of his limbs; but on the following day he was so far recovered that he was able to write an account of the accident, and had perfectly recovered his sight, though his hearing had been somewhat impaired.

It is not, perhaps, necessary that any other instances of death from the passage of atmospheric electricity through the animal body should be adduced; but we can scarcely be permitted to omit a notice of the unfortunate accident which attended some experiments made by professor Richman, of St. Petersburgh; more particularly as it may serve to demonstrate the necessity of great care when we attempt to guide or control so mighty an agent as atmospheric electricity. The professor had erected an apparatus for the purpose of bringing atmospheric electricity into his study, wishing to make some experiments with it; and, in order to prevent accident, he attached to his apparatus an instrument to measure the quantity of the electricity that was present. On the 9th of August, 1753, he was making some experiments with Mr. Solokow, when, stooping down to examine the instrument, he was struck on the head by the electricity, and instantly killed. From the surgical examination, it appeared that the electricity entered the forehead, and passing through the body, escaped from the left foot, the shoe being burst open. Mr. Solokow, the attendant, was much hurt, and the room bore marks of the passage of the fluid—the door-case being split, and the door itself, torn from its hinges, being thrown to some distance.

The loss of life by atmospheric electricity has in most instances resulted from a want of care either arising from ignorance or temerity. It is exceedingly unsafe to stand during a thunder-storm beneath a tall tree, or by the side of a lofty building; and there are other precautions which a knowledge of the laws of electricity will suggest, and these should be attended to; but there are some persons who indulge a fear during the presence of this phenomenon, as though God had no other agent of destruction in his power, and as if they were not enveloped with dangers arising from the construction of the human body as well as from external causes. The number of deaths by lightning bear but a small proportion to the number of thunder-storms, for, when the electricity passes from the clouds to the earth, it is generally conveyed at once to the earth itself.

Rocks frequently bear the marks of a fusion that has resulted from electric action. Some years since, Dr. Fiedler brought to London some vitreous tubes that had been obtained in the plains of Silesia and eastern Russia; one of which, found at Paderborn, was forty feet long. These fulgorites, as they were called, were undoubtedly produced by the heating effects of atmospheric electricity, and they were generally found to terminate in springs of water.

See p. 415.

THE DRUNKARD'S BOY*.

THERE were few little girls who came to the village school, or joined in the play of the summer's evening, with so glad a heart as Susan Newton; so I have been told by those who can remember the time—though the time has now long gone by—indeed, one would scarce believe the word to look at her now, the very picture of a breaking heart. She has lately occupied a cottage in my village, and as her story is one from which some lessons may be learnt for good, I will tell it, under the hope that it may be useful; although the lesson is more one of warning than good example.

She did not live in this village when she was a child, but came to live here in after-life. She spent her childhood in the cottage her parents had lived in for many years; and, being their only child, was soon spoiled by indulgence and a foolish attention which was paid to all her fancies. She was naturally generous and gay of heart, which hid her faults, and made her a favourite in many a cottage besides her father's. It was always Susan Newton, who headed the little village gang of children who trooped forth to play on the common, as no game could go on without her; or, if any question of right was to be settled among them, it was Susan who was made the judge.

So years passed away; and the merry little girl of Newton's cottage had changed her childish companions for those of older age, and the village game for the hay-field or the harvest. She was still the same, as a young woman, as she had been as a child—gay, kind, and open-hearted. She had many friends, and scarcely one who would say an ill word of her; but gaiety and good-nature will not be enough to make us happy: where they are not governed by religion they are too likely to lead us into imprudent and thoughtless actions. So it was with Newton's child.

Brought up to think life was but a scene of gaiety and merriment, pleased at pleasing others, and led by

* From "True Stories of Cottagers." By the rev. E. Moaro, M.A., perpetual curate of Harrow-Weald, Middlesex. Burns. 1849.

that to think she was fulfilling all her duty, she seldom thought much of what she did, or felt the need of denying herself.

When very young, Susan married a youth, who had come up to the village in search of work: he bore an ill character; and, by his actions and words, he plainly showed that he had not the fear of God before his eyes. His wild unsteady manner attracted the attention of the careless of the village; and Susan thought at the time that none could be so happy as she was. But mere light-heartedness is not enough to make us happy: when we act without thought, and without an intention to please God, we cannot succeed in life; and so Susan found. She and her husband took a cottage in his own village, and lived there for many years: they had several children during this time; but year after year brought more cares and more troubles, and, before Susan had been a wife five years, she had lost all her merriment, and her face had become worn and anxious. Her husband soon proved to be wilful and tyrannical: he was sadly given to drinking, and his wife very soon losing the little influence she ever held over him, he soon gave himself up to the worst habits, and spent his earnings away from home, and seldom brought home sufficient money to supply his wife and children with daily bread. Poor Susan! It was a hard trial for her: her high spirits had sunk; and, with many a tear in her eye, she would look around on her four little children, and cry again to see their pale sickly faces, which want and neglect had produced.

The cottage became dirty and neglected, and matters seemed to grow worse every day: their living was of the coarsest kind, and barely sufficient to support life. Whenever I paid a visit to her cottage, I found Susan sitting among her three or four children, as if she had given up every thing in despair, and thought it a hopeless case to attempt to save herself or them from ruin. I asked her to send her children to school, as her elder boys were well able to learn, and were spending their days in utter idleness; but she always had an excuse ready for keeping them at home. It was never a good one, and it seemed that want and cruel treatment had produced an indolence and sluggishness which made her dread any exertion for herself or them. This carelessness of his wife only made Rogers dislike his home more and more. Every thing was wretched within doors; his children dirty and cross; his wife silent and seemingly indifferent to every thing; no care taken for his comfort; so that he imagined he had a good excuse for staying away from home, and spending the evenings, and often whole nights, in the public-house. Bad management and ill-temper or indifference in a wife often increase ten-fold the husband's faults. It is too likely, as in this case, that she has much true fault to find, and the blame lies chiefly at the husband's door; but how often a little mild cheerfulness under trouble, a willingness to bear difficulties and ill-treatment, would bring round a husband, and reclaim him to better ways! Bad management often brings on more evils and misery than real poverty; and so, though too late, Susan found. She, like many others, when she found matters go ill, gave them up in despair, and every day increased her own and her family's distress: such conduct makes the husband imagine he has an excuse, when he has really none.

In the midst of these troubles one of their children died. Rogers did feel its death, and did feel that his cruelty had been the cause of it; and, when he saw its poor, little, wasted body, so wan and thin from want, laid out in the miserable coffin they were obliged to beg from the parish, because they could not afford to buy one, he shed tears over it. They were the first he had shed for many a day; and his wife was glad to see them flow, but she did not understand how to treat him, and only heaped reproaches on him for his conduct, instead of trying to soften him towards the other children.

"It's your fault, all of it, Jem; it's all of your getting drunk: here's what's come of it. I knew he was a dying this many a long day, and he wanted food, and I had none to give it; all the long nights last week, when you were out, it was crying for food, and I had nothing to give it but rinds, and what was that for a little dying thing? O Jem, Jem! God will give you what you deserve for this."

For the first time for a long while, Rogers took his wife's upbraiding without returning it with blows and oaths; and, when he thought of the truth of what she said, and looked round on the squalid children that sat crouching and crying over the fire of potato rinds, crying because "little baby was dead" (for even its wailing cry of pain had been an interest to them all, and made them love it), he sat down and cried too. Had his wife known how to manage him, much might have been done then; but severe reproaches could not be the way of bringing round a hardened and miserable man. The next day they followed the child to the church-yard: it was a wretched sight, the poor tattered rags of black that hung on the dirty clothes of Susan and her children, as they followed hand in hand the body of the infant, whose very sickness had become customary to them. Rogers's bewildered expression, and poor Susan's worn and haggard look, gave a miserable picture of a drunkard's family. They returned to their wretched home: it was the first evening Rogers had spent at home for many a long day. Susan only sat sobbing, and giving hints of the child's death being caused by her husband, while he stood looking vacantly out of the window; till, tired of her reproaches, and seeming to connect his trouble with better and more serious things, he took down the bible, which had long lain neglected on the shelf, and read to himself. It was a consciousness that sorrow and regret for the past should lead him to better things; but he required guidance, and his wife, who once knew well what was right herself, might have done much for him now; but she had so allowed all better things to be ruined in her by indolence, that she did not try to follow up the better feeling which seemed at the moment to occupy her husband's mind. The children only stared to see their father so employed, and having lost all respect for him, from hearing their mother so constantly blame him, and find fault with him in their presence, they were more inclined to laugh to each other at the strange change; and when, with a kindlier feeling towards them, the wretched father called them to him, they only shrank from him with their accus-

tomed fear, and refused to come. So the evening passed, and in the morning Rogers went out to his usual work, but still more than ever anxious to forget his home and the miseries of the past. For a few days his conduct was better, his manner kinder, and his words quieter. But finding no encouragement, this improvement wore off, and Rogers became bad as ever.

I mention this story of the child's death to show how much may be made of the season of affliction, which often touches the hardest heart, and which is sent by God to be the time for guiding the wandering into the paths of right. How wrong it is for a wife to let such blessed seasons slip away; and how mistaken to spend them in heaping reproaches and bitter complaints, instead of guiding by kindness and gentleness! I well believe that children are often the means of bringing the most hardened father to better feeling; and a sorrow like Rogers's for his infant, however unnatural it might seem, after his own cruel conduct, was for a time real and genuine, and ordered by God to do good. I saw Rogers once or twice during this week, but all the use of such interviews was destroyed by the foolish conduct of his wife. So time passed away, and matters grew no better for Susan Rogers. Other children passed her door, clean, healthy, and merry. She always sighed or murmured when she looked from them to her own poor ragged little ones, and laid all the blame in her own mind on her husband's conduct: she forgot she was as much the cause, and that an exertion on her part, and striving to act with diligence in her calling, would have made great changes. Other children went to school, but not hers—and she even thought this a matter of complaint: she forgot it was all her fault, and that the excuse she pleaded of poverty was nothing, as she had had the offer of sending them free of expense. Other cottages looked clean and comfortable to hers: it gave her a pang to see it, but she was satisfied it was no fault of hers; there was not a drunken husband there—she had one—so there was no help. She forgot that many a tidy cottage had drunken masters, but that there were some wives who saw it their duty to make the best of things, and make their homes comfortable and cheerful; and that, by doing this, they did the best thing to reclaim their husbands, to make them love their homes, and thus to hide their faults from other people. Other men seemed to improve, her husband grew worse; simply because she never tried to please him, or bear with him, while other wives did their best. There was no quarrelling in other houses, there was always in hers; but it was half her own making: of course there will be quarrelling where one will not give way, and give up, at least sometimes; and she knew well that this was a Christian wife's duty, and knew it better than her husband, for he had always been sadly neglected from a child; but she chose to wait until he began. It was waiting in vain, and this she might have known long ago; but going on neglecting our duty, and acting contrary to what we know to be right, will blind our eyes to what is our right course. She made a point of exposing her husband's faults to every one she talked with, instead of doing what a wife should—strive to hide them to the utmost; and, what was worse, she would even expose his faults before her children, and so destroyed their respect for him, and made him an object of fear to them all.

Matters were not likely to improve in this state of things. Among Susan's children she had one who, in spite of all her foolish management, had grown up to be better in his conduct than could have been expected. It was her eldest boy, who had reached his fifteenth year at the time of the event which I am now about to describe. He was a good-looking youth, with a sweet and gentle expression of countenance, and a singularly quiet and mild manner. He had a strong affection for his mother, very far beyond what one could have expected from his mother's conduct; and a considerable feeling of respect for his father. He was desirous of pleasing them both; and often bore, with the greatest patience, his father's blows and angry words. He was now the eldest of six children; and showed the greatest kindness and attention to his brothers and sisters. He had been taught but little; yet what he had learned, he had made the best use of. Poor Susan, despite all her foolish conduct, had tried to teach her children many religious lessons, which she remembered from her own early education; and had always made her children say their prayers night and morning, and sometimes would read to them the bible. Joseph, her eldest boy, had learned to read; and, as he was quick and anxious to learn, he had made the best use of what his mother had taught him, and often read to himself for hours together. These few advantages had been, of God's mercy, much blessed to Joseph Rogers; and, from his regular habit of praying night and morning, he had learned to fear God's commandments, and to have a sense of his presence, which made him kind and obedient. He had often been struck with passages of scripture which spoke of the duty of children; and he had been led, from them, to fear to disobey. There is no doubt some children are mercifully led, by God's grace, to serve him, even when they have been as much neglected as the boy of whom I am speaking. It is, of course, no excuse for neglecting a child, because it seldom happens, and, when it does, it is not what we have had a right to expect. But so it was with Joseph. When his father would let him, he was always at church, whether on Sundays or week-days. Susan was fond of her boy; and, though she was too indolent to go herself to church, she was always glad he should go. She thought she had excuse enough for staying at home, from the fact of her husband showing a dislike to her going. She forgot, or tried to forget, that his dislike had been created by her own folly, as she used to go to church, and always made a point on those days of paying less attention to her husband's wants and wishes; making out that attendance in God's house was a sufficiently good reason for neglecting all the duties of domestic life. Of course God did not bless such conduct, and she soon gave up going at all, because she feared her husband. True, he was violent, but it was more than half her own fault. Joseph, poor boy, was often treated with unkindness by his father for his attention to his religious duties. But he bore it quietly; and, when he saw it particularly irritated his father, he would stay at home, and not go. Hard as he was, Rogers could

not help admiring his boy, and sometimes almost loving him. Joseph's considerate, gentle obedience was doing more to reclaim Rogers than his wife's open and constant opposition. He certainly was the comfort of both, when either would take comfort. He often sat and watched his mother cry with sorrow, and would cry too for her sake, and ask what he could do to help her. He scarcely ever left her side. He often bore the blows himself which Rogers meant for his wife; and would take the children out of the way when he saw his parent out of temper. Joseph could not help seeing his parents' faults, for he was growing up; but he never lost his respect and affection for them. He knew well all his mother's feelings, and would often be ready with words to comfort her, and anticipate her wants by his ready activity. When his father came home late, perhaps past midnight, it was always Joseph who sat up for him, to prevent his giving way to anger or violence at finding his wife gone to bed, and the house shut up; and many have been the hard blows and cruel words I have known poor Joseph receive from him for his long watching at night. "But it will save mother—poor mother!" he would think; and that was his comfort. He would keep up the dying fire for his father, and hide his own share of food to keep for his father when he returned at night, because he knew his mother would provide none. Poor Joseph! I can fancy now I see his blue eye and light hair, which always curled upon his forehead, as he would meet me in the lane and ask me to come and see his mother, or would answer some question I might put to him in passing. I have often seen him toiling home late in the summer's evening, laden with broken wood, carrying one of his little sisters on his back, and leading another by the hand, after he had been all day employed in the woods, to try and ease his mother, and provide for his father's wants. There was always a peculiarly sweet expression about his face, that won my attention. The pretty green lane where he used to climb the hedge to gather wild flowers for his little brothers often recals him to my mind, and seems to speak of Joseph Rogers.

It was a dark summer's night, and the weather had been sultry all day, threatening a storm. Joseph had, as usual, been working hard for his mother, and taking care of the children. The evening had quickly closed in, and Rogers, as usual, was not returned from his work. It was harvest time, and he was employed in reaping.

He was often tired with his work, and returned home drunk. He had been worse than usual lately, and brought home but little for his wife and children. They were almost starving from want: the door of the cottage stood open; the dull quiet twilight had sunk on the shelves and broken furniture of the little cottage; and the heavy thunder-clouds were rolling on along the hill-side. Joseph stood at the doorway: his mother was out.

"It is a dark night, and the thunder's getting loud, Jem," said Joseph to his little brother; "you mind the children, and I'll go and meet mother."

Jemmy took his place; and Joseph ran off down the lane, and over the fields along the way his mother had gone. The lightning became more vivid every moment, and the thunder pealed loud in the distance. The boy had to run a long way before he met his mother. He saw her figure at last, leaning against a stile at the end of a field.

"Mother, mother," cried Joseph, "are you ill? I came to meet you. The storm gets bad!"

Susan gave no answer; by this time he had reached her.

"What's the matter, mother—dear mother? Let me carry the sticks, and you go quickly home; I'll follow; do go, mother. The storm will soon be so bad; and, then, you are afraid of the thunder. I left 'em all at home, and they'll be terrified alone."

His mother looked up; she was pale and frightened. "O Joe, Joe," said she, "you are a good boy to your poor mother. I don't know where I should be without you. No, no, boy, you go home. I can't leave you alone in these fields at this dark hour; never mind me, it don't matter much what becomes of me now. No, no."

Joseph was used to expressions like these from his mother, but he saw there was something peculiarly wild and sad about her to-night, and he could not leave her. "What has happened, mother? Do tell me." But finding he got no answer to his question, he again asked her to go home, and let him follow. She gave in at last, when he reminded her of the children being all alone; and Joseph, taking up the large heavy bundle of sticks, prepared to follow. It was very heavy, and he could walk but slowly. He watched his mother's trembling figure go quickly over the field, and cried to himself, when he saw how ill and frightened she looked: "Poor dear mother, its very sad to see her so. She looks so bad, I wish she'd tell me what it is. I'd do anything for her I could. All that I can do is to mind her, and watch her, and take trouble off her hands. Pray God help me to do it." So Joseph thought to himself as he toiled along over the fields. Susan's figure was now out of sight, and the rain began to fall fast and heavy. The lightning became awfully vivid; and Joseph felt afraid. He was quite wet through and worn out before he reached home; and could scarcely speak when he went in. His mother was leaning with her head and arms over a table; the children were gone to bed. She looked up as Joseph entered.

"Joe, is it you?"

"Yes, mother," said the boy.

"O! you're my dear, dear boy," said his mother, throwing her arms round his neck; "what should I do without you?"

"What is it that's the matter, dear mother? do tell me—at least, if you will."

Joseph could not get much from his mother. He heard afterwards she had been out later than usual, and happening to meet her husband returning home drunk, she had reproached him for his cruel conduct to her and her children; and he had struck her severely. He had used unusually severe language to her, and she, being worn out with want and sorrow, had sunk under it more than usual. She was broken-hearted; and had stopped by the stile, almost wishing she might die by the storm, and meditating destruction to herself, when the sound of Jo-

seph's voice, and his kind, attentive affection, called her back to better feelings.

"I will stop up for father," said Joseph to his mother; you are tired and worn—you go to bed, mother; do go; you want rest."

"No, no; what's the use of my life, Joe? I'll try to let him kill me if he will. It'll never be too soon."

With much earnest entreaty Joe did persuade her to go; but he saw she was very faint.

"You have had no food all day, mother; you're faint from want—here's some bread; do eat it, and try to rest: do, for my sake, mother!"

"Where did the bread come from?" said Susan, looking at it with suspicion, knowing there had been none in the house these three days.

"Never mind that, mother dear, it's honest bread—that's all."

The colour came over the boy's face. It was his own share of bread for three days, which he had laid by for his mother. But he would not tell her. She guessed it, and the tears came into her eyes.

Joseph was left alone in the lower room of the miserable cottage. He scraped together the dying embers, and sat waiting for his father. It was past two, and the storm had much abated; but it was very dark. He listened to every sound. He knew his father would come in very drunk; he always did if he was so late at harvest time; and Joseph got every thing he could think of to meet his father's wants when he should return. All was silent up stairs; so he hoped his mother was asleep. He listened at the foot of the stairs, and was very glad when he thought she was at rest.

"Poor mother," said he with a sigh.

(To be continued.)

THE IMMUTABILITY OF THE SAVIOUR'S CHARACTER:

A Sermon,

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HEB. xiii. 8.

"Jesus Christ, the same yesterday to-day, and for ever."

IN a world of changes and mutations, what truth could be presented more welcome to the mind, and more cheering to the heart, than that contained in these few words: "Jesus Christ, the same yesterday, to-day, and for ever?" We all know, from individual experience, the uncertain, unstable nature of sublunary things; and we have only each one for ourselves to look back upon the days that are gone, to learn from the retrospect the great truth delivered by the wise king of Israel, that "all is vanity under the sun."

Where is the buoyancy and thoughtlessness of childhood, when we sported without care, and looked forward to the future without anxiety and concern? The mature years of youth, gladdened by hopes never to be realized, and elated by anticipations transitory and evanescent as the "morning dew," how have they, with many of us, passed down the stream of time, and mingled their waters with the ocean of eternity! And with some present the age of manhood also has passed away, and the wintry snows of old age have settled thickly on their heads. Our early friendships and associations too, where are they? The hearth which cherished our infant years, the fond and indulgent parent who watched over us with the tenderest solicitude, the beloved brother, the kind and gentle sister, and the friend whom we loved and clung to with all the warmth of youthful attachment; where are these? Gone—torn from us by the calls of duty or stern necessity; or perhaps hid from our eyes and severed from our love in the cold dank chambers of the grave.

O, how vain, how empty, how unsatisfying are all the things of time and sense! Where then, amidst the changes and vicissitudes by which we are surrounded, shall we look for something lasting, something permanent? The question is large and momentous, but a full answer is supplied to it in the words of our text. We ask where shall we meet with something void of change, an assured ground of confidence, a firm foundation on which to rest our hopes? We find it in "Jesus Christ, the same yesterday, to-day, and for ever." "With him is no variableness, neither the shadow of a turning," but he is the sure foundation which God has laid in Zion, and whosoever "believeth in him shall not be confounded."

Having made these few remarks by way of preface, I would proceed to a more general view of the subject, and endeavour, for our mutual comfort and edification, to point out the immutability of the Saviour's character, especially as to those attributes by the which he bears a more intimate relation to ourselves.

I. In the first place, then, with reference to his almighty power: "Jesus Christ, the same yesterday, to-day, and for ever." This attribute of his has undergone no change, neither in its measure has it suffered diminution. For he who by the "word of his power" first called our world into being, and from a confused and shapeless mass moulded it into its present fair and beauteous form, he now "sitteth upon the circle of that earth," preserving the harmony of its motions, regulating its mutations, and superintending the laws by which it is governed. And in his relation to mankind also, he is the same almighty, unchangeable Jehovah. The power and might which he exerted in behalf of his

people in the ages that have passed, he is still able to exert for them now. The "wonderful things in the land of Ham, and the terrible things by the Red Sea," were all wrought by that same power which in later ages of the world raised the dead, cleansed the leper, and caused the lame man to leap as the hart. And the outstretched arm which once rescued the "chosen seed" from the iron yoke of Egyptian bondage, and conducted them safely into the promised Canaan, possesses equal strength and power now "to deliver the godly out of trouble," and to lead him unharmed through the dangers and temptations of this wilderness world. How full of the richest consolation and encouragement is such a reflection; and well may we ask with the great apostle, "If God be for us, who can be against us?"

Be our circumstances what they may, brethren, what can we have to fear, if we have the Lord Jehovah for our help? His power is invincible, unchangeable, eternal, and therefore, in the full confidence of the psalmist, we may say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear; and, though war shall rise up against me, in this also will I be confident."

Are we beset with enemies and surrounded with dangers, still, if we have the Lord Jesus Christ for our friend and guardian, we are warranted in expecting a full deliverance. "Our fathers trusted in him, and were not ashamed; they trusted in him, and he delivered them out of all their troubles:" David from the persecuting Saul and the rebellious Absalom; Daniel from the malice of the nobles, and the mouth of the lions; and Shadrach, Meshech, and Abednego from the rage of the king, and the fury of the fiery furnace. And in a spiritual sense too, what can withstand the mightiness of his power? "Travelling in the greatness of his strength," the powers of hell fall before him; and "mighty to save," the wretched helpless sons of men are rescued from the thraldom of sin, and blest with the liberty of the children of God. Jesus having by his death "bruised the serpent's head, spoiled principalities and powers, and destroyed for ever the works of the devil;" who need despair of salvation, or fear that his case is so desperate as to be beyond the reach of pardoning mercy? Is not the Redeemer able to save to the uttermost all who come unto God? And by him does he not display his power "most chiefly in showing mercy and pity?" Why then should we give way to desponding doubts and groundless fears? Where will be found a more profligate sinner than Mary Magdalene? Where a more bitter persecutor and injurious enemy to Christ and his gospel than Saul of Tarsus? Yet these, sinful as they were, were subdued by the irresistible power of his grace, and become the devoted and consistent followers of him whom once they denied.

If any of you then, my brethren, overwhelmed by a sense of your extreme sinfulness, are tempted to doubt the Saviour's power to deliver you, consider the examples I have just quoted, and call to mind also the "great and precious promises" with which the word of God is stored—of "help in every time of need," and deliverance from every foe, whether of the world, the flesh, or the devil. Is any suffering from temptation, and assaulted by the "fiery darts" of the wicked one? Let him look to Jesus, who, having passed through the same "fiery trial," is "able also to succour them that are tempted." "All power is given unto him in heaven and on earth;" therefore, my afflicted brethren, "when the enemy cometh in like a flood," seek not by your own strength to stem the fury of the torrent, but betake yourselves to the strong hold of the Saviour's cross, and in the "cleft of this rock" you shall find shelter and protection, till "the calamity be overpast."

Let the consideration, then, of the unchangeableness of Christ's power be ever cherished by us as a matter of the deepest gratitude, and as affording the richest consolation. In seasons of distress and danger, in poverty, sickness, or temptation, let us recline simply on his power, knowing "that he is able in his good time to deliver us, and can and will make all our trials and afflictions to work together for our good."

II. In his love "Jesus Christ is the same yesterday, to-day, and for ever." This it was which in the beginning dictated that blessed promise to our first parents after their disgraceful act of disobedience. They might, in the strictest justice, have been left to suffer the dreadful results of their sinful folly, to have lived as miserable outcasts of heaven, and have died in the awful assurance of meeting an offended unpropitiated Judge; but such was the love which God bore to his rebellious creatures, that, after they had wilfully violated his righteous laws, and, in defiance of the withering curse denounced against them in case of such conduct, dared to act in opposition to his positive injunctions, he yet remembered them in their lost and ruined condition, and devised a means of deliverance from the dreadful fate which awaited them. No sooner had the offence been committed, and sentence pronounced, than the promise immediately followed—"The seed of the

woman shall bruise the serpent's head." And in "the fulness of the time" Jesus Christ, in obedience to his Father's will, as well as from the love he also bore to a lost world, clothed himself in frail mortality, and, to "ransom us from the power of the grave" and the punishment of hell, became obedient unto death, even the bitter and ignominious death of the cross."

Now the same love which he then displayed for us, in this act of self-consecration, is as fully and as perfectly felt and shown for us now in the means he employs for bringing us to himself, that we may become partakers of those blessings purchased and procured by his precious blood-shedding. The pressing invitations, the solemn appeals, and the "precious promises" of the bible, are all dictated by the same feeling. The ways provided for an attainment of this great end—such as the influences of the Holy Spirit to enlighten our minds and to sanctify our souls; the institution of the sabbath, with its hallowed ordinances; and the Christian ministry to instruct the ignorant, warn the impenitent, and to comfort the desponding soul—are all so many proofs of the immutability of the Saviour's love. Indeed, dear brethren, he might justly say, "I have loved you with an everlasting love;" or would he have done so much to rescue us from misery and restore us to happiness? What greater proof could he have given of the strength of his attachment to us, than in the fact of his laying down his life for our sakes? And how, moreover, could he continue more fully to discover the same intense anxiety for our welfare, than by the means he has taken and is daily taking to promote it? But further than this, is not the patient forbearance he uniformly exercises towards us an undeniable proof of his love and good-will? How are we every hour of our lives provoking him by our wilful opposition to his laws, grieving his righteous Spirit from day to day, "doing the things we ought not to do, and leaving undone those things which we ought to do," and, although knowing he cannot look upon sin but with abhorrence, yet still many persisting in a course of open profligacy, or at least indulging in secret sins? Now does not this bear the strongest testimony to the truth of the prophet's language, "It is of the Lord's mercy that we have not been consumed, because his compassions fail not." Had the Saviour been such a one as ourselves, where, think ye, should many have been at the present moment? Should we have been treading his courts to-day, and still in a position to obtain pardon for our sins and peace to our souls? It could not be. "I the Lord change not, therefore ye sons of Jacob are not consumed." Here we find the reason that many a hoary-headed sinner has been suffered to grow old in his iniquity, and has not years ago been "cut down as a cumberer of the ground." Here is solved the mystery that the profligate and libertine has wallowed to satiety in his foul and filthy pleasures; that injustice, rapine, and murder has not been visited by an instant and irremediable reward. And from what other cause does it arise, my friends, save the unbounded compassion of the Saviour's heart and the unchangeableness of his love, that we are at this moment on "mercy's side the grave?" We, who have maintained from our youth upwards a constant and uniform hostility against him—whose whole lives have been one continued series of opposition to his righteous will; we, who have time after time spurned from us the offers of his mercy, trampled his laws beneath our feet, "counted the blood of the covenant an unholy thing, and done despite to the Spirit of his grace;" where, I again repeat, must have been our abode now, had it not been for the unspeakable, inconceivable, unchangeable, love of the Saviour? Ah, dear brethren, surely have we cause for thankfulness, that we can propose this question to our souls, at a time and under circumstances from whence we may cherish hopes of escaping the fearful consummation which a neglect of Christ and his gospel involves.

To those among us who have hitherto "cared for none of these things," the language of our text is calculated to suggest the mingled feelings of gratitude and alarm—gratitude that they have been spared so long in a world where penitence for their sins and faith in the Redeemer's death will be available to fit and prepare them for a better; alarm, lest, by "neglecting so great salvation" and continuing to abuse such boundless love, they should at length arouse the righteous indignation of the Almighty, and bring down his vengeance upon them to the uttermost. In the apostle's days there were those who counted the long suffering of God slackness, and, despising the richness of his goodness and forbearance, "wrested this truth to their own destruction," making it a ground and a cloak for their sins, forgetting that the intention of it was to lead them to repentance; and many, I fear, even now, are acting the same foolish and wicked part.

Should there be any such before me, I would solemnly warn them to beware and remember that "God will not be mocked;" and, though for a long time he may bear with the wicked, yet if they continue to tempt his long-suffering goodness, he will eventually pronounce the irreversible sentence of their

damnation—"Cut it down. Why cumbereth it the ground?"

To the true and consistent follower of the Saviour, on the contrary, how full of the richest encouragement and the sweetest consolation is the fact of his unchanging love! Amidst all the keen trials and chilling disappointments he will be called to suffer in his earthly sojourn, he will feel himself possessed of one tried, unfailing friend. Jesus, he knows, will never leave nor forsake his people; and on his own sweet declaration he rests secure, and in perfect peace: "Thou that I have loved I have loved to the end." Here is the sheet-anchor of all his hopes, his joys, his confidence; on the strength of this he knows "how to be abased and how to abound." In all things and under all circumstances he has learned to be content; so that, whether poor or rich, honoured or despised, courted by the world or exposed to its frown, he still looks and lives above it all, and, resting with unshaken confidence on his Saviour's changeless love, feels that the every wish of his heart is amply gratified in the fervent aspiration of the psalmist, "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee." Such, my brethren, are the feelings of joy and confidence with which the truth contained in our text inspires the breast of every sincere disciple of the Saviour. May we all be made the happy subjects of them; so that amidst the changing and unstable things of earth, we may derive to ourselves the richest comfort and support from these heart-cheering words—"Jesus Christ, the same yesterday, to-day, and for ever."

III. Lastly, we may briefly notice, that in the justice of his dispensations "Jesus Christ is the same yesterday, to-day, and for ever." This is a truth, the contemplation of which must affect different persons with very different and opposite emotions. The wicked man must surely tremble when he learns that the same justice, which hurled the rebel angels from the skies, and drove the first of human beings from the bowers of Eden, is still equally inflexible, and will assuredly inflict the direst punishment upon "every soul that sinneth," except it seek shelter and protection in the atonement of the Saviour. Yes, my brethren, know that the justice of Christ's character is as unchanging and unchangeable as his power and his love. "He," God be thanked, "is merciful and gracious, long suffering, abundant in goodness and truth;" but he is also just—inflexibly just; "he will by no means clear the guilty." Therefore take heed to yourselves lest, continuing in a course of obstinate and wilful disobedience, that awful day of retribution should overtake you unawares.

To the good man this is a welcome, a consolatory truth. In the present world he has, as his Saviour forewarned him, to encounter the bitter and malicious opposition of ungodly men, the trial of "cruel mocking," the wilful and unjust aspersion, and all the other various devices which the world and the devil employ to injure and oppose him. How cheering then, under such hard and unjust treatment, is the thought that "there is one who judgeth righteously," and that there is a day approaching when his innocence will be fully established in the presence of an assembled world!

Surely, my christian brethren, whatever be the trials and opposition you meet with from men, however they may vilify your motives and actions, you may well "rejoice and be exceeding glad" under the reflection that "Jesus Christ," the appointed judge of all the world, in the attribute of justice no less than that of power and love, "is the same yesterday, to-day, and for ever."

In conclusion, let me press upon your most serious consideration the few hints we have gathered from the text. We have considered the immutability of the Saviour's character in those attributes in which we ourselves are more especially interested—his power, love, and justice. What then, I may ask, are the feelings which such a subject should excite within us? Although it might well affect all with feelings of deep joy and thankfulness, yet there are those who must contemplate it with very different emotions. The obstinate and determined sinner, when he thinks of it at all, must think of it with trepidation and alarm. For though the Saviour's love is the same, and his mercy as freely offered to the penitent and believing, yet with regard to the obstinate and impenitent sinner, his power to punish has undergone no change, and the justice which forces him to do so is, and ever must be, inflexible, eternal. Whilst then the humble disciple of Jesus derives the sweetest comfort and the most unshaken confidence from his Master's changeless love, let the ungodly man tremble at the thought that his other attributes of power and justice are equally unchanging, and that, if in this time of probation he neglect to avail himself of those offers of grace and mercy which are so freely and fully made him, he must at last fall beneath the stroke of offended, unpropitiated justice, the weight of whose power "will dash him to pieces as a potter's vessel."

My brethren, seriously ponder these things. I have spoken to you the words of truth and soberness; I have drawn all I have said from the "living oracles" of God's own word. Take then my advice when I recommend you, without delay and with "purpose of heart," to give yourselves wholly

to the Lord. Let Jesus be the supreme object of your affections. Live to his service and for his glory; and then it will be your unspeakable happiness to find that not only in his power and justice, but also in his love and mercy, "he is the same yesterday, to-day, and for ever."

RELIGIOUS STATE OF MOSCOW*.

Moscow, the grand old capital of Russia, differs entirely from its modern rival, St. Petersburg. The streets of the latter, observes our authority, are "so broad, the open places so vast, the arms of the river so mighty, that, large as the houses are in themselves, they are made to appear small by the gigantic plan of the whole. This effect is increased by the extreme flatness of the site on which the city stands. No building is raised above the other;" whereas in Moscow the streets are seldom sufficiently long to form a perspective, for the greater number of them wind like the paths of an English park, or like rivers meandering through fields. St. Petersburg, again, rests upon a flat surface; Moscow is built upon hills, and presents, instead of the rigid regularity of the modern capital, a labyrinth of courts, shrubberies, and gardens, a mass of streets which nowhere take a direct business-like course, and give to it more the character of a suburb than of a city. "The houses do not stand in straight rows like soldiers, nor are they all of similar height and dimensions; one house will be large and magnificent, another small and paltry; one is painted white, another green, a third yellow. One stands boldly forward, seeking notice; another retreats within its little garden or stately court-yard, in which coaches and four are constantly circling A city, in one sense of the word, that is, an assemblage of human dwellings pressed closely together till they seem as if hewn out of one rock, Moscow is not, excepting perhaps the square verst contained in the Kremlin and Kitai Gorod." These are two of the five divisions of Moscow. The first, the Kremlin-hill, was the nucleus around which the ancient city was built, and is to Moscow what the Acropolis was to Athens, or the Capitol to Rome. It contains the imperial palace, a portion of which consists of what remains of the ancient palace of the czars. This hill has also a highly sacred character, thirty-two churches, including several cathedrals, resting upon it. The cathedral of St. Michael incloses the tombs of the Russian sovereigns, from the time that Moscow became the capital (in 1147) till the demise of Peter the great. In this quarter there is also the imperial museum, the arsenal, the palace of the patriarch, a nunnery, and a monastery. The second quarter, or Kitai Gorod, is the centre of trade. The Beloi Gorod (white town), or third division, is the seat of learning and education, and is also the residence of the governor and the troops. Its most remarkable building is an enormous covered military parade, or exercise house, within which the evolutions of 2000 foot and 1000 horse soldiers can be conveniently performed. Zemlianoi Gorod (earthen town, so called from an earthen rampart which once surrounded the city) is a miscellaneous assemblage of spirit stores, schools, a military victualling office, a philanthropic institution, a monastery, handsome public promenades, and houses of all grades. The fifth division is the Slobodi, or suburbs.

The great distinctive feature of Moscow is its religious character. It is the residence of two archbishops, and contains the most important ecclesiastical establishments in the empire. Thus, the Russio-Greek Christian regards Moscow with the same veneration that Mecca is looked on by a Mahomedan; but besides this, it is endeared to the heart of every Russian from other causes. By a kind of political fiction, it is still considered a capital; and it is here that the splendid coronation ceremony of the Russian emperors takes place. "In the Kremlin, every thing is kept in constant readiness for the reception of the emperor, as if it were his usual residence. If we consider the position of Moscow, in the very heart of Russia—how the stream of active and commercial life rolling hither from the Black, Caspian, White, and Baltic seas, find their natural centre on the fair hills of the Moskwa; how the whole acquires form and substance from this centre, and that the empire is, in fact, rather Moscovite than Russian—it will be evident that Moscow seems destined by nature, as well as by history, to be the capital of Russia, and must one day again become so. The Russian emperors to a certain extent acknowledge this, by admitting the before-named fiction to continue. In official documents, Moscow is always designated 'Stolnitza' (chief city), and the inhabitants call it 'nasha drevnaya stolnitza' (our old capital) with evident satisfaction. 'No foreigner can know what magic power these three words have over a Russian heart,' said professor S—— once to me, as we drove out of Moscow, and took leave of his native city with tears in his eyes. He assured me that every Russian loved Moscow as much as he did, and yet more, and that even those, who had never seen it, clung to the idea of the 'holy city' with the same devotion as to 'God and the emperor.' We may comprehend, then, how important a place for Russia that city must be, which, besides its 300,000 inhabitants, is also peculiarly the one to which many millions of loving eyes are directed."

The churches give to Moscow a most picturesque appearance. They are very numerous, and each has a small cupola rising from the roof, shaped like a bulb or onion, and painted, exteriorly, of the gaudiest colours the palette can afford, and often silvered or gilt; but from their "interior a gigantic picture looks down, whose enormous ugliness is much better calculated to scare than to assist devotion. It is generally the figure of the Redeemer, the Virgin, or of John, and in the centre cupola is the pictured form of an old grey-headed man, meant to represent the Father. The walls are usually painted, from top to bottom, with grotesque-looking saints and angels, all pretty much in the style of the fifteen-ell-long Mary in the church of Marienberg in Russia, and the Roland of Bremen. Fortunately, they are pretty well faded, and it will hardly occur to any in the coming century to restore them. The centre cupola is supported by

* From "Russia. Part I. St. Petersburg and Moscow. By J. G. Kohl; forming vol. i. of the Foreign Library." London: Chapman and Hall. See Chambers's Edinburgh Journal, No. 370.

four pillars so immoderately thick, that they diminish the space of the church very considerably.

"In the north of Russia, the severity of the climate has introduced the use of summer and winter churches. They are generally under one building, the summer church being placed above the winter one. The former is lofty, airy, and light in the upper or second story of the edifice: the latter is a low dark vault, in which light and air are sparingly admitted. There are many of these double churches in St. Petersburg, and also in Moscow. In the new churches stoves are introduced instead, and the entrances provided with double doors. When, in addition to the warm air and the stoves, we have the tick of a house-clock, these churches have quite the effect of sitting-rooms."

The custom of placing clocks in church towers is wholly unknown in Russia; hence a common house-clock is sometimes set up in the interior. In some places the hours are struck by a watchman upon a bell. There are no belfrys attached to the churches, but the bells are placed in a detached building, and even, in some instances, are hung upon the branches of a neighbouring tree. Bell-ringing, as an art, is at the lowest ebb; the science of double and triple bob-majors being utterly unknown. "It is a curious sight," Kohl remarks, "to see a Russian ringer begin his work. He does not put the bells themselves in motion; indeed, they have no clapper. To every bell a moveable hammer is attached, and, from the hammers, strings are passed to the ringer. If he have only two to ring, he sits down and pulls on either side alternately. But when he has many, he holds some in his hands, fastens another to his back, and sets others in motion with his legs. The motions he is obliged to make have a most comic effect; a former czar found the business so diverting, that he used generally to ring them himself in the court church. What renders this noise so disagreeable is, that the people never allow the sounds to succeed in measured time, but hammer away, right and left, like smiths upon an anvil; however, the bells are not attuned to each other, but clash one against the other in fearful discord. The bell-founder's art is a very old one in Russia. Herodotus already speaks of great castings of metal as practised in the Scythian land."

The commercial importance of Moscow is also very considerable; as, from its central situation, it is the entrepôt for most of the internal trade of the empire. Some idea of its trade may be formed from the annexed description of the *gostinnoi dvor* (bazaar), or principal market of Moscow. "It is a colossal building of three stories; three rows of pillars and three rows of shops stand, one above another, connected together by countless passages and steps. Beneath is the greatest crowd, above the greatest commerce. In these courts and galleries, from year's end to year's end, is the greatest standing warehouse of the empire, and a continual fair. Hither, from the Black Sea, streams all that the Levant can produce; from the Baltic, the produce of western Europe; from Siberia, what China and Tartary yield. Moscow is the centre of the whole interior traffic of Russia. Along the galleries long-bearded Russians and black-robed Persians, with their pointed sheep-skin caps, were roaming about; silken-clad Bokharians rustled by, and Tartars and Greeks sat on the balustrades reckoning their gains. The gostinnoi dvor has magazines and shops for the most considerable merchants of Moscow, who trade here wholesale only, and are more than nine hundred in number."

The retail trade is carried on in the Ryädi, which signifies, literally, rows of shops. "The number of shops in the Ryädi are not less than twelve hundred, all united under one common roof. Not only the shops, but the passages between, are covered, but the roof is so awkwardly constructed, that in the strongest sunshine people stumble in darkness, and after the slightest shower wade through mud. It would be difficult, nevertheless, to find a market of a more cheerful character than the Moscow Ryädi; not that it can be said the Russian merchants are more indifferent to gain than others, but they have, notwithstanding their lust of gain, a cheerfulness of temperament wholly wanting to the German and English merchant. The Russians carry on their business in the midst of praying, tea-drinking, ball and draughts, playing, laughing, and gossiping. Their appetite is always ready, and nearly as many sellers of edibles are to be met with here as customers, with everything necessary for breakfast ready prepared, including plates and knives and forks. They play at ball in the narrow passages between their shops, making use of a great leathern ball filled with air, which is struck by the foot. But the favourite game is draughts, which they play before their doors, in the shops, and sometimes in the middle of the street; however, they neither play for money nor bet; they love their kopeks too well to expose them to such danger. The whole range of shops are plentifully adorned with pictures of saints nailed to the beams, with lamps burning before them, singing birds in cages, and whole flights of pigeons, which nestle under the eaves of the shops, and are cherished and fed by the owners as a kind of sacred bird. The merchandise is arranged here, as elsewhere, in masses, not promiscuously; here a range of thirty shops for paper, another range for spices, a third for ornamental articles, a fourth for pictures of saints."

Nor is literature neglected in Moscow, which boasts of thirty booksellers' shops. "Among them are some that have a stock of not less than 100,000 volumes. Those of Glasunoff and Shireinoff are the principal ones. The latter is said to have 200,000 volumes in his shop. In 1806, there were only three booksellers of any consequence in the city; in 1808, four; and in 1810, six. After 1812, however, whose flames appear to have exercised a wonderfully stimulating effect on the minds of the Russians, the number of the venders of literature increased rapidly to ten, then to twenty, and at last to thirty. Before 1812, the annual average of spelling-books consumed in Moscow was 10,000. Immediately after that memorable year, the number increased to 30,000, and in 1837, no less than 200,000 civil and ecclesiastical primers found customers. The Viedomosti, the celebrated newspaper of Moscow, that has now been published since 1761, had only 2000 subscribers before 1812. Immediately after that year, the number rose to 6000, and the regular sale is now 12,000 copies. The taste for reading is greatly on the increase among the trading and

lower classes. I often observed a group of merchants' servants sitting together, listening to one who read aloud; nor were the books selected bad ones. Karamsin's History of Russia was one I often saw in their hands."

In 1835, Moscow numbered between nine and ten thousand houses, seven cathedrals, twenty-one monasteries, and churches as follow—two hundred and forty-five Greek, two Roman catholic, three protestant, two English, three Armenian chapels, and a Turkish mosque.

The Cabinet.

PARENTAL AUTHORITY.—St. Paul then has said, "Children, obey your parents in the Lord, for this is right." Be assured, therefore, that it is right. To do what his parent bids him at once, and without answering again, is the first thing a child has to learn; and he may learn it before he can tell his letters. There may easily be, and there often is, as much difference between two children before either of them is five years old, as between a loyal subject of the state, and a rebel in arms against authority. Exact nothing unreasonable; do not multiply restraints without cause; do not erect your own humours and fancies into laws. But with these cautions you must be inflexible. Do not yield to a child's perverseness, or to his importunity. By perseverance, you will soon convince him that it is in vain to struggle; and then he will cease to do it. And these advantages will follow—he will learn quickly, because, having no hope that his task will be excused him, he will apply himself to it without delay. He will be a much happier child, because comfort comes much more from having got the mastery over our desires, than from having got possession of the objects of them. And, above all, the practice of all religious duties will be made much easier. When the constraining motives of the gospel are laid before him, having been used to bend, he will surrender himself with less opposition to the will of God. Ye should deal, however, with your children as your heavenly Father deals by you: "I have drawn you," he says, "with cords of a man, with bands of love." And, "Fathers," says St. Paul, "provoke not your children to anger, lest they be discouraged." We must have the affections as well as the confidence of those whom we desire to guide. Parents should not so behave as to cause their children to be frightened at them; for this can hardly fail to operate as a perpetual temptation to lying and artifice. And he that knows what is in all of us, by calling love "the cords of a man," has taught us, in a very affecting manner, what these inducements are by which the human nature may best be drawn and wrought upon. Let this also be taken into consideration. There is a third error as common and as fatal as either undue indulgence or undue severity—I mean an inconsistency of behaviour towards children; or the being at one time very easy, and at another very harsh, under the self-same circumstances. Where this is wont to be the case, your child will never give you credit for having a reason for your conduct towards him. He will look upon you as being swayed only by humour and caprice; and, consequently, though he may obey you where he is forced, he will never be sensible that it is right to do so; nor regard you as having more wisdom than himself. Again, let reproof and censure be in just and evident proportion to the offence given; and let it be clear that offence is taken by you on true and just grounds. We may sometimes hear a parent expressing more anger because a child has broken a pane of glass than he does when the same child has taken God's name in vain. This is to instruct him that it is a worse matter to put you to inconvenience than to sin against the Lord; and, at the same time, it proves to him your own selfishness, and consequent unworthiness of his respect, and it confounds right and wrong. Further, distinguish between levity and obstinacy, between carelessness and malice in the wrong doer, and deal out your rebukes accordingly. Of some have compassion (as St. Jude expresses it), making a difference, and others save with fear, "pulling them out of the fire." He that would reprove or correct another with effect, must be his own master at the time; where there is much passion there will be little justice, and no appearance of deliberate judgment.

OPPORTUNITIES OF USEFULNESS.—How do they multiply, how ingenious we become in discovering and making them, when once we are all alive to their value and improvement! Trials and discouragements, such as we have constantly to meet in carrying our messages to a world lying in wickedness; all those frosts and mists under which we are so tempted to complain and despond, to seek little and expect less, how is their evil changed to good by the alchemy of a truly spiritual mind! How will a heart, animated and buoyant with faith and love, mount over all waves of opposition or affliction, as a life-boat in a storm. What lightness and alacrity will it have in all duty! "I will run the way of thy commandments," saith David, "when thou hast enlarged my heart." Yes, verily, the secret of all diligence, energy, pleasure, success in duty, is a heart enlarged by the love of God. Then are the crooked ways made straight, and the rough ways plain, "the lame man leaps as the hart," "the tongue of the dumb sings." "For the love of Christ constraineth us." O, that golden chain of perfect freedom; that binding yoke of most sweet and willing bondage. See St. Paul, the bondsman of Christ, going out to his daily service of labours and perils, chanting his morning song, and saying, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me. Yea, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." "Strong in the Lord and in the power of his might," was St. Paul. But his strength was strength of faith. And his strong faith worked by constraining, overcoming love; and thus he was "fruitful in every good work, and ever increasing in the knowledge of God, strengthened with all might according to God's glorious power, unto all patience and long-suffering with joyfulness." What a poor thing, in the ministry of the gospel, is the man of great learning and eloquence and force of argument, whose preaching wants the

vital warmth and spiritual earnestness of a single zeal for Christ, and love for the souls of men! Weigh him in the balance of the sanctuary; estimate him in view of the judgment-day; think of him as he will appear when he and all are receiving the fruits of embracing or rejecting the gospel; compare him, before God, with the man of far inferior gifts, who, to the Master's work unites the Master's spirit, and does with all his heart, as though God did beseech men by him, pray them to be reconciled to God. With how many tongues does the latter preach! If any forget his words, none can forget his evident sincerity and solemn earnestness. The sermon from the lips may not be retained: the sermon preached by the whole spirit of the man, as of one realizing the weight of his message and the worth of souls, cannot pass away. Think, moreover, of the power of the daily example of one who thus lives under the impression of the word he preaches, feeding upon the bread, relying upon the hopes, maintaining the daily walk with God which he entreats others to adopt. His sermons are only occasional—his example is always; his sermons are only in the church—his example is wherever he goes; his sermons all may not fully understand—his example is a universal language. The child, the man, the gainsayer, and the believer, alike understand it and must read it, and take impressions from it, concerning the soul and eternity and Christ and holiness. Think, moreover, of the unseen influence, added to the public ministry of such a man of God, from his nearness to the throne of grace and his greater faith and constancy in prayers for those that hear him. He has them, as St. Paul had the Philippians, in his heart; so that "they all are partakers of his grace," and "he longs after them all in the bowels of Jesus Christ." Thus the weapons of his warfare become "mighty through God," and many are added to the Lord.—*Bishop McIlvaine.*

JUSTIFICATION.—The doctrine of justification, as laid down in those tridentine decrees which are now held forth as the genuine expression of the catholic faith, was not to be found in the ancient catholic fathers. We can trace its genealogy—we know who its parents were—we can tell the day and hour when it was born. It does not come from Clement, or Ignatius, or Polycarp; it comes not from Irenæus, the disciple of him who talked with John, nor from the martyr Justin, nor from the great Athanasius, nor from holy Augustine, with his mind capacious of divine truth; nay, the last of the fathers of the church, who, through scripture, still held fellowship with the apostles of Christ and the primitive church, in the darkest times, holy Bernard, utterly repudiates it. Heathen metaphysics have as much to do with it as the gospel; and, as it is now held and defended by the Romish church, it is the work of those speculative and scholastic heads, under the influence of whose vast but perverted power the study of scripture was banished from the schools. Holy writ grew insipid by the side of dialectic fence and metaphysical refinement; and the homely truths enunciated by our Lord, and enforced and expounded by the apostles, gave way for three centuries to the philosophy of Lombard and Aquinas.—*Garbett's Bampton Lectures*, 1842.

Poetry.

THE BURIAL OF THE DEAD*.

"Sure the same Power
That rear'd the piece at first, and took it down,
Can reassemble the loose, scatter'd parts,
And put them as they were." BLAIR.

LIFELESS the mortal tabernacle lies;
The cold grave yawns; heart-broken mourners feel
Bereavéd now indeed. O, who can heal
The grief, the anguish of these riven ties?
The church, in Christ's emphatic words, replies—
Words fit to calm the bosom's bitter strife—
"I am the resurrection and the life;"
"He that in me believeth never dies†."
How solemn, how impressive, how sublime!
Whether the psalmist's dirge-like theme it be‡,
Or holy Paul's, reas'ning from things of time—
The resurrection—immortality §—
Or th' earnest prayers to him who being gave,
With which the church consigns our brother to the grave‖.

TO MY CHILDREN¶.

WRITTEN AT EVENING.

'Tis summer's eve—the purple light
Fast fadeth in the west;
Good night, ye cherished ones, good night,
Go to your rosy rest!

How many gladsome looks have passed
Your features o'er this day!
How many artless tones have told
The joy that crowned your play!

Ah! what a mine of thought lies here
A mother's soul to fill;
While thousands by the sick-bed watch,
My blossoms flourish still.

Each dawn, each eve still finds renewed
Their term of health and mirth,
While thousands mourn the early dead,
Beside a lonely hearth.

Why is it thus? why doth thy home
Yet ring with childhood's glee?
Why doth the arm that others smite
Yet spare thy lambs with thee?

It is a deep, a solemn thought,
That makes the life-blood start
With strong and sudden gushing, back
From the bewildered heart.

Yet, all mysterious though it be,
And fathomless to man,
We know that perfect wisdom works
In Providence's plan:

And more we know, that whether heaven
Inflicts or spares the rod,
Our pain or joy alike should raise
The recreant soul to God.

* From "Twelve Sonnets on the Church Services, with Notes." By John Farmer. London: Wertheim. 1842.
† John xi. 25, 26. ‡ Ps. xxxix. and xc.
§ 1 Cor. xv. 20. ‖ *Vide* Burial Service.
¶ From the Greenock Advertiser.

O, then, beloved children mine,
Let the Almighty love,
Which wraps you in its radiance, lead
My grateful heart above!

The holy book attests how blest
A mother's secret prayers;
And vain, without Jehovah's grace,
Are all her tenderest cares.

The fresh breeze flits my casement by,
And softly fans my brow;
The peace that breathes o'er earth and sky
Steals on my spirit now.

Miscellaneous.

PASSION OF CHRIST.—What condescending love and pity was that which prompted Jesus to come down from heaven, to assume our nature, veil the glory of the Godhead, and after a life of faultless obedience yield himself up to the merciful insults of sinful men, to the malice of Satan, to the mysterious hiding of his Father's countenance, and to a death of shame and unparalleled suffering! The bitterness of his passion must ever be regarded as an event the most sad and stupendous that ever occurred at any period on the face of this earth; but, on the other hand, how divinely calculated is it to provide for lost mankind a sovereign remedy, an event which reconciles the justice with the mercy of God, and ensures the forgiveness of sins. It is in truth a theme for meditation altogether so boundless, that we must confess ourselves to be utterly unable to find expressions which can place in the proper light this most miraculous mystery which even angels desire to look into. Neither can aught more strongly demonstrate the wretched and utterly ruined state of our fallen species than did this great sacrifice. In the midst of that immensity of suffering for the guilt of our lost world which no created existence could have sustained, we see the unsullied purity and absolute perfection of the Lamb of God preserved to the last moment of his life, when he exclaimed, "It is finished!"—*Rae Wilson on Jerusalem.*

PRISON DISCIPLINE OF PORT ARTHUR.—The discipline is, of necessity, rigidly severe. Not a fault—no, not the most trivial—is overlooked, but the most anxious, the most searching inquiry ever precedes punishment, and the offender is made to feel that its infliction proceeds from no arbitrary, capricious tyranny, but is the inevitable and well-known reward of his own mal-practices. The felons are of course distributed as much as possible in various classified gangs. Upon their first arrival they are closely searched, being prohibited from having money, tobacco, or any document. The standing regulations of the settlement are then read, and an earnest caution to act in conformity given. They are next taken to the hospital, where each undergoes an individual examination of the medical officer. Labour proportionate to their strength is then assigned—the physically incapacitated being employed in stone-breaking. Men are removed from the more laborious gangs according as their behaviour is good or sentence expires. All new arrivals sleep in silent apartments (a sore punishment) for periods commensurate with the nature of their offence, such periods increasing in a twofold degree to those who have previously been at the settlement. The carrying gang is deemed the most severe. This body, sometimes 60 or 70 in number, transport, on their shoulders, immense spars—the masts and yards of a 300-ton ship for example—from the forests to the dockyards. The inequality of pressure will at once be obvious, some men during the different stages of transit sometimes sustaining a couple of hundred-weights, sometimes less than forty pounds. The dockyard gang is scarcely less laborious than the carrying, the men being frequently immersed to the neck in water, whilst securing naval timber to the launches for the purpose of transport to the arsenal. It must be borne in mind that no beasts of burden are permitted either at Port Arthur or the probation stations, and that consequently all the drudgery is done by the convict. The chain-gangs are employed in carting stone, firewood, or drawing water for general use. The most habitual absconders, like the French felons of the Bagne, are not only put in irons, but fastened to a chain, where they are made to break stones under the eye of every passer-by—a punishment most intolerably galling. Every week there is a muster for medical inspection. They strip to the waist, because a man's aspect may greatly belie his bodily energies. If an individual, by flaccidity of muscle or other unequivocal token, give evidence of being overtasked, he is either removed to lighter labour or received into the hospital, as the urgency of the case may demand. Exclusive of the gangs already enumerated, there are sawyers, splitters, quarriers, masons, grubbers, gardeners, watermen, tramwaymen, and all the different artisans. Half an hour before evening muster, a ball is suspended at one of the yard-arms of the semaphore, a signal to those at work in the bush to make their way to head-quarters, any absentee being returned as absconded. A telegraph and a semaphore are admirable tell-tales, and the telegraphic code of captain Booth has been brought to a very high pitch of perfection. By it very long messages are conveyed to and from Hobart Town and Port Arthur in an incredibly short space. An answer to one sent by ourselves and responded to in a short space may suffice, the distance exceeding fifty direct miles either way. It was this—"The commandant is informed there have been no arrivals from England. Also, that Mr. Waterhouse is much the same as he was." These semaphores are all worked by convicts constantly liable to removal. Were they, as they should be, given as a reward with a small salary to discharged soldiers, they might be made much more efficient, and if extended throughout the colony, would give the death-blow to every species of absconding.—*Excursion to Port Arthur, in Fraser's Magazine for September.*

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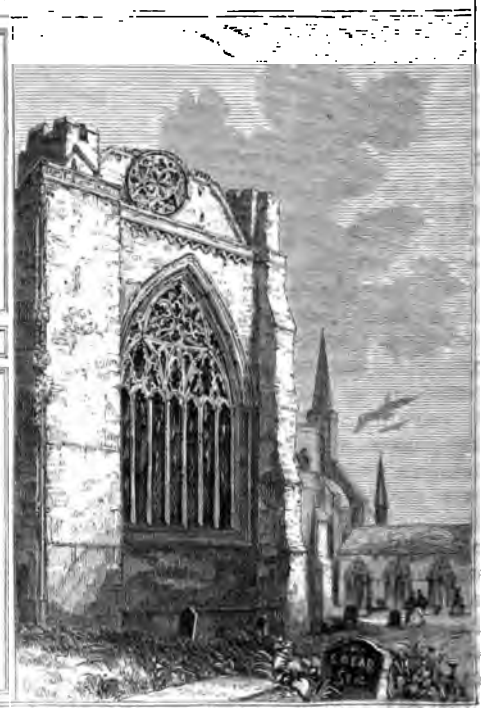

CHICHESTER CATHEDRAL.

NAVE

S. TRANSEPT

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 411.—JUNE 30, 1843.—PRICE 1½*d.*

CHICHESTER CATHEDRAL.

THE see of Chichester was first founded at Selsea in A.D. 680, by St. Wilfred, who was the first bishop thereof. The bishop's court was kept there until the year 1072, when, during the episcopate of Stigand, the twenty-second and last bishop of Selsea, it was translated to Chichester by command of the king, who ordered all cathedral churches to be removed from villages to cities.

Stigand died in the year 1087, and bishop Ralph, who succeeded him in 1091 (the see having been kept vacant by William Rufus), began to build the new church on the site of the ancient abbey of St. Peter; but before it was completed it was nearly destroyed by fire. This happened in 1114, and by the aid of king Henry the first it was rebuilt; but, in 1186, during the episcopate of Seffrid the second, another fire happened, which greatly injured the cathedral and the bishop's palace. After this second calamity, Seffrid resolved to engraft upon the remaining walls a new work, adapting to it the style and architectural ornaments peculiar to the age in which he lived. These additions were much more light and symmetrical than of that immediately preceding. Seffrid certainly had brought his cathedral, upon this amended plan, nearly to completion at the time of his death in 1204. It consisted of the Norman nave, with its single aisles, the centre arcade, with its low tower and transept, and of the choir. To these, great alterations and additions have been made in the course of the three centuries next succeeding. Bishop Ralph Neville, who was consecrated in 1225, appears to have rebuilt that part of the cathedral from the high altar eastward to the entrance of the Lady chapel. In this space we no longer find the point-headed pillar, but the columns which support the arches are of Purbeck marble, with ornamental capitals; the arches of the lower triforium are pointed, and gorgeously ornamented with various devices; the windows also in the upper story, which are circular throughout the other parts of the building, are pointed, and adorned with Purbeck marble columns. The only material alteration in the church since that time is the insertion of the large west window, and of those in the north and south transepts: this latter is certainly one of the finest decorated windows now remaining in this country; the tracery is very elegant, and its proportions remarkably correct. It was erected by bishop Langton early in the fourteenth century, and is well styled in the table of bishops set up in this transept by Sherburn: "Magnam et sumptuosam fenestram australem, ecclesiæ Cicestrensis." Bishop Langton expended the sum of 310*l.* in erecting his chapter-house and this window, glazing it also with very fine painted glass, which was destroyed in the great rebellion. This prelate also gave 100*l.* towards the repairs of this cathedral, part of which was employed to erect the great window in the north transept, which is of the same dimensions, but more simple in its tracery. The Lady chapel at the east end was erected and endowed by bishop Gilbert de Sancto Leofardo; it is a very beautiful building, but its appearance is much injured by the filling up of the east window. This chapel is now fitted up as a library, and beneath is a large vault, wherein lie buried the defunct dukes of the illustrious house of Richmond.

The choir of the cathedral is most richly fitted up; the stalls are of oak, finely carved and gilt; the name of the dignity or prebend to which each stall is attached, is inscribed over it in an ancient character; the misereres in these stalls

are finely carved, and are extremely curious. The stalls were erected by bishop Sherburn, in the reign of Henry VIII., as was also the high altar screen, which is constructed of the same materials as the stalls, and is exceedingly rich and beautiful.

The other parts of the choir are fitted up in the same style, and the whole produces an effect much resembling that in the cathedrals of Germany and the low countries.

Sherburn was for many years an ambassador on the continent, and may have taken his ideas from the buildings in the countries he visited during that time. This bishop also caused the paintings in the south transept to be executed by one Bernardi, an Italian. The first represents the interview between St. Wilfred and Ceadwalla, king of Sussex, the founder of the church of Selsea. The next represents the interview between Henry VIII. and bishop Sherburn. These pictures are finely executed, and are extremely valuable as representations of the ecclesiastical and lay costume of that age. On this side also are the portraits of the kings of England, from William the Conqueror to George III. On the opposite side of the transept are the portraits of the bishops of Selsea and of Chichester, down to bishop Sherburn. The paintings contribute greatly to the grandeur of this part of the church.

The nave is remarkable for what now appears to be a double aisle on each side, but these additional aisles have been constructed since the others, and were divided into many chantries or chapels, in some of which are piscinas, and other traces of altars formerly erected in them. The walls of these aisles are now covered with tablets, many of which are by Flaxman. One to the poet Collins is much admired.

The north transept is used as a parish church, and is dedicated to St. Peter.

The most striking feature of this church—the spire—stands at the intersection of the cross, and is ornamented with tabernacles, and pinnacles at its base. It certainly was not erected till late in the thirteenth century, although prior to that at Salisbury. It is not known who erected the great bell tower at the north-west end of the churchyard.

The cloisters which stand on the south side form a quadrangle of considerable size, and enclose a burial-ground, commonly called "the paradise."

This cathedral, it is supposed, remained in a good state of repair till the 29th of December, 1642, when it was completely ransacked, and defaced by the soldiers of sir W. Waller, the parliamentary general. It is thus described:—

"THE CATHEDRAL OF CHICHESTER DEFACED AND PLUNDERED.

"SIRS,—The rebels, under the command of sir William Waller, entering the city of Chichester on Innocents' day, 1642, the next day their business was to plunder the cathedral church. The marshal, therefore, and some other officers, having entered the church, went into the vestry and seized upon the vestments and ornaments of the church, together with the consecrated plate serving for the altar and administration of the Lord's supper. They left not so much as a cushion for the pulpit, or a chalice for the blessed sacrament. The commanders having in person executed the covetous part of the sacrilege, they leave the destructive and spoiling part to be finished by the common soldiers. These having broken down the organ, and dashed the pipes with their pole-axes, scoffingly said, 'Hark, how the organ goes!' They break the rail about the communion-table with such fury that the table itself escaped not their madness, but tasted of the same fare with the rail, and was broken in pieces by them. At the east end of the choir did hang a very fair table, wherein were written the ten commandments, with the pictures of Moses and Aaron on each side of the table. Possessed with a zeal, but not like that of Moses, they pull down the table and break it into small shivers. It was no wonder that they should break the commandments in their representation, who had before broken them all over in their substance and sanction. They force open all the locks, either of doors or desks, wherein the singing men laid up their common-prayer books, their singing-books, their gowns and surplices. They rent the books in pieces, and scatter the torn leaves all over the church, even to the covering of the pavement; but against the gowns and surplices their anger was not so hot. These were not amongst the anathemata—the accursed things—but might be reserved to secular uses. In the south cross-aisle, on the one side, the history of the church's foundation was very artificially portrayed with the pictures of the kings of England; on the other side, over against them, are the pictures of the bishops, as well of Selsea as of Chichester, begun by Robert Sherburn, the thirty-seventh bishop of that see, and the series brought down by him to his own times, at his own charges; who, as he made that sentence of the psalmist, 'Dilexi decorum domus tuæ, Domine'—'Lord, I have loved the beauty of thy house'—his motto, so he made it his work and endeavour. These monuments they deface and mangle with their hands and swords, as high as they could reach. And, to show their love and zeal to the protestant religion, established in the church of England, one of those miscreants picked out the eyes of king Edward the sixth's picture, saying, 'That all this mischief came from him when he established the book of common prayer.' On the Tuesday following they had a solemn thanksgiving for their success in gaining that city. Men of cauterised consciences, and given up to a reprobate sense, thus not only to take the name of God in vain, but damnably to blaspheme it, as if he were the patron of rapine, blood, and sacrilege! After the sermon was ended, as men not inspired by the Holy Spirit, of which they so much boast, but possessed and transported by a bacchanalian fury, they ran up and down the church with their swords drawn, defacing the monuments of the dead, hacking and hewing the seats and stalls, scratching and scraping the painted walls; sir William Waller and the rest of the commanders standing by as spectators and approvers of these barbarous impieties. Yet, for fear lest, in this schismatical frenzy, the sword in madmen's hands might mistake, sir William Waller, a wary man as he is, and well known not to be too apt to expose himself to danger, stood all the while with his sword drawn, and being asked by one of his troopers what he meant to

stand in that posture, answered, that it was to secure himself. You know it is written, 'The wicked are afraid where no fear is.' Though the people made him an idol in London, yet being no popish, but a puritanical idol—for they have their idols and their idolatry as much as the church of Rome—there was no danger to his person to be mistaken for an object of reformation at Chichester. The same trooper added also, 'That if his colonel in the Low Countries were there, and commanded in chief, he would hang up half-a-dozen of the soldiers for example's sake; it not being the custom of the Low Countries'—though long time hath made their enmity inveterate, and added much to the animosity of the parties—'to plunder churches, it being a mutual stipulation between the Spaniard and the Hollander, that what troops soever should, by conquest, pass from the possession of one nation to the other, though the conquerors had the free plunder of the town, yet churches with their ornaments, and whatever was conveyed into them, should be inviolable, the church being sanctuary to whatsoever was under its roof; and, if they would have any thing thence, it was to be purchased at a valuable price.' These good intimations to moderation from a man of less command, but more religious than sir William, prevailed nothing with him to restrain the outrageous madness of his fellow rebels. Having, therefore, made what spoil they could in the cathedral, they rush out thence and break open a parish church standing on the north side of the cathedral, called the subdeanery. There they tear the common prayer books, both those belonging to the church, and likewise those which were left there by devout persons who did usually frequent divine service. And, because many things in the bible made strongly against them, one did contradict and condemn their impious practices, they mark it in divers places with a black coal. It is more than probable that the thirteenth chapter to the Romans did not escape their *index expurgatorius*; for certainly, if that be the word of God, as undoubtedly it is, they cannot so far 'withhold the truth in unrighteousness,' as not to read their doom in that word which shall judge them at the last day. Here they stole the minister's surplice and hood, and all the linen serving for the communion; and, finding no more plate but the chalice, they stole that too, which they brake in pieces, to make a just and equal dividend amongst themselves; for an engineer of theirs, Robert Prince, a Frenchman with a wooden leg, afterwards showed the foot thereof broken off. And, when complaint was made of these barbarous outrages, captain Keely replied, 'That he knew not whether all this were not done by an order or no.' About five or six days after, sir Arthur Hazelrig demanded the keys of the chapter house. Being entered the place, and having intelligence, by a treacherous officer of the church, where the remainder of the church plate was, he commanded his servants to break down the wainscot round about the room; which was quickly done, they having brought crows of iron with them for that purpose. While they were knocking down the wainscot, sir Arthur's tongue was not enough to express his joy, it was operative at his very heels; for, dancing and skipping—pray mark what music that is to which it is lawful for a puritan to dance—he cried out, 'There, boys! There, boys! Hark, hark! It rattles, it rattles!' Being much importuned by some members of that church to leave the church but a cup for the administration of the blessed sacrament, answer was returned, by a Scotchman standing by, 'That they should take a wooden dish.' And now tell me which was farthest from a Christian, either this impure Scot, or that blasphemous atheist, who, seeing the massy plate and rich ornaments wherewith the Christian altars were adorned in the primitive church, in indignation and scorn of Christ belched out, '*En quam pretiosis vasis filius Mariæ minis'tratur!*' 'See with what costly vessels the Son of Mary is served!' What further spoil and indignity they have since done to that house of God 'and the habitation where his honour dwelleth,' is yet uncertain."—*Mercurius Rusticus.*

At the restoration, the cathedral was put into a tolerable state of repair.

They who may peruse the history of these ravages, or view the sacred pile, and are well affected to religion and the constitution of their country, will return their humble thanks to that Omnipotent Being by whose protection it has been preserved, and who has put it into the hearts of his people at the present day to give their offerings for the further restoration and embellishment of their cathedral church.

	FEET.
Length of the church	410
Height of the vaulting	65
Height of spire	300
Height of bell tower	120

T. B.

DEFINITIONS OF RELIGIOUS TERMS.

By the Rev. E. Strickland, M.A.,

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In the ninth volume of the Church of England Magazine, page 411, there is an article on the subject which stands as a heading to this paper. Without saying more, it is now purposed, by way of continuation, to make an attempt to ascertain the meaning and legitimate use of some more words which we continually hear and make use of.

1. I consider sincerity*. This word was primarily applied to a most delicious substance in its most pure state. When honey is purified, when it has been submitted to all the refining processes by which it is brought into a state of clarification, then may it be said to be sincere, to be freed from any mixture, and to be made one like consistent whole. Its derivation from two Latin words clearly lead us to this meaning. It comes from *sine*, without, and *cera*, wax—without wax. Hence it conveys to us the ideas of clearness, non-commixture, purity, soundness, ingenuousness, and uprightness. To whatever it may be applied, it always expresses incorruptness. A few quotations from scripture will sufficiently evince this. In 1 Pet. ii. 2, "the sincere milk of the word" is pure doctrine, free from fraud and deceit, from the malice and guile and hypocrisies and envies and evil speakings mentioned in the first verse. St. Paul prayed that the Philippians might be "sincere and without offence till the day of Christ" (Phil. i. 10); in other words, that they might have an unsullied discernment of the truth, such as would bear the light; that they might have purity of heart, incorruptness of speech, and uprightness of action, all united together. The knowledge of sound doctrine is not sufficient without holy practice: the one should produce the other. This St. Peter declared: "I stir up your pure minds,"

* Sincerity is derived by some from σὺν κήρι—with the heart, *i.e.*, without deceit.

your sincere understanding (for the word is the same in the original as in the above passage), "by way of remembrance, that ye may be mindful of the words," &c.; which enjoined a sound faith and a correct practice" (2 Pet. iii. 1). St. Paul speaks of "sincerity and truth" in opposition to "malice and wickedness"— "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 8). Here is probably an allusion to the feast of the passover, when the Jews diligently removed all leaven from their habitations. St. Paul also opposes "sincerity" to "fleshly wisdom"—"Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. i. 12). Again, "sincerity" is contrasted with "corruptness:" "We are not as many (says St. Paul), which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. ii. 17). Here reference is made to tavern keepers, who appear formerly, as now, to have understood the art of adulteration. To them false teachers are compared, who are adulterators of the most dangerous description. They dilute God's most holy and blessed word; they mar its harmony by forced interpretations, and destroy its power by the mixture of human traditions and follies. Joshua's exhortation to the assembled tribes was, "Fear the Lord, and serve him in sincerity and truth" (Josh. xxiv. 14). They were to fear God without any bias to any sinful way: there was to be a "putting away of the gods which their fathers worshipped;" and they were to worship the living God in truth, in thought, and deed. Let us pray, my readers, to the God of all grace, that we may be sincere in our reception of the holy scriptures as God's own word, sincere in our endeavours to attain to a right understanding of them, and sincere in our exemplary practice of them; shunning all evil rivalries and affections, abandoning all the devices of an unrenewed heart, and such a perversity of will and judgment as would lead us to sacrifice revelation itself for a paltry and ruinous scheme of our own. "Walk before me, and be thou perfect" (Gen. xvii. 1), is the command of Almighty God to every one of us. Happy they whose walk manifests their sincerity. "Grace be with all them that love our Lord Jesus Christ in sincerity (or, as it is in the margin, with incorruption). Amen" (Eph. vi. 24).

2. Humility.—The origin of this word is truly characteristic of its meaning. It comes from *humilitas*, a Latin word, which is derived from *humus*, the ground, and means that which is low, poor, mean, or base. Humility, considered as a theological virtue, springs from a knowledge of our dependance upon God, from a sense of our vileness and unworthiness in his sight, and consists in low thoughts of ourselves; which permit us "not to think of ourselves more highly than we ought to think, but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. xii. 3). To be deeply humbled for sin before God is acceptable to him, and is what is ordained as a state of mind that he will regard and bless, for "before honour is humility" (Prov. xv. 33); and "by humility and the fear of the Lord are riches, honour, and life" (Prov. xxii. 4). God commends and approves the humble, who are placed in opposition to the proud in 1 Pet. v. 5—"God resisteth the proud, and giveth grace to the humble." Certainly when a person creeps as it were on the ground, and aspires not after "high things," he runs but little risk of injury by falling, while he who walks on lofty stilts takes almost a sure method for ultimately experiencing a fall. So in spiritual matters: as surely as humility leads to life, pride leads to death. Our blessed Saviour was humbled, and then he was exalted; for we read, "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. ii. 8, 9). And, if we would attain the same glory, we must tread in the same steps: "This mind must be in us, which was also in Christ Jesus;" we must obey that gracious command of his in this particular—"Learn of me" (Matt. xi. 29). Humility is a necessary qualification for admission into the kingdom of heaven: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). "God humbleth himself to behold the things that are in heaven, and in the earth" (Ps. cxiii. 6); and shall not we, avoiding all false humility, humble ourselves truly before him? Let us remember that humility is the beginning, the middle, and end of all sound religion; and for our guidance and comfort let us take as our motto the following words: "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted" (Matt. xxiii. 12).

3. Repentance*.—This is sorrow for what is past, an after-grief for former transgressions; and if it is real, sincere, genuine, such as needs not to be repented of, it will be accompanied with amendment of life. Evangelical repentance is not mere transient grief—the shedding of a tear that restrains not from sin; but an abiding conviction of sinfulness, which moves the soul to apply to Christ continually for strength and grace to obtain purity and peace. All qualms and relentings, that leave the life unreformed, are ineffective and vain. This our church catechism teaches us; which defines repentance to be that "whereby we forsake sin," renouncing the love of it and the practice of it. Repentance then is not only sorrow for sin, or a hearty wish that it had never been committed, but also a change of mind, a conversion of the heart to God. It was predicted that John the Baptist's preaching and ministry should effect a change—"He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 6). And St. Paul in a few words describes the reformation which such a change produces: he calls this happy condition "repentance from dead works" (Heb.

* Μετάνοια and resipiscentia are corresponding words. Μετάνοια is from μετὰ, after, and νοέω, to understand, which is understanding after hearing. Or it is from μετὰ, after, and ἄνοια, want of understanding, madness—intimating that when any one repents, he sees that a life of sin is a life of madness. Resipiscentia is a growing wise again, from *re*, again, and *sapere*, to be wise; or, according to Tertullian, it is quasi receptio mentis ad se, a restoring of the mind to itself. Our word repentance is from *re*, again, back, and *pœnitentia*, penitence, which is sorrow for sin, terminating in newness of life.

vi. 1)—from works committed by men dead in trespasses and sins, and which lead to death eternal. Sinners must then repent if they would be saved; and to repentance Christ invites them—"I am not come to call the righteous, but sinners to repentance" (Matt. ix. 13). To sinners St. James says, "Be afflicted, and mourn and weep" (iv. 9); and to sinners the Baptist says, "Bring forth therefore fruits meet for repentance" (Matt. iii. 8). Repentance, we see, is the sinner's work; he must have repentance for sin, and repentance from sin, and then assuredly he will have that which constitutes scriptural repentance. Repentance consists of several parts, which taken together make a complete act. In order to obtain repentance we must be convinced of sin; we must have contrition for it; we must confess it; and we must renounce it. For, in the language of the third part of the homily of repentance, the true parts and tokens are these: "that is, hearty contrition and sorrowfulness of our hearts, unfeigned confession in word of mouth for our unworthy living before God, a stedfast faith in the merits of our Saviour Christ for pardon, and a purpose of ourselves by God's grace to renounce our former wicked life, and a full conversion to God in a new life to glorify his name, and to live soberly and charitably, to the comfort of our neighbour, in all righteousness, and to live soberly and modestly to ourselves, by using abstinence and temperance in word and in deed, in mortifying our earthly members here upon earth." A difficulty is sometimes raised with respect to the priority of faith or repentance in point of time. It would appear that faith precedes, taking and applying the promises and threats of God's word to the conscience, when a mingled feeling of sorrow and hope arises, which issues in unfeigned repentance. They that turn to God, first "look to him," and then "mourn" (Zech. xii. 10). "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6). "Whatsoever is not of faith is sin" (Rom. xiv. 23). It is true that repentance is sometimes placed first (Acts xx. 21; Mark i. 15); but this may be to show that repentance is the important thing—the blessing to which faith leads; or, in other words, that repentance is the end to be gained, and faith but the means to that glorious end. Repentance does not spring so much from the fear of punishment as from the abhorrence of sin in itself, which oppugns the dignity, majesty, and purity of the blessed God himself, and is a downright and violent outrage against him, and him only (Ps. li. 4). The fear of a yawning and fiery hell may, and oftentimes does, alarm the bold and hardened rebel, and produce in him what are called legal repentings; but he must see the mercy of God in Christ, he must know from an inwrought conviction the hatefulness of sin, its infernal source, its arrogant impiousness, its detestable nature and foul character, which would deface and annihilate every perfection of the eternal God—would blot goodness from the universe, and overwhelm one and all in destruction and perdition; and then will he loathe it in his soul; the disposition and desire to sin will be checked and destroyed, and the punishment due to it avoided. This is repentance towards God; this is repentance unto life. It is not the wild fury of Cain, the relenting of Pharaoh, or the despair of Judas. These work death; but it is a divine principle, whose most painful operations are productive of inward and substantial happiness. How can it be otherwise, when it consists of conviction, contrition, faith, and a new life?

4. Contrition.—This is a disorganisation of matter, a change in the order and position of its parts. It is derived from *con* (much), and *tritus* (rubbed or bruised). Hence contrite means pounded, beaten, or brayed in a mortar, pulverised. Contrition is, in fact, the highest degree of trituration. When used metaphorically, it is a wearing away, consumption, vexation; when employed as a term in divinity, it means a real, true, sincere, and heartfelt sorrow for sin, based on a right motive, and proceeding more from love to God than from fear of punishment. A broken heart is a heart dashed into fragments; but a contrite heart is a heart pounded to dust. What a humbling this; what a crushing of sin; what a destruction of the old man; what a preparation for the production of a new heart, and the making of a new man! This is being dissolved in tears; this is the waxing old, the vexation and consumption of the bones, and the dislocation of the joints; and it is also having a heart like wax, and being poured out like water. When the psalmist was contrite he said, "When I kept silence, my bones waxed old through my roaring all the day long" (Ps. xxxii. 3). "Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed" (Ps. vi. 2). "For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed" (Ps. xxxi. 10). "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels" (Ps. xxii. 14). But such a heart, my readers, God loves: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. xxxiv. 18). "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17). See Isaiah lvii. 15, and lxvi. 2. We sometimes meet with the word attrition, which is used in contradistinction to contrition, and is expressive of an imperfect repentance. It is a compound word from *ad*, against, and *tritus*, rubbed. It is being rubbed against, worn, fretted. Attrition then is sorrow for sin; but, alas! such a sorrow as consists in a mere transient harassing of the feelings, occasioned by fear of vengeance—a short-lived awakening, arising from a view of God's indignation against sinners, and the awful inexpressible terrors of the unquenchable fires of Gehenna, prepared for the devil and his angels. Amongst such are they who, like Pharaoh and Judas, hear the word and tremble at it, but never allow it to enter the heart and discover its depravity; else it is to be hoped they would, agreeably to its directions, at once flee to the Lord Jesus for pardon and peace. It is clear we must not be attrite, but contrite, if we would have rest to our souls. Let us then pray for deep and spiritual views of God's word, and let our prayer be—"From hardness of heart and contempt of thy word and commandment, good Lord, deliver us."

5. Meekness.—This is the state of being meek—a state which is blessed with easiness, gentleness, quietness, and peace. In it is contained quiet

submission to the will of God, a patient endurance under injuries, and a mild demeanour amidst rebukes and affronts. This spirit was strikingly exemplified in Moses, of whom we read, "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. xii. 3). But if we would see it in its highest perfection and brightest lustre, we must look at the blessed Jesus, who with indescribable sweetness said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls" (Matt. xi. 29). He showed himself a perfect pattern, and he beckons us to follow in his steps. Our divine Teacher is the pre-eminently great Teacher, and in the excellency and exemplification of his precepts he immeasurably outshone all previous lawgivers. He never gave a command which he did not himself keep inviolate. He lived meekness for our imitation, and he pronounced the meek blessed to our comfort (Matt. v. 5). And what blessings are the meek to have! "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Ps. xxxvii. 11). The meek, who are contented with their own lot, and repine not at that of others, enjoy this world as rational creatures and Christians ought to do, in a much higher degree than the proud, the arrogant, and discontented. Abraham is called "the heir of the world" (Rom. iv. 13), and we, if we are true believers, are his seed—Christ's flock—and our inheritance is great. "For (as St. Paul said to the Corinthians) all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (1 Cor. iii. 21-23). The Anglo-Saxon word "meca" is the root of our word meek, and signifies a companion, an equal. The word gentleman is that which in its original meaning answers to the word meek. With what a beautiful idea is meekness invested! He who possesses it thinks himself fit to be the associate of any one to whom he can do good; he stands not aloof, but readily levels himself to their capacities, and assimilates himself to the habits and circumstances of those whose welfare he is seeking, as far as this can be safely done, in order to bring them to Christ. Christ is our king: he is a just king, meek and lowly, having salvation (Zech. ix. 9, Matt. xxi. 5). Meekness is a fruit of the Spirit (Gal. v. 23): to him we must pray to bestow it upon us, and then we shall act meekly. St. Paul beseeches Christians to walk worthy of their high vocation: "With all lowliness and meekness, with long suffering, forbearing one another in love" (Eph. iv. 2). And again, "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" (Coloss. iii. 12). Timothy and Titus, who were stewards of God's mysteries, were commanded to act with meekness: "But thou, O man of God, flee these things, and follow after righteousness, goodness, faith, love, patience, meekness" (1 Tim. vi. 11). "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves" (2 Tim. ii. 25). "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" (Tit. iii. 1, 2). We are commanded to "receive with meekness the engrafted word, which is able to save our souls" (James i. 21); to "show out of a good conversation our works with meekness of wisdom" (James iii. 13); and to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear" (1 Pet. iii. 15). Wives are exhorted to have "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii. 4). Severity and exemplary punishment are sometimes necessary (1 Cor. iv. 21); but as soon as possible, like St. Paul, we must have recourse to gentleness and meekness in all our transactions with all men, in order that they may see that severe measures are never employed without having in view the spiritual good of those towards whom they are exercised.

PROTECTION OF POLYNESIA*.

Mr. Editor,—Tahiti [Otaheite] and the neighbouring isles, commonly called the South Sea Islands, are spots rendered interesting and even dear to the Christian, the philanthropist, and the Briton. In these islands Christianity has gained a pure and noble triumph, one of the very greatest or most admirable of all her triumphs from the apostolic age to our own. Among these islanders, lately sunk in universal ignorance, grovelling idolatry, savage cruelty, disgusting sensuality, and deep misery, there civilization and the arts of peace, following in the path of Christianity, have taken root, have grown up, and have borne fruit that has gladdened the very heart of philanthropy. The great moral and mental change upon these islanders has been wrought through the instrumentality of British protestant missionaries—men who, leaving the comforts of home, went to strange isles and barbarous tribes to promote the eternal and temporal good of the islanders, having the book of God for their guide, the grace of God for their support, and love to God and man for their prompting principle. Christian, philanthropist, Briton! pray and speak and act for Polynesia. Of the glorious example there given of Christian influence and missionary utility, Dr. Chalmers declared, "If philosophy had ever achieved such a triumph . . . it would have been an event blown by the trumpet of fame throughout the world, and of which we should never have heard the last."

Alas! A cloud and a storm appear now to hover over these interesting and improving islands. I allude to what I am sorry to be compelled to term the unchristian, illiberal, and cruel conduct of the French naval force at Tahiti and elsewhere. According to the accounts, the French carried their point at Tahiti through fraud and force, accompanied by sensuality. The French admiral complained to the Tahitian queen of injuries that he could not prove, demanded damages that she could not pay, and formally declared that if she did not either pay the damages, or

* We insert this letter, which has appeared in some of the daily papers, at the express request of the author. We are bound in fairness to say that we consider Mr. Rogers's plan for the conjunction of states chimerical, and, if it were possible, very undesirable. But we feel much concern at the French occupation of Otaheite, and would gladly see the evils it threatens averted.—Ed.

sign away the real sovereignty to France, within twenty-four hours (she then hourly expecting her confinement), he would open his fire, and destroy the whole place! How the affair reminds one of the fable of the wolf and the lamb!

We have to remember, however, that France was not alone in this act of wilful aggression on a powerless state, but was probably incited by the wily, sectarian, and bigotedly proselytizing spirit of Rome. The proceeding was Romish as well as French; Rome being the head, and France the hand; Rome designing, and France effecting; Rome being the prime mover, and France the willing agent. The lamentable condition of Tahiti exemplifies the hatred of popery to pure protestantism. There has been not fair and generous rivalry, but a dishonourable effort to promote the dominion of the "man of sin"—an effort made with fraud and force, and tending to persecution.

If Great Britain did really undertake the protectorate of the isles (as many affirm, and as I incline to think), she is clearly bound by national honour and international law to interfere to protect their political independence, their commercial freedom, and their religious liberty, and to hinder Rome and France from domineering and tyrannizing over them.

But even if Great Britain did not undertake (either formally or virtually) to be their protector, and therefore even if she were not bound by national faith and international justice to protect and defend them, she still ought to remonstrate with or appeal to France on the ground of international equity, and as acting on behalf of Christianity, civilization, and political good; or, for the sake of "peace, liberty, knowledge, holiness, and happiness." And, as it appears that intervention availed to preserve the Sandwich Islands from papal and French domination, truly the decided interference of Great Britain would avail to save Tahiti and the other isles from the same twofold evil.

If England should decline the exclusive protectorate of these interesting islands, she could protect them in conjunction with other powers. Holland, Denmark, Sweden, and Prussia would surely join her in the good work. America, the eldest daughter of England—America would probably join. So probably would Russia. So perhaps might Austria, Spain, and Portugal. So possibly might even France, if her good sense and good feeling were duly appealed to. God grant that France may, in the spirit of equity, generosity, and political virtue—God grant that France may join England and other friendly powers in this work—great, good, and glorious!

The ground of this international union, the principle of the joint protection of Polynesia, should be that of international equality, or the equal right of all the powers to commercial and other intercourse with the protected isles. No power should have any exclusive advantage, the powers collectively guaranteeing to the isles religious liberty, commercial freedom, and political independence. What a happy result! "'Tis a consummation devoutly to be wished."

Few words on the political importance of Polynesia. Note three things. 1st. Soil and productions. The extent of soil of any one island is indeed small; but that of all the islands together is very considerable. The productions are coral, cotton, silk, fruits, corn, coffee, sugar, cattle, fish, oil, drugs, gum, minerals, rice, spices, &c. 2nd. Geographical position. This is favourable to commerce with South America, North America, China, the rest of eastern Asia, the Asian isles, New Holland, New Zealand, and so on. The grand communication across the isthmus of Panama will add to the importance of the geographical position. 3rd. Long line of coast and harbours. This advantage would render the islands a nursery for seamen.

I am, sir, &c.,

JOHN ROGERS,
Author of "Anti-Popery."

London, April 3.

Poetry.

THE CHURCH TRIUMPHANT*.

"The church triumphant! Animating word,
Waking the mind to visions of the skies;
Touching each string of the soul's harmonies,
Like to the trumpet John in Patmos heard."
EDMESTON.

TRANSLATED now to realms of cloudless light†—
Where, ere a ray had on creation beam'd,
Mansions had been prepared for Christ's redeem'd,
Who should, on earth, o'ercome in faith's good fight‡—

Before their Lord they stand; their ravish'd sight
Ever beholds the glories of his face;
On harps of gold seraphic chords they trace,
And in high songs of endless praise unite.

Now hath the church, Christ's bride, eternal joy;
Her Lord hath her enrobed in white array,
Made up her jewels—bright without alloy—
And throned her at his own right hand for aye§:
Blessing and glory, honour, power, and might,
Be ever to our God, most holy, infinite!

CONDEMNATION BY THE LAW—PEACE BY THE GOSPEL (GAL. iii. 10—13).

(For the Church of England Magazine.)

FROM Sinai's mount, in might array'd,
The Lord his fiery law display'd;
Through heaven and earth its mandates fly—
Do this, and live; transgress, and die.

Do this, and live! O, who may stand
Before that precept, strict command?
Transgress, and die; then all are dead,
And every hope of life is fled.

Hark! from the cross a voice of peace
Bids Sinai's awful thunder cease;
Sinner, that voice of love obey,
From Christ, the truth, the life, the way.

* Farmer's Sonnets.
† Rev. xxi. 24.
‡ Rev. iii. 21.
§ Rev. xix. 7, 8.

How else his presence wilt thou bear,
When he in judgment shall appear—
When slighted love to wrath shall turn,
And all the earth like Sinai burn?

WILLIAM CHAMBERS.

Newington Butts.

Miscellaneous.

ERUPTIONS OF ETNA.—The awful and destructive eruptions of this celebrated mountain, which have occurred at various periods, both before and subsequent to the time of our Saviour, are mentioned by numerous writers, who have not neglected to register with care accounts of each visitation. As it appears not unlikely that the present disturbed state of the mountain may add another instance to those that have preceded, an enumeration of the more remarkable eruptions may not be out of season. There appear to have been nine eruptions B.C. The first on record dispossessed the whole tribe of the Sicani, and drove them to settle in more southern parts. The second and third eruptions are commemorated by the Athenians in their marbles. It was at the last that two rich brothers, named Amphinomus and Anapis, rushed into torrents of red flames and carried off their aged parents on their backs. The fire spared the youths, it is said, while it consumed those on the same roads. Catania and her citizens dedicated a temple to this act of filial piety. Five eruptions intervened till the ninth; that [before Christ] happened in the reign of Caligula, which terrified that emperor so far as to cause his precipitate flight from Messina. To recount all the eruptions which have occurred after Christ would form a long and only tedious list. The most important are those in 1160, 1169, 1329, 1536, 1537, 1669, 1693, 1763, 1787, 1792, 1802, 1809, 1811, 1819. To the effects of these we shall briefly refer. Streams of fire in copious bodies ran down the declivity of the mountain during the two former years. In the third a new crater was opened, and the flaming matter that was disgorged from it overspread the adjacent fields, and destroyed the buildings of the towns. The ashes spread as far as Malta; and many died of terror. After the cessation of nearly a hundred years, the eruption of 1536 occurred, which lasted for a considerable time, and was dreadful in its appearance and effects. A thick cloud, tinged with red, hovered over the top of the mountain; chasms were opened in its sides, and volleys of ignited materials rose to great heights in the air. For a whole year this continued without intermission; the neighbouring castles and more than 500 houses were destroyed. Carrera was witness of a dreadful conflagration in 1664, but the eruption of 1669 was the most formidable and the most destructive. Eighteen days the sky blazed at first as with portents. A chasm, several miles in length, burst on the east side of the mountain; new gulphs and other clefts continued to open, from which smoke, stones, ashes, and lava poured incessantly. The English merchants who saw it state that it had overwhelmed in the upland country fourteen towns and villages, some of which contained three or four thousand inhabitants; and they add, "there is not now so much as any sign where these towns stood, except the church and steeple of one of them, which was situated on an eminence." In 1787 Etna was again in a state of eruption. After renewed shocks, and the appearance of a thick smoke, showers of fine, black, brilliant sand descended; flashes of fire, with scoriæ and lava, next appeared, till gradually the top kindled, and the summit appeared one burning mass. From the cone, as from a fountain, a jet of flaming volcanic matters arose, which were thrown to the distance of six or seven miles. The destruction attendant upon this eruption was disastrous to all the region within its compass. The explosions which preceded the conflagrations of 1802 created a noise "as if a million of cannons had been fired off at once." A shower of fire extended for three leagues round Etna, from the burning materials thrown up; and the lava skirted the borders of Bronte, the estate granted by the king of Naples, with the title, to lord Nelson. From latter eruptions it would appear that Etna is exhausting its volcanic powers; they are neither so frequent as in former ages, nor so tremendous in their extent or effects. The last, we believe, was on the 26th of May, 1830, when seven new craters were opened, and eight villages with their inhabitants destroyed. On the sides of Etna are seventy-seven cities, towns, and villages, containing about 115,000 inhabitants. The celebrated chestnut tree, under which 100 horses may be sheltered against the sun, and upon which account it is called *dei cento cavalli*, still enjoys its leafy honours.

THE HUMAN EYE.—The over-mastering effect of the human eye over the lion has been frequently mentioned, though much doubted, by travellers; but, from my own enquiries among lion hunters, I am perfectly satisfied of the fact; and an anecdote which was related to me by major Mackintosh proves that this fascinating effect is not confined exclusively to the lion. An officer in India, having once rambled into a jungle adjoining the British encampment, suddenly encountered a royal tiger: the rencounter seemed equally unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The gentleman had no fire-arms, and was perfectly aware that a sword would be no effectual defence in a struggle for life with such an antagonist. But he had heard that even the Bengal tiger might be sometimes checked by looking him firmly in the face. He did this: in a few minutes the tiger, which seemed preparing to take his fatal spring, grew disturbed, shrunk aside and attempted to creep round upon him behind. The officer turned constantly upon the tiger, which still continued to shrink from his glance, but, darting into the thicket, and again issuing forth at a different quarter, it persevered for above an hour in this attempt to catch him by surprise, till at last it fairly yielded the contest, and left the gentleman to pursue his pleasure walk. It may be easily believed he went straight to his tent at double quick time.—*Thompson's Southern Africa.*

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Ecclesiastical Intelligence.

JANUARY 1843.

Ordinations.

ORDAINED
y Bp. of ELY, *Nov.* 27.

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d.—E. Clayton, M.A., Ch. Ch.
bridge. — S. Churchill, B.A.,
dim. bp. of Norwich); J. A.
A., St. John's; J. R. Crowfoot,
s; H. L. Guilleband, M.A.,
M.A., Trin.; F. Jackson, B.A.,
d, B.A., N. M. Manley, M.A.,
T. C. Peake, M.A., Sid.; J. D.
, Christ's; E. Thompson, B.A.,

DEACONS.
d.—J. W. Distin, B.A., Pemb.
p. of Exeter).

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By Bp. of WINCHESTER, *at Farnham Castle, Dec.* 11.

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Of Cambridge.—T. Vincent, B.A., St. John's.

Of Dublin.—J. Chapman, B.A., J. G. F. Vincent, B.A., Trin.

Lit.—A. Le Sueur, for the island of Jersey.

Preferments.

Butler, G., D.D., dean of Peterborough.
Lonsdale, J., archdeacon of Middlesex (pat. bp. of London).
Waring, H., dean of Dromore (pat. lord lieutenant of Ireland).

	Parish & County.	*Pop.*	*Pat.*	*Val.* £.
J.	Kirkton (R.), Suff...	624	The Queen ...	400
..	Stoke Prior (P. C.), Worc.....	1100	D. & C. of Worc.....	*270
...	Gretton (V.), cum Dudding (C.), Northampt.....	1126	Preb. of Gretton, Lincoln cath.	258
...	Caistor St. Edmund cum Marketshall (R.), Norf.....	225	Mrs. Dashwood	*447
...	St. Stephen's, Tovil (P.C.), Kent.....			
...	St. Andrew and St. Mary (R.), Canterbury.....		D. & C. of Canterbury	*294
...	St. John's (P. C.), Broughton, Manchester			
...	Lindridge (V.), Worc.		D. & C. of Worcester ..	
H..	Grandbrough (V.), Warw.....		Trustees	
...	St. Mary's, Enniscorthy (V.), Wexford.		Bp. of Ferns ..	
...	Trory St. Michael's (P. C.), Fermanagh		Inc. of Devenish	
R.	North and South	482	Preb. of South	*685
...	Stoke (R.), Linc...		Grantham, in Salisbury cath.....	
. C.	St. Philip's (P.C.),			200
....	Liverpool			
F..	Hartshill (P. C.), Stafford			
....	Leek Wooton (V.), Warw.	438	Lord Leigh ...	*300
H.	Weston-on-Trent (V.), Staff....	608	N. Lane & W. Inge, esqrs..	
....	Alderton (R.), Glouc.		Bp. of Gloucester & Bristol by lapse	
. H.	St. Peter's, Stockport (P.C.).....		Rev. H. Wright	
P.	Dromore (V.), Kerry		The Crown ..	
....	St. Paul's (P. C.), Liverpool			
....	Hinckley (V.) cum Stoke and Dudlington, Leic.....	7208	D. & C. of Westminster.	*388
F..	Whitnash (R.), Warw.	260	Ld. Leigh	313
)....	King's Ripton (R.), Hunts.	279	Lord Chanc...	179
....	Cumberworth (R.), Yorkshire	2551	T. W. Beaumont, esq...	*148
....	Gonalstone (R.), Notts.....	107	R. Franklin, esq..	*294
....	Brockdish (V.), Norf.	482	W. B. France, esq.....	*227
. L.	Frodsley (R.), Salop.	186	Family.....	*270

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val.* £.
Glencross, J...	Helland (R.), Cornw.	285	W. Morshead, esq.....	*196
Grasett, J.....	Edwin Loach and Tedstone Water (R.), Worc. and Hereford	153	E. Higginson, esq.....	*156
Harker, W....	Child's Wickham (V.), Glouc.....			
Haughton, W.	South Wootton (R.), Norf...	177	The Crown....	286
Hebden, J....	Heyhouse (P. C.), Whalley, Linc.....			
Hickson, G....	Magheraclooney (V.), Monaghan.....		Bp. of Clogher	
Hobson, A.....	Outragh (V.), Leitrim		Bp. of Kilmore	
Hoste, G. C....	Barwick (V.), Norf.	35	D. Hoste, esq.	40
Hume, C.....	Eye (P. C.), Northampt.	1122	Bp. of Peterborough ..	161
Hutton, M....	Seaton, Rutland.....	435	Earl of Harborough	*649
Johnson, E....	Kilrush (R.), Wexford. ...		Bp. of Ferns	
Jones, T.....	Henley-in-Arden (P. C.).....	1214	Inhabitants...	104
Knight, D. T..	Earls Barton (V.), Northampt.....	977	The Queen....	195
Moorhouse, J..	St. Thomas (P. C.), Bedford			
Morton, J.....	Clonfert (V.).....			
Mothe, J. H...	Lezayre (V.), Isle of Man.....	2283	The Crown ...	*154
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Piggott, J. D..	Radstone (P. C.), Northampt.....	208	W. Holbeach, esq.....	90
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Storer, T.	St. Andrews (P. C.), Northampt.			
Taylor, J.	Rossory (R.), Fermanagh		Bp. of Clogher ..	
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Walmsley, E.J.	Hilperton (V.), Wilts.	1067	Long family ..	*259
Were, E. B ...	St. Martin's (V.), Stamford Baron, Northampt.....	1374	Marq. of Exeter	*98

Resp. in Theolog.	*Oppon.*
Mr. Raymond, Trin.	Mr. S. A. Smith, Cath. Mr. Chapman, Corp. Mr. Smith, Cai.
Mr. Mason, Clar.	Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Armstrong, Joh.	Mr. Goldsmith, Pet. Mr. Dixon, Cath. Mr. Hooper, Corp.
Mr. Waddilove, Joh.	Mr. G. Bland, Cai. Coll. Regal. Coll. Trin.
Mr. Edgar, Cai.	Coll. Joh. Mr. Macarthy, Pet. Mr. Borton, Cath.

Resp. in Theolog.	*Oppon.*
Mr. G. Heath, Regal.	Mr. Walsh, Corp. Mr. J. H. Jerrard, Cai. Coll. Regal.
Mr. Wing, Pemb.	Coll. Trin. Coll. Joh. Mr. T. Smith, Pet.
Mr. R. G. Townley, Trin.	Mr. Adams, Regin. Mr. Dwyer, Corp. Mr. G. R. Tuck, Emm.
Resp. in Jur. Civ.	*Oppon.*
Mr. Ireland, Emm.	Mr. Bennett, Emm. Mr. Kinderaley, Trin.
Resp. in Medic.	*Oppon.*
Mr. Price, Emm.	Mr. Bull, Cai. Mr. Drosier, Cath.

Diocesan Intelligence.—England and Ireland.

CASHEL.

Funeral of the late Bishop.—The remains of Dr. Sandes were removed from the deceased prelate's town residence in Fitzwilliam-square, to their resting-place in the vaults of Trinity college. The hearse was followed by two of the carriages of the lord lieutenant, the servants in their state liveries of blue and silver, besides a long train of the equipages of the nobility, judges, several of the bishops, and nearly all the leading gentry in town. On the arrival of the funeral at the gates of the college, it was met by the scholars, three by three, in order of juniority, the fellows and professors in the same order, the provost and his beadle with the mace. In this order the procession, followed by the chief mourners and friends of the deceased, three by three, moved round the Library-square, by the south side, and then entered the chapel, where the last solemn service was read, with full choral accompaniments. The ceremony was conducted on a scale of more than usual grandeur and solemnity.

DUBLIN.

Dec. 9.—Deanery of St. Patrick's. Judgment.—The court of delegates met this morning at half-past ten in the *nisi prius* court, to give judgment relative to the deanery of St. Patrick's. The delegates were judges Crampton, Perrin, and Richards, masters Henn and Townsend. The point at issue was to be decided by the validity of two votes, recorded at the election in the year 1840, in favour of Dr. Wilson—those of his grace the archbishop of Dublin and Dr. Todd. Dr. Radcliffe, judge of the prerogative court, had previously decided that both votes were invalid. Upon that decision arose the appeal. The court was unanimously of opinion that his grace the archbishop of Dublin was entitled to vote as prebendary of Dublin, without having taken the oath of canonical obedience. Three of the delegates, baron Richards, master Henn and master Townsend, were of opinion that Dr. Todd, being removeable at pleasure by the lord lieutenant, was not entitled to vote. Mr. justice Perrin dissented from this decision. Mr. justice Crampton was prevented by the lateness of the hour from delivering his judgment.

Dec. 10.—Mr. justice Crampton delivered his judgment this morning. He fully coincided with those of the majority. Dr. Daly's election is therefore confirmed by a majority of four out of five of the court.

LICHFIELD.

The late Bishop.—The earl of Powis, rev. lord Berwick, hon. T. Kenyon, hon. R. H. Clive, sir R. Jenkins, R. A. Slaney, esq., &c., attended the meeting at Shrewsbury, for erecting a suitable monument to the late bishop, which had been delayed in consequence of the death of Sir F. Chantrey. The estimated cost will be 800 guineas, and the monument, after a design suggested, to be executed by Mr. Bailey, will be placed at the eastern end of Trinity chapel, in the church of St. Mary, Shrewsbury. The work will be two years in completing.

LINCOLN.

The Bishop.—The inhabitants of North Willingham, in consideration of the extensive bounties and unremitting attention given to the community of that neighbourhood by the diocesan, while resident at Willingham house, have presented the following address to the right *rev. prelate, on leaving for* the new episcopal palace near Lincoln. As it expresses the feelings of thousands within the diocese of his lordship, we give a copy :—"To the right rev. John Kaye, D.D., lord bishop of Lincoln.—We, the inhabitants of North Willingham, desire hereby humbly to testify our gratitude to your lordship for the many favours we have received from you during your residence in our parish. To enumerate all your numerous kindnesses to us would be impracticable; but we cannot omit the opportunity of thanking your lordship for the handsome service of plate you have been pleased to present to our church, which gift, we assure you, is highly appreciated by us, and will ever be considered as a token of your regard for our best interests. We earnestly hope that the great Father of all will shower down his favours upon you, and that your life may be long spared to dispense those blessings around your new abode, of which we have had the happiness for the last three years to be partakers."

LONDON.

St. Botolph's, Aldgate.—The church, about the repair of which such contention arose two years ago, was on Sunday morning reopened for divine worship. The old roof and steeple have been removed, and newly erected. The interior has been extensively decorated, great pains having been taken with the communion table, organ, and pulpit. The sermon was preached by the bishop of London, before alderman Johnson, sir J. Shaw, and a numerous congregation. In alluding to the decoration of churches, his lordship said that, as they were distinguished for the holiness of their object, so should they be for the majesty of their appearance and their beauty within. No good man could scruple at the care bestowed upon splendour which should contribute to piety. The Almighty had showered his goodness upon them; why therefore should he not be honoured in his temples by some of his richest gifts? He regretted that it had not been found possible to give additional accommodation to the poor in the church which had that day been reopened. He however trusted that before long there would be another house of Christian worship in the parish, and at least two more ministers.

MEATH.

Consecration.—On Sunday, the 6th Nov., the rev. Edward Stopford, D.D., archdeacon of Armagh, was consecrated lord bishop of Meath, in the cathedral of Armagh, by his grace the lord primate, assisted by the lord bishop of Kilmore and the lord bishop of Down and Connor, &c.

SODOR AND MAN.

Memorial.—To his excellency the hon. John Ready, lieutenant-governor of the Isle of Man, and the right rev. father in God, Thomas Vowler, by divine permission, lord bishop of Sodor and Man, the respectful memorial of the undersigned clergymen of this diocese,

Sheweth,—That your memorialists have understood it to be the determination of her majesty's ministers to present to crown livings in the Isle of Man only such clergymen as shall be approved of and recommended by his excellency the lieutenant-governor of the island, and the right rev. the lord bishop of the diocese.

That your memorialists having always resided in the Isle of Man, and having long had much intercourse with the

peasantry of this country, humbly conceive themselves competent to form a correct opinion respecting the prevalence of the Manks language amongst that class of its inhabitants, and the necessity of a knowledge of this language to an individual holding the important office of the spiritual instructor, counsellor, and comforter.

That your memorialists would shrink from acting on any occasion in a manner incompatible with the profound respect which is due from them to the exalted personages who have been entrusted with the civil and religious government of this portion of her majesty's realms, but are persuaded that they will not be chargeable with conduct of this nature in humbly soliciting permission to express to you their sentiments with regard to a subject of so momentous a character.

That your memorialists, therefore, with the utmost deference beg leave to state it to be their conviction that in all the parishes of the island there are many persons who comprehend no other language than Manks; and, consequently, that an acquaintance with this language may justly be considered a qualification indispensably requisite in those who minister either as incumbents or curates in any of these parishes.

That your memorialists, prompted by no sinister motives in venturing to submit this statement to your notice, earnestly entreat that you will graciously be pleased to give to it your serious consideration, and your memorialists shall ever pray, &c.

Thomas Howard, rector of Ballaugh. John Nelson, rector of Bride. Joseph Qualtrough, vicar of Lonan. William Duggan, vicar of Marown. R. Brown, vicar of Kirk Braddan. S. Gelling, vicar of St. Ann. John Cannell, chaplain of St. Matthew's, and formerly curate of Bride. Edward Crane, vicar of Onchan. John La Mothe Stowell, vicar of German.

ST. ASAPH AND BANGOR.

Very great exertions are making in influential quarters, by petitions to parliament and otherwise, to prevent the proposed junction of these sees.

PECULIAR OF WESTMINSTER.

Installation of the Dean.—Nov. 8th, during the celebration of the morning service, the ceremonial of installing the very rev. Dr. Turton, late dean of Peterborough, as dean of Westminster, was performed. The new dean was received in the Jerusalem chamber, or chapter-house, by the sub-dean (the rev. lord J. Thynne), and a numerous body of the prebendaries, &c. The prebendaries took their places in their stalls in the choir, and prayers were chanted by the rev. Mr. Beckwith. After the first lesson had been read by the rev. Mr. Waters, Handel's overture to "Saul" was played. After which the dean was escorted from the chapter-house by the rev. Dr. Dakins, precentor, preceded by the two senior vergers, and followed by two officers of the chapter, one bearing the queen's patent, and the other the New Testament, and the oaths prescribed to be taken engrossed on parchment. On arriving within the verge of the choir, the new dean presented to the sub-dean her majesty's letters patent, appointing him to the office and place of dean of Westminster. The letters patent having been read, the dean still standing under the principal entrance into the choir, took the oath of allegiance and supremacy, the oath against simony, and an oath for the good government of the cathedral. The subdean then descended from his stall, and handed the dean to his stall.

WORCESTER.

The rev. J. Davies informed the Society for Promoting Christian Knowledge, at the November meeting, that the floating chapel at Worcester, for bargemen and boatmen, towards which a grant was made by the society, had been opened on the 16th October, under very encouraging circumstances. A large number of these poor men had availed themselves of the opportunity of attending divine service; and the behaviour of many, who had seldom or never been in a place of public worship before, was noticed as proper and decorous. Sunday traffic, which appears to be allowed to a considerable extent, is stated to be a constant hindrance to the religious improvement of this class of men. In many instances, however, good has been effected by the attention recently paid to their spiritual wants. Mr. Davies added:—

"We feel much cause for thankfulness, and can evidently see that the watermen take in good part the effort thus made by their superiors in society to promote their welfare. At the same time the remark of Lord Francis Egerton to the committee of the house of lords, on the Sunday traffic inquiry, ought not to be forgotten: 'Too much must not be expected at first from a population which has been so totally destitute of all care and guidance in religious and moral matters.' Our committee, while renewing their thanks for the liberal grant made by your venerable society in aid of the Worcester episcopal floating chapel, have a further request to make, for a bible and prayer-book, for the use of the chapel at divine service. In this request I beg to join."

The board granted a quarto bible and prayer book for this purpose.

Bishop's Residence.—The bishop and his family have removed to Hartlebury castle, which is in future to be the episcopal residence of the bishop. The palace at Worcester will become the deanery.

CHURCHES CONSECRATED.

Ripon.—Sedburgh, Ramshill, Dec. 2.

St. Asaph.—St. Mary, Llanrwst. Built on ground granted by lord Willoughby d'Eresby, and endowed by rev. Holland Edwards.

Tributes of respect have recently been presented to the following:—

Cowell, J., Todmorden—plate.
Gaskin, T., Jesus coll., Cambridge—plate from pupils.
Hampton, Henry, M.A., Walton-on-the-Hill, Liverpool—robes, &c., from ladies of congregation.
Ladds, T., Kimbolton—plate.
Luckock, T. G. M., cur. Great Barr, Staff.
Parker, H. Chalton, Northumberland—plate.
Whiteway, J., Childcock, Devon—plate.
Woodcock, W. J., cur. Kendal.

EPISCOPAL CHURCH IN SCOTLAND.

Episcopal College.—It would appear that the most satisfactory arrangements have been made for the erection of this establishment, calculated, as we conceive, to be an instrument of immense good.

Episcopal Church Society.—The annual meeting was held Dec. 7; bishop Russell, of Glasgow, in the chair, supported by the earl of Morton, the earl of Rosebery, bishop Terrot, lord Berriedale, sir James Ramsay, sir C. W. Drummond, hon. J. Talbot, archdeacon Williams, sir J. Macniell, prof. Forbes, &c., &c. Of the clergy were—the hon. G. Yorke, T. G. S. Suther, T. Jones, J. Traill, J. Boyle, G. Coventry, A. C. Bromehead, J. W. Ferguson, E. B. Ramsay, T. Langhorne. After prayers, the rev. E. B. Ramsay, secretary, read a report of the proceedings of the past year, from which it appeared that in Scotland the congregational collections had amounted to 1020*l.*, the subscriptions to 811*l.*, and donations to 166*l.* That in collections, donations, and subscriptions from England, Ireland, and the colonies, the society had received about 450*l.*, including a donation of 100*l.* from the lord primate of Ireland. The expenditure had been made for the following objects, viz., raising the clerical incomes of 32 incumbents to a minimum of 80*l.*; 2nd, supporting 13 schools; 3rd, aiding congregations which were labouring under pecuniary difficulties to repair their chapels and clergymen's houses, to support retired pastors incapacitated from duty by age or infirmity, &c., and in procuring bibles and prayer books for the poorer members of the congregations. A letter was read from the bishop of Calcutta and metropolitan of India, promising a contribution of 1000 rupees, and expressing, in the warmest terms, his interest in the welfare and prosperity of the episcopal church of Scotland. It is to be hoped that the spiritual usefulness of this society will yearly increase.

Under wise and judicious management, it may be a means of materially promoting the spread of vital religion.

Increase of Episcopacy.—There can be no doubt that the present distracted state of the Scottish presbyterian kirk will induce thousands to join the episcopal communion: we state this from undoubted authority.

New Episcopal Church, Dunblane.—A congregation having been lately formed here, in connection with the Scottish episcopal church, a handsome temporary chapel has been fitted up, opened with the licence and sanction of the right rev. Dr. Torry, bishop of Dunkeld and Dunblane. The rev. B. F. Couch, M.A., late curate of Hampstead, Middlesex, has been appointed minister.

COLONIAL CHURCH.

BARBADOS.

The bishop of Barbados was formally installed in his diocese on the 18th of October, in the presence of the lieut.-governor, the ecclesiastical dignitaries, and legal functionaries of the island.

CALCUTTA.

At the meeting of the Society for Promoting Christian Knowledge, held 8th of Nov., a letter was read from the lord bishop of Calcutta, dated August 13, 1842. The following are extracts, which are so peculiarly interesting in their character, and place the excellent bishop before us in such a delightful point of view, that we give them in full:—"I have now the honour to convey to the venerable society my heartfelt thanks for the second treasury bill for 1000*l.* sterling (company's rupees 10,434); and to inform them that I have laid out the sum in the Government loan of 5 per cent., and have thrown it into the endowment fund, as the first 1000*l.* was placed in that for the buildings. I hope to be able to divide equally the whole grant between the two funds, so as to give the next, of February, 1843 (which I take this opportunity of requesting you to forward through the Bengal treasury, as before, by the London mail of that month), to the building fund; the succeeding one of February, 1844, to the endowment; dividing between the two the last 1000*l.*, of February, 1845. I am prompted here once more to express to the society my deep conviction of the importance of the design for which their noble grant was made in February, 1840. It strikes every one who is well-affected towards our holy religion, and our church, its main stay in this country, that the erection of a protestant metropolitan cathedral was the very thing most required at this state of our Christianity, and of our missions, and episcopal sees in the east, and with the brightening prospects opening before us. And earnestly do I pray that every step in the progress of the vast undertaking—both external and spiritual, but especially the spiritual—may be taken with such discretion and forethought as to prove in the result an honour to our Lord Christ, and a means of stability to his blessed cause in our apostolical church in India. At present all has proceeded most prosperously. Before six this morning I had ascended the fifty-six steps of the corkscrew staircase, leading up to the intended tower, and was surveying the extent and magnitude of the works. On my right was the library, 61 feet by 22, with its walls 20 feet above the level of the floor. On my left hand the north transept was expanding itself, with walls 30 feet or more from the place of site. Before me the massive buttresses or foundations of the intended lantern and tower, brought up solid, and 18 feet by 12, were anxious, as it were, to receive the designed fine elevation of the tower and spire. The south transept was scarcely discernible from the spot where I stood, for the wood of intervening bamboo-scaffolding (for all our scaffolding is of the thin but tough and knotted bamboo). The choir also, with its incomplete walls, intersected with its lancet-windows, was only obscurely seen. The whole was a prodigious body of Christian masonry, rising amongst the heathen population of Bengal, with its broad firm walls, 2 feet 9 inches in thickness, to bless and sanctify a dark and prostrate race, Deo annuente. On descending the stairs, I walked slowly through the western verandah, the height of the surrounding walls (35 feet in some parts from the site) obliging me to look up to find out the extreme elevation; the iron beams, prepared for the floor of the library, at last allowed me, in the interstices, to see the inclosing walls without difficulty. I turned and entered the western vestibule, and passed on to the centre *of the tower* (C in the ground plan), where my eye caught the extent of the choir, whilst on either hand the transepts (44 feet by 28 feet) relieved the distance as I moved towards them. At this point the whole edifice, from west to east, will be discernible under the organ on one side, and the library on the other; an extent within the walls of 231 feet, with a height of 47 feet generally, and at the lantern, with its eight darkly-painted windows, 82 feet. Passing next under the iron beams which are to support the organ gallery, I came to the seven temporary steps by which you descend to the body of the sacred building (the floor on the level with the plinth will be 4½ feet above the present), and my gaze was fixed on the noble choir, without pillars, without gallery, without obstruction to the voice or sight, 127 feet by 61; the walls are now about 30 feet high (they are to run to 59 feet); and I imagined to myself a crowded native audience, with a native choir, assisted by the pealing organ, in some future age, chanting, 'Thou art the King of glory, O Christ.' A building in this stage looks three times as spacious as it will do when the floor is laid, the roof put on, and the pews and cathedral stalls in their places; and, indeed, my mind was overwhelmed as I paced up and down this morning, with, I hope, a prayer rising in my heart for my generous benefactors and supporters in India and England, and amongst the first, for the most rev. the president, and all the members of the Society for Promoting Christian Knowledge. As I left the cathedral, I drove to the front, and surveyed it from the road. The great western window was well up; the elegant lancet forms of the adjoining ones (4 feet 6 inches, with a height of 22 feet) were beginning to appear; the band of 2 feet 9 inches was running across the whole façade, at 13 feet above the site; the buttresses had reached 35 feet, where their little cottage-roofs, turned sideways towards the walls, hide their retiring dimensions. The whole presented a substantial advance of the works since the report of October 8, when the walls were only 13 feet from the place of site. It will, however, be still two years and more before we can hope to see the solemn service of consecration. I had mentioned epiphany, 1844, but it will be, I find, epiphany, 1845, before it will be ready. We rise about two feet each month. The great iron-trussed roof, spanning the choir without pillars, will take six months to put up; and the climate is so treacherous, and this summer with such unusually heavy rains, that the works cannot always proceed without slight interruptions. Thank God, we (the committee I mean) have all been preserved in health since March, 1839, three years and five months (with the exception of Mr. C. K. Robison). I have been out twice on visitation, and returned and found all well. And I am now proceeding to the Straits, Madras, Ceylon, Bombay, to salute, for the first time in protestant India, my brother prelates, as metropolitan, and confer with them of 'the kingdom of God, and those things that concern the Lord Jesus Christ,' 'with all' humble 'confidence;' 'no man,' even in heathen India, being permitted to 'forbid us,' as I trust. Whether I live to see my beloved cathedral again I know not. But it is with God. I am sure the venerable society, and all my supporters, will stand by the incipient work, and carry it on to its completion; and then may God be pleased to fill it with his glory in Christ Jesus! Amen. At present our estimates (conjectural) remain as they were; 91,000 cubic feet of masonry are completed out of 230,000; and as these have cost us, with contingencies, 91,000 company's rupees, we hope to complete the shell of the building for 2½ lacs (25,000*l.*), the sum mentioned p. 10 of the printed report. The bells are casting by Mears; the clock is in progress at Mr. Vul-

liamy's; the organ, with two faces, by Mr. Gray; the deeply-painted east window, and eight lantern ones, by Mr. Collins, No. 227, Strand. I am afraid they will exceed half a lac somewhat. The finishings, pewing, marble floor, chunam for the walls, stone steps, inclosure, stand for carriages, vestry furniture, and numberless *et cætera*, will remain, for which a lac is little enough to be set aside. Of these four lacs undoubtedly required, we fall short at present about 30,000 company's rupees; and if your venerable society could engage in our cause any of the wealthy East Indian gentry—of whom there are multitudes at home who would, if any, rejoice to contribute to the splendour of Calcutta, could the case be brought before them—you would be rendering us a great benefit, and perhaps be the occasion of a spiritual blessing to the donors themselves, for church-charity is doubly blessed indeed. Our endowment fund is beginning to fructify: General Oglander's 2,300 company's rupees, 4 per cent; the noble prebend founded by the Propagation of the Gospel Society, 46,630 rupees; the second year's gift of your society, 10,434 rupees; the whole, with other sums, 73,694 rupees in the government securities at 5 per cent., the interests invested as they accrue till wanted. Besides this, we have your fourth year's payment and the remainder of the bishop's second lac (making altogether 169,000 company's rupees) to look forward to, which will bring in about 8,500 company's rupees a-year, or 700 company's rupees monthly. The lowest sum, however, on which we can consider the cathedral establishment to be permanently established, or in any adequate sense efficient, is six lacs. I must, therefore, continue to solicit of all the good societies and friends of religion to aid me in every way in their power. Nor do I doubt for a moment of ultimate success, God being mercifully our helper. The general concerns of your society, rev. and dear sir, are reported to you by our able and indefatigable secretary, archdeacon Dealtry, whom it is a folly to interrupt in his warm and zealous exertions. I am taking with me four cases of your books the week after next to Mulmein, Penang, Malacca, and Singapore. After that, the bishops of Madras and Bombay will take that care off my hands. I go there, not for diocesan business, but to confer, to console, to arrange, to animate, to plan for the spiritual good of the province; to settle this branch of our reformed apostolical church, under God's blessing, in all its evangelical doctrine, all its primitive and unsophisticated discipline, all its edifying church order. If it were only to rejoice each other's hearts in Christ Jesus once in five years, the metropolitical visitation would have its adequate object. But I hope much more may be done in the way of an united plan or plans for the government of our dioceses. I propose staying five Sundays at Madras (Nov. 27, to Christmas day), and four at Bombay (Feb. 5—26), so as to be back at Calcutta before Easter, 1843—a voyage of seven months and 7,500 miles. Then in October, 1843, should life be spared, I must prosecute my third north-western visitation to Agra (which requires a distinct bishop as much as New Zealand, or Nova Scotia, or Toronto) for eighteen months. So that I have renounced the prospect of visiting you once more in England before I die. No: unless his grace the archbishop should lay his orders upon me, India is my scene of duty, delight, and usefulness. The excitement of a short visit would overset me at my time of life. If I can but 'finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,' I shall have enough. Already have I to bless God for nine years and ten months' health in my residence in this land of disease and death. The climate of England would most probably not suit me; the joy of my family would break my heart; the voyages to and fro would exhaust my remains of strength. I must not therefore tempt God, but be content with the intercourse of letters and the communion of the saints in prayer and intercession. Three years ago I was set upon going home; but my feelings have been subdued by a sense of duty gradually since. Where should a bishop die but in his diocese? The lady who sent me out 50*l.* (512 company's rupees) for circulating copies of Dr. Mill's Christa Sangita, I believe through your hands, may be informed, if you please, that the new edition has just been completed, and that her benefaction produced 200 copies, of which I sent 150 at once to our society's new depository, for sale and gratuitous distribution, with many thanks. And now farewell, my dear old friend and brethren in the Lord (I have been a member forty-two years). May God bless you and the venerable society, and prepare us for his heavenly kingdom."

CANADA.

Quebec.—Sept, 29th, the following were admitted to holy orders, in the cathedral church of Quebec, by the bishop of Montreal:—*Priest*—G. Milne, M.A., miss. in the bay of Chaleurs, gulf of St. Lawrence. *Deacon*—W. Morris, theol. stud., appointed to Huntingdon village and parts adjacent in Beauharnois.

GIBRALTAR.

A letter from the bishop, inserted in the monthly report of the Society for promoting Christian Knowledge, gives the following account of his proceedings. The installation of the bishop took place in the cathedral at Gibraltar on the 6th of Nov. The ceremony excited much interest, and was witnessed by a considerable number of Roman catholics, many of whom have shown an inclination to inquire into the principles and character of our church more closely than they have hitherto done. In his sermon the bishop took occasion to claim for our church the character of an integral branch of the church catholic, and to intimate his desire to be on friendly terms with the members of other churches. On the 10th Nov. he consecrated the British cemetery in Cadiz. The consecration was quite private, the royal order requiring that there shall be no church, or chapel, or any symbol of public worship, built or set up in the cemetery. Bodies will now be suffered to rest in consecrated ground, instead of being, as formerly, thrust perpendicularly into a hole in the shore below high-water mark. On 24th Nov. the bishop embarked in H. M. ship "Formidable" for Malta; but after the ship was under weigh, an order came for the "Formidable" to go round by Barcelona, to protect the English interests during the insurrection which had taken place. Within ten miles of this place the ship went aground, and notwithstanding all the exertions of her crew, aided by two French steamers, she continued on the sand in a most perilous condition for nearly thirty hours; when she was got off, with the assistance of the "Rodney," having lost her rudder, and thrown her guns and fresh water overboard. The weather was fine and the sea calm, or the destruction both of lives and of property, in a ship having on board nearly eight hundred men, must have been dreadful. By accounts, dated Dec. 2, the bishop and the other passengers were on board the "Rodney." They were unable to land on account of the state of Barcelona, still in the hands of the insurgents, and threatened with bombardment from the Spanish fortress of Monjuich. Should the damages sustained by the "Formidable" prove not of a serious nature, the bishop will re-embark in her; otherwise he will proceed to Malta in the "Rodney," which will be despatched immediately after the settlement of this affair at Barcelona.

JERUSALEM.

A letter has been received from the bishop, dated Oct. 1, in which he says:—"It is not unlikely I may have to go to Alexandria to hold a confirmation. I hope to-morrow week (D. V.) to hold my first confirmation here, when from fifteen to twenty converts, &c., are expected to avail themselves of this sacred ordinance of our church. Soon after that I hope to make arrangements for Mr. Tartakover's ordination. The only printing press here is the property of a very clever and ingenious Jew. He has just received an additional press—a present sent to him from England by sir Moses Montefiore, but of course he confines himself to Rabbinical. Ours might, under the divine blessing, become the instrument of diffusing scriptural light and knowledge, not only in the east, but throughout the world. I know there are many difficulties in the way, but he who will again make Jerusalem a praise in the earth, can remove them easily, as he has already done in many respects. What apparently insurmountable difficulties has he not removed during the short period of the present year! and I must say, to my mind it is a most extraordinary, and, I must add, a most encouraging fact, that through the instrumentality of the society, a Hebrew-Christian congregation, in its complete

Ordinations—CONTINUED.

M.A., Magd.; P. C. Kidd, B.A., Ch. Ch.; T. H. Newman, M.A.; T. Pearse, M.A., Magd.; H. Rendall, B.A., Brasen.; H. M. Richards, B.A., Ch. Ch., W. P. Walsh, B.A., Worc.

Of Cambridge.—C. Wood, B.A., Clare H.

DEACONS.

Of Oxford.—H. Binney, B.A., Worc.; F. H. M. Blaydes, B.A., Ch. Ch.; W. Bousfield, B.A., Linc.; F. S. Bowles, B.A., Exet.; R. A. Coffin, B.A., Ch. Ch.; J. Collingwood, B.A., Pemb.; S. H. Cooke, B.A., E. R. Dukes, M.A., Ch. Ch.; J. Foster, S.C.L., St. Mary H.; H. Hanmer, B.A., New Inn H.; F. Hathaway, M.A., Worc.; B. Jowett, M.A., W. C. Lake, M.A., Ball.; B. Landon, M.A., Worc.; J. C. Littlehales, S.C.L., New; H. S. R. Matthews, M.A., Linc.; J. W. Mason, Jesus; R. C. Price, M.A., Ch. Ch.; H. Robinson, B.A., St. Alb. H.; S. Shedden, B.A., Pemb.; C. Smith, M.A., Ch. Ch.; — Tripp, M.A., Worc.; W. Vansittart, B.A., Ch. Ch.; W. Wetherell, S.C.L., New.

By BP. of RIPON, *at Ripon Cath., Jan.* 8.

PRIESTS.

Of Oxford.—W. Baldwin, B.A., Edm. H.; J. D. E. Jenkins, B.A., Jesus; R. J. Mapleton, B.A., St. John's; R. M. Martin, B.A., Edm. H.

Of Cambridge.—C. Greenside, B.A., Pet.; G. Halls, B.A., Queens'; A. B. Hill, B.A., H. King, B.A., Jesus; J. S. Oxley, B.A., Queens'.

Of Dublin.—G. R. Bluett, B.A.; I. Lloyd, B.A.

Of St. Bee's.—J. W. Jenkins.

Literate.—C. H. S. Nicholls.

DEACONS.

Of Oxford.—L. P. Mercier, B.A., Univ. *lett. dim. bp. of Durham*); H. Robbins, B.A., Wad. (*lett. dim. bp. of Winchester*).

Of Cambridge.—H. O. J. Belfour, M.A., Queens'; W. M. Brunton, St. Pet. (*lett. dim. bp. of Exeter*); J. Gooch, B.A., Caius; T. B. Parkinson, B.A., Queens'; T. Ramsbotham, B.A., Christ's, H. Townend, B.A., St. John's.

Of Dublin.—J. G. Glanville, B.A.; R. R. Wolfe, B.A.

Of St. Bee's.—J. Davidson, R. Neale.

By BP. of SODOR AND MAN, *Dec.* 18.

DEACON.

Of Dublin.—J. F. Garde, B.A.

By BP. of WORCESTER, *at Worcester Cath., Dec.* 18.

PRIESTS.

Of Oxford.—C. Arnold, B.A., Magd. H.; P. S. Ashworth, B.A., St. Alb. H.; W. J. Broomfield, B.A., St. Edm. H.; G. H. Bunsen, B.A., Oriel; A. Clifton, B.A., J. R. Crawford, B.A., Linc.; C. Dolben, B.A., Trin.; C. J. M'Queen Mottram, B.A., Magd. H.; T. C. B. Stretch, B.A., Worc.

Of Cambridge.—G. Elton, S.C.L., Caius; C. H. Foster, B.A., Magd.; A. Rawson, B.A., Trin.; W. S. Symonds, B.A., Christ's; F. Taunton, B.A., St. John's.

Of Dublin.—W. J. Mulloy, M.A., J. G. D. La Touch, B.A., (*lett. dim. archbp. of Dublin*).

DEACONS.

Of Oxford.—H. Bittleston, B.A., St. John's; G. W. Spooner, Magd. H.

Of Cambridge.—E. R. Mitford, B.A., Jesus; C. H. Sale, B.A., St. John's.

Of Dublin.—F. French, M.A.; C. Hodgkinson, M.A.; C. J. Hort, B.A., (*lett. dim. archbp. of Dublin*); R. B. Rogers, B.A., (*lett. dim. bp. of Clogher*); J. Stone, B.A. (*lett. dim. archbp. of Dublin*); J. Valentine, B.A.

Literate.—W. Williams.

By ARCHBP. of YORK, *at Bishopthorpe, Dec.* 18.

PRIESTS.

Of Oxford.—G. Antrobus, B.A., Brasen.

Of Cambridge.—H. Deck, B.A., C.C.C.; W. Mitchell, B.A., Queens'; J. Robinson, B.A., Jesus; B. Wake, B.A., St. John's.

Of Dublin.— — Hayden, B.A.

Of Durham.—W. Sweeting, B.A.

Of Lampeter.—S. Danby.

Of St. Bees'.—H. F. Hugil.

DEACONS.

Of Oxford.—S. M. Barkworth, B.A., Worc.; R. F. Wright, B.A., St. John's.

Of Cambridge.—W. S. Dumergue, B.A., C.C.C.; B. E. Metcalfe, B.A., Sid.; W. Twyne, B.A., Magd.

Lit.—J. W. Heslop.

Preferments.

Very Rev. Robert Daly, D.D., Dean of St. Patrick, Dublin, to be Bishop of Cashel and Waterford.
Hon. and Rev. H. Pakenham, to be Dean of St. Patrick's, Dublin.
Rev. E. J. Burrow, to be Archdeacon of Gibraltar.
Rev. H. Irwin, to be Archdeacon of Emly.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Adair, T. B ..	Gortree chap., Antrim		Sir H. Pakenham...	
Adey, W.	Little Baddow (V.), Essex	548	Col. Strutt..	*125
Arkwright, H.	Bodenham (V.), Hereford	968	R. Arkwright, esq.....	*626
Armstrong, J.	St. Paul's (R.), Exeter	1638	D. & C. of Exeter.	172
Bennett, J....	Maiden Bradley (P. C.), Kent	659	Ch. Ch., Oxford	111
Blackburn, R.	Selham (R.), Sussex.	89	Brasenose Coll. Oxford	150
Booth, J., LL.D.	Whitchurch (P. C.), Som.....	88	Sir J. Smyth, &c., &c. ..	*493
Bolland, H. J.	Siddington (R.), Glouc.	409	Lord Chanc. ..	*429
Bonner, R. M.	Ruabon (V.), Denbighshire	8353	Bp. of St. Asaph.	*588
Bowstead, J. S.	Tarvin (V.), Chesh...	3415	Bp. of Lichfield	*563
Boydell, E. N. V.	Wingate Grange (P. C.), Durham ..			
Brownlow, F..	Ardbracan (R.), Meath.....		The Crown....	
Burrell, J.....	Byrness (P. C.), Elsdon, Northumb....		Rect. of Elsdon	75
Cottingham, H.	Weston-on-Trent (V.), Staff.....	387	Sir R. Wilmot, Bt.	*594
Cranmer, J. S.	St. Andrew's, Ancoats (R.), Manchester		D. & C. of Manchester	
Day, C. !.....	Mucking (V.), Essex.	212	D. & C. of St. Paul's, London	219
Deering, — ..	Newbliss (P. C.), Monaghan		A. Ker, esq...	
Ethelstone, C. W.	Uplyme (R.), Devon.	975	Own Petition.	*386
Evans, R.....	St. John Bap. (P.C.), Compton - Greenfield, Glouc.		E. Prichard, esq.	
Farebrother, T.	St. Margaret's (P.C.), Ware End, Birmingham			
Fenton, R.....	Cockerington St. Leonards (V.), Linc.		Bp. of Lincoln	
Field, J. K. ..	St. Stephen's (P. C.), Manchester			
Gregg, F.	Ballymacormack (R. & V.), Longford		Bp. of Ardagh.	
Harrison, G...	New Brentford (P. C.), Middlsx,.....	9065	Rect. of Hanwell, rev. T. T. Walmesley	*238
Hinds, S., D.D.	Castle Knock, Rec. and Preb. Dublin..		Abp. of Dublin.	
James, T.	Theddingworth (V.), Leicest.	283	J. Cook, esq...	*137
Kemble, W. ..	South and West Hanningfield (R.), Essex	480 214	E. B. Kemble, esq.	*284
Lanauze, T. ..	Templeport (R.), Cavan		Bp. of Kilmore.	
Lear, F., Ven..	Bishopstone (R & V.), Wilts	663	Earl of Pembroke	*906
L'Estrange, G.	Knockbride (R.), Cavan		Bp. of Kilmore	
Ludlow, A. R.	Compton - Greenfield (R.), Glouc.	40	R. C. Lippincott, esq. ...	*144
Markwell, J. W..... ..	St. Matthew (P.C.), Manchester		D. & C. of Manchester	271
Moffett, G....	Drumlane (R.), Cavan		Bp. of Kilmore.	
Oldfield, W. H.	St. Michael-le-Belfry, York	2135	D. & C. of York	140
Pack, R.....	Enniscagg (R. & V.), Kilkenny		Bp. of Ossory.	
Powell, H. W.	Ripley (R.), Yorksh.	1219	Sir W. A. Ingilby, Bt....	*
Powell, H. W., jun.....	Heapham (R.), Lanc.	143	Sir W. A. Ingilby, Bt....	*201
Reeve, J. W..	Holy Trin. (P.C.), Ipswich, Suff.		Rect. St. Helen & St. Clement's, (rev. I. T. Nottidge)	
Saunders, J...	St. Mary Mag. (R.), c. St. Gregory (R.), by St. Paul's.....	762 1456	D. & C. of St. Paul's ...	245
Simpson, H. T.	Marnhull (R.), Dorset	1309	Own Petition.	*300
Stanbury, H...	Holy Trinity (P. C.), par. St. Philip & St. Jacob's, Bristol		Vic. of Parish (rev. S. E. Day)	
Tower, C.	Chilmark (R.), Wilts.	507	Earl of Pembroke	*486
Vyse, G. S. H.	Boughton (R.), Northamp.	369	R. W. H. Vyse, esq.	296
Whitelegge, W.	St. George, near Hulme (P. C.)		D. & C. of Manchester	
Williams, D. A.	Merthyr (R.), Carmarth.	246	Lord Chanc...	158
Wrightson, T. R.....	Ballycastle chap., Antrim		The Crown ...	
Yale, J. C, D.	Bradford (V.), Devon.	497	Trustees of Bamfylde's Charity	*306

Preferments—CONTINUED.

Allan, J. L., sec. mast. Rochester gram. sch.
Arrowsmith, J., mast. Leominster sch.
Buchanan, J., chap. forces, Gibraltar.
Carr, J., hon. canon Linc. cath.
Cavendish, hon. T. W., hon. canon Lichfield cath.
Coldwell, W. E., hon. canon Lichfield cath.
Dalton, C., chap. bp. of London.
Lucena Lorenzo, hon. can. of Gibraltar.
Macan, chap. Marlborough Bridewell.
Maddock, E. K., chap. H.E.I.C. Bengal.
Miller, D., vic. gen. Armagh, (pat. the primate).
Milner, E. W., chap. Portsmouth garr.
Saulez, A. F., chap. dioc. of Calcutta.
Singleton, W., vice prin. Kingston coll., Hull.
Stokes, W. H., chap. Sherburn hospital Durham (pat. the master).

Clergymen deceased.

Anderson, E., rec. Hickling, Notts (pat. Queens' coll., Camb.), 58.
Bathurst, hon. C., D.D., rec. Siddington, Glouc. (pat. ld. chanc.); and Southam, Warwick (pat. ld. chanc.).
Buckstone, H. T., cur. of Ballidon and Brassington, Derbyshire, 35; not rec. of Bradley, as stated in last register.
Cardale, G., rec. Millbrook, Beds. (pat. ld. Holland); and vic. Flitwick, Beds. (pat. duke of Bedford), 83.
Clayton, S., rec. Broughton, Kent (pat. earl Cornwallis), 48.
Cust, W. T., cur. Wilmslow, Cheshire, 26.
Dalton, J. C., rec. Croft-on-Tees, Yorkshire, Jan. 2 (pat. the crown), 79.
Durand, H., rec. St. Mary-de-Castro, Guernsey, and chap. to the forces, 44.
Gardner, R. M., cur. Bishop's Stortford Herts, 35.
Greene, W., at Ballymoney.
Haggitt, J., rec. Ditton, Camb., Jan. 7, (pat. bp. of Ely), 82.
Harwood, T., D.D., p. c. Hamerwich, Staff., (pat. trustees); and p. c. Burntwood, Staff. (pat. vic. St. Mary, Lichfield), 78.
Homfrey, J., rec. Sutton, Norfolk (pat. earl of Abergavenny), 75.
Hone, C. P., cur. Tempo dioc. Clogher.
Isaacson, A. A., vic. Newport, Monm. (pat. bp. of Gloucester and Bristol).
Lutwidge, C. H., vic. East Farleigh, Kent (pat. lord. chanc.)
Marriott, R., vic. Ipplepen, Devon (pat. d. and c. Windsor), 65.
Morehead, Rt., D.D., late rec. of Easington, Yorkshire, and formerly one of the ministers of St. Paul's epis. chap., Edinbgh.
Morton, J., D.D., St. Clements, p. c. Chorlton; cur. Hardy (pat. d. and c. Manchester), 48.
Parker, W., preb. St. Paul's, rec. St. Ethelburga, Bishopsgate, and sec. to Society for Prom. Chris. Knowledge.
Phillips, T., minis. Neuaddlwyd, Cardigan.
Pott, F., vic. Churchslow, c. Kingsbridge, Devon (pat. lord chanc.).
Price, R., vic. Shoreham, Kent (pat. d. and c. Westminster), 69.
Pring, I. H., rec. Llanfrothen, Merioneth (pat. bp. of Bangor), 38.
Puddicombe, S., vic. Morvall; Cornwall (pat. ld. chanc.), 69.
Reed, J., rec. Eversholt, Beds. (pat. d march. Downshire); vic. Hampstead Norris, Berks (pat. marq. Downshire), chap. in ord. to her majesty.
Skey, W., vic. Little Bedwin, Wilts (pat. marq. Ailesbury), and chap. marq. of Ailesbury, 68.
Wildbore, C., vic. Tilton, Leicest. (pat. rev. G. Greaves).
Wrangham, ven. Francis, M.A., formerly of Trin. coll., Camb., archd. of the east riding of York, chap. to the archbp. of York, can. of York and Chester, and rec. of Hunmanby, York (pat. H. Osbaldeston, esq.), and of Dodleston, Cheshire (pat. d. and c., Chester). He had resigned the archdeaconry in 1841, 74.

University Intelligence.

OXFORD.

Dec. 31.—T. J. Prout, L. G. Randolph, J. P. Maud, admitted students of Ch. Ch. from Westminster; E. Stokes, H. G. Fanshawe, and R. Lawson, by patronage.

CAMBRIDGE.

REGIUS PROFESSORSHIP OF DIVINITY.

The very rev. Dr. Turton, dean of Westminster, has resigned the regius professorship of divinity in this university. His resignation was read to the electors (the vice-chancellor, the provost of King's, the president of Queens', the masters of St. John's and Christ's, and the two senior fellows of Trinity college), Jan. 10th. The examination of candidates for the professorship took place the 17th, being the eighth day after the vacancy. There are five candidates, viz.:—

The rev. John Graham, D.D., master of Christ's college, chaplain to his royal highness prince Albert.

The rev. Samuel Lee, D.D., Trinity college, regius professor of Hebrew, and prebendary of Bristol.

The rev. William Hodge Mill, D.D., Trinity college, Christian advocate, chaplain to the archbishop of Canterbury, and formerly principal of Bishop's college, Calcutta.

The rev. Alfred Ollivant, D.D., Trin. college, vice-principal of St. David's college, Lampeter.

The rev. Christopher Wordsworth, D.D., Trinity college, master of Harrow school.

NOTICE.

Notice has been given that the following will be the subjects of examination in the last week of the Lent term, 1844:—

1. The Gospel of St. Mark.
2. Paley's Evidences.
3. The Old Testament History.
4. Homer's Odyssey, B. VI. VII.
5. Cicero's Offices, B. I.

LIST OF HONOURS AT THE BACHELOR OF ARTS' COMMENCEMENT,

JANUARY 20, 1843.

MODERATORS: { MATTHEW O'BRIEN, M.A., Caius college. / BENJAMIN MORGAN COWIE, M.A., St. John's coll.

EXAMINERS: { JAMES GEORGE MOULD, M.A., Corpus Christi coll. / DUNCAN FARQUHARSON GREGORY, M.A., Trinity college.

WRANGLERS.

Ds. Adams,	Joh.	Ds. Christopher,	Jes.
Bashforth,	Joh.	Jones, W.,	Trin.
Gray,	Trin.	Williams,	Sid.
Campbell,	Joh.	Postlethwaite,	Pet.
Sargent,	Trin.	Chance,	Trin.
Gruggen,	Joh.	Harris, R.D.,	Trin.
Howes,	Pet.	Cobbold,	Joh.
Twining,	Trin.	Atkinson,	Trin.
Goodeve,	Joh.	Drew,	Joh.
Brown, W.,	Joh.	Hardcastle,	Pet.
Goodwin,	Corpus	Kemp,	Corpus
Rohrs,	Jes.	Brown, T. K.,	Christ.
Deighton,	Queens'.	Hackman,	Trin.
Spencer,	Sid.	Pix,	Emm.
Gifford,	Joh.	Fitz-Herbert,	Joh.
Coombe, T.,	Trin.	Male, Æq.	Christ.
Lewis, W. S.,	Trin.	Perram, Æq.	Clare.
Austed,	Christ		

SENIOR OPTIMES.

Ds. Cockle,	Joh.	Ds. Coode,	Trin.
Bulmer,	Joh.	Boteler,	Joh.
Hallett,	Emm.	Southwood,	Emm.
Barnicoat,	Joh.	Burges,	Trin.
Elton,	Sid.	Brown, D. Æq.	Trin.
Yarranton,	Sid.	Burbury Æq.	Joh.
Frere, C.,	Corpus	Naylor Æq.	Trin.
Brodie,	Trin.	Cole, J.,	Joh.
Cartmell,	Pemb.	Orris,	Corpus
Macleod,	Trin.	Valrent,	Pet.
Jowett,	Joh.	Andrews, Æq.	Pemb.
Gell,	Trin.	Bunyan, Æq.	Corpus
De Gex,	Pemb.	Cox,	Pemb.
Tanqueray,	Pemb.	Alston, Æq.	Joh.
Crawshay,	Trin.	Babington, C. Æq.	Joh.
Lang,	Magd.	Hue,	Pemb.
Watherston,	Joh.	Coppin, Æq.	Trin.
Elliott,	Trin.	Rippingall, Æq.	Joh.
James, J. C.,	Joh.	Blackburn, R.,	Trin.
Symons,	Joh.	Cobbold,	Pet.
Smyth,	Cath.	Farr, Æq.	Pemb.
Money,	Trin.	Raynbird, Æq.	Christ
Knight,	Joh.	Ritchie,	Trin.
Smith, R. M.,	Queens'.	Druce,	Pet.
Wood, T. L.,	Trin.	Peacock,	Trin.
Farthing,	Cath.		

JUNIOR OPTIMES.

Ds. Hodgkinson,	Christ.	Ds. Darnborough, Æq.	Pet.
Blackburn, J.,	Pemb.	Hoare, G. T., Æq.	Joh.
Glover,	Clare.	Johnson,	Trin.
Kershaw,	Trin.	Bullock, Æq.	Caius.
Dodgson,	Pet.	Carpenter, Æq.	Joh.
Cook, E.,	Trin. H.	Mills, W.,	Joh.
D'Oyly,	Trin.	Beecher,	Jes.
Holcombe,	Joh.	Margetts,	Clare.
Crossland,	Sid.	Wingfield,	Joh.
Pigott,	Trin.	Crook,	Pemb.
Taylor, J.	Trin.	Beck,	Corpus.
Gibson, W. L.	Trin.	Arnott, Æq.	Emm.
Charlesworth,	Joh.	Bentinck, Æq.	Trin.
Garland,	Joh.	Hutchinson,	Corpus.
Young	Trin.	Cooke, W.,	Trin. H.
Grignon, R. S.,	Trin.	Girling,	Joh.
Bicknell	Trin.	Pitman,	Christ.
Lewes,	Joh.	Pidcock,	Corpus.
Martell,	Trin.	Molesworth, P. W.	Joh.
Dickinson,	Trin.	Slater, E. B.	Joh.
Blomefield,			

DUBLIN.

At degree examination, end of Mich. term, the successful candidates were for the classical moderatorships, Reichell (sch); Faucett (sch).

The premiums at archbp. King's lecturer's examination were awarded to Ds. M'Call and Ds. Jellett; an extra to Foley.

Rev. T. De Vere Coneys re-elected prof. of Irish.

Irish Scholarships.—D. Foley and J. Coffey elected to the Irish Scholarships, founded in Trin. by governors of Irish collegiate school.

The following officers have been appointed for the year:—Sen. Dean—C. W. Wall, D.D. Jun. — Rev. J. Carson. Bursar — R. M'Donnell, D.D. Jun. — J. L. More, D.D. Sen. Lect.—J. H. Singer, D.D. Regius Prof., Civil and Canon Law—H. Wray, D.D. Jun. Proctor—J. Toleken, M.D. Univ. Preachers for 1843—J. H. Singer, D.D.; J. L. Moore, D.D.; T. Luby, D.D.; J. H. Todd, D.D.; rev. W. D. Sadleir, M.A.; rev. C. Graves, M.A. Donnellan Lect.—J. H. Todd, D.D. Assistants to Reg. Prof. of Divinity—J. L. Moore, D.D.; T. Luby, D.D.; J. H. Todd, D.D.; rev. J. Carson, M.A.; rev. R. V. Dixon, M.A. Assistants to archbp. King's Div. Lect.—rev. W. D. Sadleir, M.A.; rev. C. Graves, M.A.; rev. S. Butcher, M.A.; rev. J. A. Malet, M.A.; rev. T. Stack, M.A.; rev. W. Lee, M.A. Catechist—J. H. Singer, D.D. Reg. Prof. Greek—R. M'Donnell, D.D. Lecturer—rev. R. V. Dixon, M.A. Assistants—rev. T. Stack, M.A.; G. M'Dowell, M.A.; rev. W. Lee, M.A. Morning Lecturers—J. Jellett, B.A.; G. Salmon, B.A.; W. Roberts, B.A.; G. Longfield, B.A. Examiners in Science—rev. W. Lee, M.A.; J. H. Jellett, B.A.; G. Salmon, B.A. Exam. in Classics—rev. T. Stack, M.A.; W. Roberts, B.A.; G. Longfield, B.A. Examiners for Moderatorships in Ethics and Logics—rev. S. Butcher, M.A.; rev. J. Carson, M.A.; J. A. Malet, M.A.

Diocesan Intelligence.—England and Ireland.

CASHEL.

The late Bishop.—Dr. Stephen Creaghe Sandes was born in 1778, being third son of Wm. Sandes, esq., of Sallowglin, Kerry, by the daughter of — Creaghe, esq. He was for many years fellow and tutor of Trinity coll., Dublin, where he was universally esteemed for the mildness of his manners, his profound learning, and numerous sterling but unostentatious merits as a gentleman and a divine. In 1819, he married a daughter of Samuel Dickson, esq., of Limerick. On the death of Dr. Christopher Batson, bishop of Killaloe and Clonfert, in 1836, Dr. Sandes was appointed to that see by letters patent, dated 14th May, of that year, and was consecrated on Sunday, 12th June, following, in Trinity college chapel, by the archbishop of Dublin, assisted by the bishops of Meath and Kildare. At the beginning of 1839 he was translated to the see of Cashel and Waterford, vacant by the death of archbishop Laurence. He died on 15th Nov., 1842, at his house, Fitzwilliam-street, Dublin.

CHESTER.

Opening of the Liverpool Collegiate Institution.—This institution, from which the most beneficial results are likely to arise, was opened Jan. 6th, in the presence of the mayor of Liverpool (in the chair), with the bishop of the diocese on the right, and the archdeacon Clark on the left, surrounded by many clergy and some of the most respectable inhabitants of the place. The meeting was opened with prayer by rector Campbell. It was then addressed by rector Brookes, right hon. W. E. Gladstone, M.P., the rev. J. W. Conybeare; and, after the singing of the national anthem, the meeting was dismissed. The value of such institutions is incalculable, especially in large populous towns like Liverpool, and its importance may, and doubtless will, be felt by generations yet unborn. Man's grand object should not be the acquisition of scientific, but religious knowledge. To the latter the former must invariably bow, or there will be no increase in the acquisition of that which can alone make men "wise unto salvation." The speech of Mr. Gladstone was excellent, and placed this subject in its true light. The day, we are sure, must have been not merely of infinite satisfaction to the bishop, but of deep gratitude to him by whose blessing alone it can prosper. Many most important changes have taken place in his immense diocese: new churches, school-houses, &c. &c., have been erected. An attempt has been made—and, we are thankful to say, not a vain attempt—to provide for the spiritual wants of an overwhelmingly increasing population; still the institution just opened must be peculiarly gratifying to his lordship. Thousands of persons in Liverpool, we have reason to know, fully co-operate in such feelings, and are convinced that the education of the rising generation may safely be confided to those who will teach them to beware of that knowledge which puffeth up—to warn them against that philosophy and vain deceit which is after the tradition of men, after the rudiments of the world, and not after Christ.

GLOUCESTER AND BRISTOL.

St. Mary Redcliffe Church, Bristol.—We extract the following account of the restorations projected for this *church from the Athenæum*:—Among the many restora*tions of our ecclesiastical* edifices which it is the taste of the times to promote, fewer are of greater importance than those projected for the church of St. Mary Redcliffe, at Bristol. A paper on this subject was read by Mr. Hosking at the last two meetings of the Institute of British Architects, containing much valuable and interesting information with reference to the subject; and the appeal of the vicar and churchwardens, with plans, estimates, &c., is now before us. From these are derived the following facts:—The church of St. Mary Redcliffe is one of the most important as well as beautiful parochial edifices in the kingdom. Its dimensions are, from east to west, 255 feet, including the Lady chapel; and from north to south transept wall, 226; the nave and aisles are 66 feet and 6 inches wide, the transepts and aisles are 52 feet 6 inches; the clear width of the nave is 20 feet 9 inches, and its height, from floor to apex of ceiling, 53 feet. The tower is 119 feet 6 inches in height, with a truncated spire, of which only 34 feet 3 inches is finished; the design having been abandoned, Mr. Hosking conjectures, in conformity with the taste for lanterns, which began to prevail at the period when the church was finished. The tower belongs to the latter end of the thirteenth century; the church to the fifteenth. The nature and causes of dilapidation are clearly pointed out in the report. Though the solid structure of the building is generally sound, "the exterior surface was wholly perished," and the constant liability of heavy fragments of stonework to fall, endangers the whole edifice. Messrs. Britton and Hosking recommend that the restorations of this interesting building should commence with the tower, including the entire replacement of its pannels, pinnacles, and battlements, and the completion of the spire according to the plan contemplated by the original architects. It will be necessary for this purpose "to take out and reinstate the whole ashlering of the surfaces," and to add additional supports within the church; which latter, so far from being unadvisable, are rendered expedient by the plan further proposed, of bringing the organ and its gallery into architectural harmony with the rest of the interior. The architects further recommend an entire repair and reconstruction of the roof above the body of the church, the judicious employment of external drains to the chancel walls. They propose to remove "the modern attachment to the south porch," the lobby to the Lady chapel, to reinstate the east and west clere-story windows, and to sweep away the pictures of Hogarth at the east or altar end as entirely inappropriate to the structure. In every case the decorations are to be replaced by entirely new materials, with rigid adherence to the plans and examples existing. They recommend, too, a new arrangement of the interior, by which greater seat-room will be obtained with an increased beauty of perspective effect. The cost of these proposed repairs and reparations is estimated as follows:—"For the complete reinstatement and restoration of the tower, with all its pinnacles and decorations," about 8,200*l.*; "for the reconstruction and completion of the spire, &c., including the additions to the buttresses of the tower," rendered necessary by the added weight of stone-work, 3,600*l.*; for the new roofs of the church and Lady chapel, with other needful repairs, 1,850*l.*; and for the substantial "repair and reinstatement of the interior and exterior parts of the church, Lady chapel, and porches," &c. &c., 21,400*l.*; for the refitting of the in-

terior of the church, 2,600*l.*; "the whole, with contingencies, to be covered by 40,000*l.*" The published report concludes with an appeal to the citizens of Bristol and the lovers of Gothic architecture throughout England, to co-operate with the parish authorities for the preservation and completion of one of the most beautiful, as well as one of the most interesting, buildings of its class in Europe.—*Oxford Herald.*

LONDON.

Chapel Royal, Buckingham Palace.—It is of handsome dimensions, supported by columns, and extremely well lighted. The entrance for her majesty is by a door in the middle of the north side; the entrance for the household that immediately underneath. It is understood it will be finished by the return of the court to town in February.

New Churches.—There are now several building, or about to be commenced, in various parts of the metropolis—one in Paddington; another on the site of the Old Broadway chapel, Westminster; a large church, with a Gothic tower, in which a musical peal of bells is to be placed, in Wilton-square, Knightsbridge; three in Bethnal-green; and a church in St. Pancras parish. A site has been chosen for a church in St. Botolph Without, Aldgate, and another in St. George's in the East.

OXFORD.

Windsor New Military Church.—It will be remembered that his royal highness prince Albert laid the first stone of this building with great ceremony, on the 4th of April last, when a large concourse of the clergy of Windsor, Eton, and the neighbourhood, together with the regiments in garrison here, were present. The church is built of white brick and Bath stone, and its architecture is pure Gothic. It is in the form of a crucifix, having two large transepts, the eastern angles of which contain stairs for the entrance of the military to the galleries. Three sides of the interior are fitted with extensive galleries; those in the transepts for the accommodation of the military, and the one at the west end for the children. These galleries are calculated to contain between 400 and 500 persons. A certain portion of the church will be set apart for the accommodation of the soldiers' wives. The body of the church will be fitted up with beautifully carved oaken benches; by which, whilst this arrangement will afford a greater number of sittings, will present a light and elegant appearance at a much less cost than the erecting of pews. In addition to the accommodation afforded to the military, there will be about 1,000 sittings for the inhabitants of Windsor and Clewer. The principal feature of this church is the beautiful tower and spire; the tower being nearly 100 feet high, and the spire, of Bath stone, rising 48 feet, surmounted by a vane. The cost of this edifice will be about £10,000, nearly one-half of which is already subscribed, her majesty and prince Albert being large contributors. The building when complete will form a magnificent object from the castle and surrounding neighbourhood, being one of the most beautiful designs on this side the metropolis.—*Church Intelligencer.*

CHURCHES CONSECRATED.

Hereford.—Baswich.
Lichfield.—Walton, near Stafford, Dec. 22, by bp. of ereford.
London.—All Saint's, Saint Pancras, Dec. 19.
Peterborough.—Northampton, St. Andrew's, Nov. 30.

Tributes of respect have recently been presented to the following:—

Baker, T.B., Woburn chap., St. Pancras, London—purse.
Bardsley, J., cur. Burnley, Lanc.—purse.
Dowding, W. C., cur. Kniveton, Derby—bible.
Connor, J. R., p. c. St. Simon's, Liverpool—books.
Garwood, J., St. Mary's, Spital-square—pocket communion service.
Germon, N., St. James, Curtain-road, Shoreditch—silver inkstand and pocket communion service.
Harper, E., St. Peter's, Stockport—tea service.
Hessey, F., princ. Huddersfield coll. school.
Milner, R., inc. Gill and St. James, Barnoldswick Craven—silver candlesticks.
Onslow, G. W., vic. Send, Ripley, Wisley, and Pyrford—epergne from tithe payers.
Rhodes, J. A., Horsforth, York—silver inkstand.
Sandilands, A., late cur. Bishopwearmouth.
Shepherd, R., late cur. St. Mary's, Whitechapel—books from teachers of Sunday school.
Ward, P. S., p.c., Henley-in-Arden—two silver salvers by inhabitants.
Yates, W., St. Luke's, Madeley—silver tea service.

COLONIAL AND FOREIGN CHURCH.

JERUSALEM.

Letter from the rev. J. Nicolayson to the Society for Promoting Christianity amongst the Jews.—The following communication is dated November 1, 1842:—

"I have now several interesting occurrences to report in the ecclesiastical department. The first is the bishop's first confirmation here, which has been held since the date of my last, in which I mentioned that instruction to candidates preparatory to it had been resumed. To give the more solemnity and effect to this instruction, given in private, the bishop had directed that they should be addressed in public also twice during the week immediately preceding the Sunday fixed for that sacred rite. Accordingly, notice having been given to this effect on Sunday, the 2nd inst., they assembled first on Wednesday morning, the 5th, at Hebrew prayers; after which I addressed them in German from 2 Cor. xiii. 5, on that self-examination which is binding upon them specially previous to the solemn renewal of their baptismal vows, which they were about to make in the sacred rite of confirmation, having first briefly shown the scriptural basis and solemn import of that institution of the church. They were all very attentive, and some seemed deeply moved. Again, on Friday morning, they assembled at Hebrew prayers; and, Mr. Ewald being ill, I again addressed them from Ephesians vi. 10, on the source and means of the moral and spiritual strength they need and confirmation is designed to confer, that they may be faithful to their vows, and fight perseveringly and successfully the good fight of that faith which they have professed, and were then about solemnly to renew that profession of it, and so walk worthy of their high and holy line as Christians.

Confirmation.—"Next Sunday, the 9th, being the day previously appointed by the bishop for holding this his first confirmation here, his lordship, after the usual morning service, preached a very impressive sermon from Matthew x. 32, on the duty, nature, means, and end of confessing Christ before men, dwelling particularly on that solemn and public profession which the candidates for confirmation were now about to renew, and most impressively and affectionately exhorted and encouraged them so to renew it and persevere in it, that, in the great and approaching day when he shall come again in power and great glory, they may be owned and acknowledged by him amongst his elect. Immediately after this the bishop proceeded to the solemn service of confirmation, the candidates kneeling round the communion railings. The candidates were nine in number; all, with one exception only, 'Hebrews of the Hebrews.' Our little chapel was quite crowded on this occasion, there being upwards of forty persons present, a large party having just come up from the Vesuvius steamer at Jaffa.

Solemnization of Matrimony.—"The next occurrence to be noticed in our ecclesiastical history of this month, is the first solemnization here of matrimony, which took place in our chapel on the 12th, after that I had duly published the banns of marriage on the three successive Sundays next preceding. On Wednesday morning, the 12th, those who had been invited for the occasion, as well as the usual congregation, assembled at Hebrew service; after which the bishop himself, being the first occasion of the kind here, solemnized matrimony between Melville Peter Bergheim and Maria Dorothea Rosenthal, both connected with the mission. On this interesting occasion there were several natives, laymen as well as ecclesiastics, present; among the latter, the Syrian bishop, his priest,

and deacon, who also accompanied us afterwards to the house of the bride's parents.

Ordination.—"To complete the record of our ecclesiastical transactions this month, I have yet one to record still more interesting and important, viz., our bishop's third ordination, and in this case conferred for the first time upon a Hebrew believer here. Mr. Tartakover, ever since his arrival here, on August 12, had been diligently preparing for examination previous to his admission to deacon's orders. About the 8th instant Mr. William Whitmarsh, an English gentleman, who has been naval instructor, and also acted hitherto as lay-chaplain on board her majesty's ship the Vernon, now on the station of Beyrout, arrived here among a party from the Vesuvius steamer, then at Jaffa, with letters of introduction to the bishop from the commander of the Vernon and from others, strongly recommending him for ordination. The bishop, on becoming acquainted with his Christian spirit and character, and learning also that he has been long prepared for the ministry, the more readily acceded to his request, as that vessel is now stationed within his diocese, and Mr. Whitmarsh, after ordination, will also do duty for the English on shore at Beyrout. Accordingly he had fixed upon Sunday, the 30th ult., for conferring deacons' orders upon the two candidates. The bishop himself preached from 2 Timothy iv. 1, 2, on the responsibility, nature, and duties of the Christian ministry; and then proceeded to the sacred service itself, conferring deacons' orders upon them, as introduced by the peculiarly solemn service of the litany, concluding by the administration of the sacrament of the Lord's body and blood, first to the candidates and clergy present, and then also to the other members of our church. It is deeply interesting to observe that, by that day's solemnities, the nucleus of a Hebrew Christian church in this city is now complete in all its offices, as well as functions. There is now here a bishop, a priest (Mr. Ewald), and a deacon also, all 'Hebrews of the Hebrews;' a fact in the history of Jerusalem which has not been realized since its final destruction by Adrian, in the second century; and which thus completes also the chain of restored connexion between the first Hebrew church here and its present distant, yet genuine off-shoot. It is interesting to recall here the fact that the first Gentile ordained here is already gone on a mission to Ethiopia; the next is ordained to the ministry in her majesty's navy; and the first Israëlite is to labour with us amongst his still unbelieving brethren in this country. The same afternoon Mr. Tartakover entered upon his sacred office by reading service for me in German; and in the evening of the same day Mr. Whitmarsh also, by reading service at the bishop's house in English, where several travellers attended with us. This morning Mr. Tartakover also took his turn in reading Hebrew prayers for the week; and Mr. Whitmarsh will do the same this evening, and will continue to do so until his return to his larger congregation in one of the floating bulwarks of England.

General Proceedings.—"I have now only to add, on this department, that the full public services, on Sunday and throughout the week, have been kept up regularly during the month as usual, though some of our number have been ill most of the time; that Mr. Ewald has resumed instruction with the inquirers under his care; and that I have prepared one for baptism, which he will probably receive next Sunday.

Visit to the Syrian Bishop.—"Another subject which I may here notice, though it belongs to that part of his lordship's episcopal appointment by which it is designed to cultivate a friendly relation between our church and these churches of the east, as having occurred this month, is thus recorded in my journal:—

"'October 15.—Have just attended the bishop, with the rev. Mr. Rowlands, on a visit to the Syrian bishop, who had lately called on his lordship. He was not very well, yet received us in a very friendly manner, and entered into much conversation on the importance, duty, and desirableness of union among all such churches, as, while they differ in forms and usages, and also in opinion on minor and non-essential points of doctrine, yet agree in the great fundamental and essential truths of the gospel.'

Visit from the Greek Bishop of Bethlehem.—"Another interesting instance of a similar nature occurred on the 18th inst., when the Greek bishop of Bethlehem called upon his lordship. He was attended by two priests and a deacon, also by a respectable layman of Bethlehem. He is the same bishop who received his lordship and family in so very friendly a manner described in Mr. Ewald's journal, during my absence at Smyrna. He entered into much general conversation (in Turkish) on ecclesiastical matters. His lordship made him a present of a copy of our prayer-book in modern Greek, and he asked for one of the archbishop's 'Letter Commendatory,' which was then read aloud by one of his presbyters. He seemed much pleased with it, accepted three copies, one in ancient Greek, another in modern, and one in Arabic."

MAURITIUS.

The rev. M. de la Fontaine, having been ordained priest by the bishop of London, will in a short time proceed to his distant but very interesting sphere of labour, the Seychelles, a group of islands forming a dependency of Mauritius. They contain a population of 6,000, principally negroes, who speak the French language. They have never had the advantage of a resident clergyman. Mahé is the principal island.

Extract from a letter of the rev. A. Denny, June 11, 1842:—"Since I had the honour of forwarding you my printed report and letters in December, January, and February last, nothing particular has occurred in the affairs of the society in this island to have required a special communication. Thank God, the cause of religion, so far as it is connected with education, is making progress, and many a youthful mind is receiving the first elements of Christian knowledge, to be, I trust, in due time warmed and expanded into life and action, under the influence of divine grace, by the preaching of the word and by the administration of the ordinances of the church. In the schools established by the society there may be at this time 600 children, and above 1,000 may pass through them in the course of a year; not one of whom could repeat the Lord's prayer, and in two districts not one so much as knew the letters of the alphabet, namely, in Saname and Rivière Nori. How long this state of things might have continued, but for the bounty and provident care of the venerable society, I will not pretend to affirm."—*Society for the Propagation of the Gospel.*

NEWFOUNDLAND—BERMUDAS.

Theological Institution.—At the January meeting of the Society for Promoting Christian Knowledge, the following statement by the bishop as to its progress was read; dated Bermuda, Dec. 1:—

"I have the pleasure to inform you that the building for the Theological Institution, to which the society were so kind as to contribute, is now completed, and I inclose you a duplicate of the list of type which we require, and which may be sent to St. John's in the spring, according to the grant of the society. The number of divinity students and catechists in this institution is also complete, and comprises six very respectable young men, two of them being sons of clergymen, two of officers in her majesty's service, and two of physicians; who will all, I trust, with God's blessing on their training, become good missionaries and ministers of the word of God in Newfoundland." The bishop adds, "On my return to that island I expect to find fifteen or eighteen churches ready for consecration; and, as almost all of them are situated in very poor though some of them very populous districts, I would solicit of your board a grant of church books for each of these churches, which it would delight me much to present to them at the time of consecration." With this request the society most readily complied. Great spiritual improvement during the last twenty years has taken place in Newfoundland through the instrumentality of the Society for the Propagation of the Gospel and Newfoundland School Society.

NEW ZEALAND.

The bishop, with his chaplain, rev. W. C. Cotton, arrived at Auckland 30th May, 1842. The following is from the *Auckland Standard*, June 6, 1842:—"We have great pleasure, as well as manifest occasion, to congratulate our readers, and all others who are well-wishers of New Zealand colonization, upon the results of the

interview of a deputation of our townsmen with the bishop of New Zealand, at Government-house, on Wednesday morning. As early as nine o'clock (in consequence of the commencing sessions of the supreme court), some of the members of the church committee, and their stanchest supporters, assembled at Wood's hotel, from whence they proceeded in a body to the Government-house, where his lordship, the bishop of New Zealand, had appointed to receive the address of the inhabitants upon his arrival in Auckland. Our respected chaplain, the rev. Mr. Churton, was requested to deliver the address, which he introduced by observing, that the utmost desire to subscribe and accompany it had been expressed by all who had been aware of its preparation; but that only very few hours, in consequence of the weather, had been available for procuring the signatures, which were, however, exceedingly numerous; and his lordship might safely accept this document as an earnest of the universal feeling of the inhabitants towards him personally, as well as towards the sacred office which he is called upon to fill. The name of his excellency the governor, the rev. gentleman added, is first and foremost upon the list, as the colonists gratefully acknowledge it always is, when any measure for the honour or advantage of the community is proposed." The address having been read, a suitable reply was made by the bishop; in the course of which he stated that "he at present was unable to look forward to a settled residence in any one of the settlements, that it was his fixed intention not to become the possessor of a single acre of land. He pledged himself, with the blessing of the Almighty, to the work of the religious advancement of the colony, with a singleness of purpose which would prevent his abiding in one place; but it was his intention to appoint archdeacons in the principal towns—clergymen whose known character and abilities would prevent his absence being felt, and whose zeal for the advancement of religion, and attachment to their duties, would secure a permanent and uninterrupted residence among us." The address was signed by upwards of three hundred of the most respectable inhabitants of Auckland, although only drawn up late the evening before; and it was a gratifying feature in the proceedings to notice that it received the cordial support of many who are not members of the church of England. Letters have since been received, dated 19th July; at which time the bishop had gone on his visitation to Wellington, and the other principal places in his diocese. He was expected to return overland early in the next (this) year to Waimaté, where Mrs. Selwyn was remaining, and where the rev. W. C. Cotton was left in charge of the young men under training. Daily service had been established, which was well attended. Upwards of 80 persons were usually present at the English service on Sundays; and the service in the native language was attended by about 180 of the natives.

Miscellaneous.

NEW COLONIAL BISHOPRICS.

The vast importance resulting to the progress and stability not simply of our own church, but of religion itself in other lands, is fully manifested by those who, not enjoying in foreign parts the benefit of episcopal jurisdiction, have long felt the painful want of such jurisdiction.

Cape of Good Hope.—Two memorials have recently been received by the Society for the Propagation of the Gospel, from the districts of Fort Beaufort and Sidbury, in Cape Colony, praying for the early appointment of a bishop. An appeal has also been received from the colonial chaplain of St. Helena, in which he points out the expediency of including that island within the diocese of the Cape of Good Hope. He says, "The 5,000 inhabitants of this colony happily see Christianity only as it is represented by the church of England; but, as no prelate has ever planted his foot in the island, I need scarcely state that the sacred ordinances of confirmation and consecration, and the other advantages of the presence and counsel of the highest order, have been, to the present moment, placed entirely beyond our reach.

Rupert's Land.—The following is peculiarly interesting; it is from the missionaries employed by the Church Missionary Society in the North-west American mission:—The bishop of Montreal had kindly intended to visit this mission, but his lordship has hitherto been prevented by ill health from undertaking so long a journey (2,000 miles), the greater part of which must be performed in an open canoe, and during which he must necessarily be greatly exposed to the vicissitudes of the weather. Under these circumstances the missionaries strongly press the importance of a bishop being appointed for Rupert's Land. On this subject Mr. Cockran writes, Aug. 9, 1842:—"We were sorry to learn, both from your letter and also from the bishop of Montreal, that his lordship would be prevented by indisposition from visiting this distant branch of the episcopal church. Our distance from any bishop of the English church, and the difficulty of any colonial bishop visiting us, argue most conclusively that there should be a bishop appointed for Rupert's Land. This country, which is nearly as large as Russia, is now lying in a state of barbarism, and under the dark cloud of heathenism. Were there a bishop appointed for it, we should not despair of seeing many a spire directing the erratic inhabitants of the dreary forest to God, the author of their being, and the giver of all good." On the same subject Mr. Smithurst remarks, Aug. 1, 1842:—"There are more than a thousand persons here ready for confirmation; and on many other accounts would the presence of a bishop tend greatly to strengthen our infant church. It is therefore of the utmost importance that we should receive an episcopal visit; but we must submit with patience to the will of God. The Romish church is clearly getting a-head of us—and why? Because they have a bishop, who sends forth his priests into every corner of the land. The Romish priests have, this summer, traversed the country from the confines of Canada to the shores of the Pacific. Rupert's Land is of equal extent with Russia, and would of itself form a larger diocese than all the other North-American dioceses put together. I have no doubt that if there were a resident bishop, there might soon be a native ministry; and it is only by native agency that we can hope to see the Indians fully brought to a knowledge of the gospel. It gives us great pleasure to see the efforts which are being made at home for supplying additional colonial bishops; and we trust that, ere long, this important field will meet with due attention." This mission has five stations, communicants 437, attendants in public worship 1,702, schools 11, scholars 681. It so thus stated in the last report of the society: "The accounts received from this deeply-interesting mission furnish abundant evidence of the steady progress of the gospel, and of the marked blessing which has been vouchsafed to the self-denying labours of the missionaries."

AUGMENTATION OF ARCHDEACONRIES.

The ecclesiastical commissioners, in compliance with an act passed in the session of parliament held in the third and fourth years of her majesty's reign, entitled "An act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," have prepared a scheme for the several augmentation of the archdeaconries of Richmond, in the diocese of Ripon; Nottingham, in the diocese of Lincoln; Sudbury, in the diocese of Ely; Sarum, in the diocese of Salisbury; and Salop, in the diocese of Lichfield. The commissioners have proposed, subject to the consent of the bishops of the respective dioceses, that the archdeaconries named shall be augmented from the fund at their disposal, so long as the archdeacons shall reside within the dioceses. The following sums have been allowed. To the archdeacon of Nottingham for the time being 160*l.*, until the rectory of Southwell shall become annexed to his archdeaconry under the provisions of the

late act; to the archdeacon of Richmond 130*l.*; to the archdeacon of Salop 150*l.*; to the archdeacons of Sarum and Sudbury 140*l.* respectively. The money will be paid on the 1st of January every year, on the production to the commissioners of a certificate, under the hand of the bishops of the dioceses in which the archdeaconries are situate, that the archdeacons have only resided during the preceding year. The scheme has been approved by her majesty in council.

WELCH BISHOPRICS.

In these days of national religious destitution, when on every side church extension is loudly demanded, and must be conceded if social and political order is to be maintained, it is assuredly no time for crippling the efficiency of the church, by lessening the number of the official guardians of its interests, on whom devolves the administration of some of its most solemn rites, and the general superintendence of the clergy and public worship. We are therefore glad to see that energetic measures are being taken to resist the proposed transfer of one of the bishops of North Wales to the projected new see in the centre of the manufacturing districts. The new diocese of Manchester will no doubt benefit from episcopal superintendence, but that is no reason why it should do so at the expense of one of the very oldest dioceses in the kingdom. If we can afford to erect new bishoprics in our colonies, surely we ought to afford to do the same for a part of the mother country, which, though spiritually one of the most destitute, is commercially one of the most wealthy. In order to save the see of St. Asaph from the contemplated spoliation, a clerical committee has been established for the purpose of taking steps to procure a repeal of the act providing for the merging of the see in that of Bangor; and we most heartily second the call of the committee on every true friend of the church of England to aid them (by district petitions) in transmitting to their descendants in its original integrity that sacred birthright which they have inherited from their forefathers.—*Maidstone Journal.*

DIMENSIONS OF SOME OF THE EUROPEAN CATHEDRALS.

	Length. Feet.	Breadth. Feet.
Hereford	350	174
Antwerp	500	230
Bath Abbey	257	240
Bristol	203	127
Canterbury	504	178
Chester	375	200
Cordova, Spain	620	440
Ely	535	190
Gloucester	444	171
Lichfield	411	177
London, St. Paul's	512	283
St. Paul's in 1665	690	134
Notre Dame, Paris	414	144
St. Peter's, Rome	730	520
Westminster Abbey	530	220
Worcester	514	145
York	525	241

Clerical Munificence.—That truly noble and munificent benefactor of mankind, the rev. Dr. Samuel Wilson Warneford, has placed in the hands of William Sands Cox, esq., the founder of the Royal School of Medicine and Surgery at Birmingham, the sum of 1,000*l.* in furtherance of the intended collegiate institution for the board, lodging, and moral and religious care of medical and surgical students. A sum of 50*l.* has also been presented by the rev. Vaughan Thomas, of Oxford, for the same purpose.

TO OUR READERS.

We would again remind our readers, *lay* as well as *clerical*, that Mr. Charles M. Willich, secretary and actuary to the University Life Assurance Society, has published his very useful annual supplement to the Tithe Commutation Tables for 1843 (London, Longman's). This will be materially improved by the addition of a table shewing the annual average prices of wheat, barley, and oats, from 1790 to 1842, septennial average since 1835, and scale of duty on foreign corn. Mr. Willich has also published INCOME TAX TABLES, extracted from parliamentary documents. The price is so moderate and the convenience so great, that the editors think their readers will thank them for bringing these statistics under their especial notice.

The average price for seven years to Christmas, 1842, according to the *London Gazette* of 6th Jan., 1843, is for Wheat ..... 7s. 7½d. per imp. bushel.
" Barley ..... 4s. 1½d. do.
" Oats ..... 2s. 10½d. do.

For the year 1843 £100 of rent-charge will be £105 12s. 2¼d., and for the years since the act came into operation, viz.—

1837	£98	13	9¾
1838	97	7	10½
1839	95	7	9
1840	98	15	9½
1841	102	2	5½
1842	105	8	2¾
1843	105	12	2½

*** We have been favoured by this statement from Mr. Willich.

We regret to state the decease of the rev. Robert Morehead, D.D., of Balliol College, Oxford, formerly rector of Easington, Yorkshire, and, previous to his accepting that preferment, for very many years well known as a much respected episcopal clergyman in Edinburgh. The series of papers preparing by him for the *Church of England Magazine* necessarily terminate abruptly. We have now in MS., a paper sent by Dr. Morehead, but do not feel justified in publishing it, as it cannot come under his correction.

We have to record, also, the decease of another valuable contributor to our pages, Miss E. Scaife, who died at New York, after a very few hours illness, on the 27th of Nov. She had gone to America on a visit to two of her sisters. Miss Scaife was a very important contributor to our Work, and we had calculated on many contributions from her.

R. W. R. has sent us some contributions, which we should gladly insert, but he or she has not favoured us with his or her name. Of course the contributions, however valuable, are on this account not admissible. The correspondent is requested to give his or her name in full. The place from whence the letter was dated is Bolton-le-Sands, the post-mark " Lancaster." We do not, as we have *again* and *again* repeated, insert anonymous contributions. But we do not publish the name of the contributor, if not desired. *We*, however, must be made acquainted with it, various paltry tricks having been played upon us, tending materially to injure the usefulness and respectability of the Magazine.

The index to the first thirteen volumes of the magazine will appear with the APRIL part.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

MARCH, 1843.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of SALISBURY, *at Salisbury, March* 12.
Bp. of LINCOLN, *at Lincoln, March* 19.
Bp. of LICHFIELD, *in London, April* 9.
Bp. of OXFORD, *at Oxford, June* 11.

ORDAINED

By Bp. of PETERBOROUGH, *Jan.* 22.

PRIESTS.

Of Oxford.—F. H. M. Blaydes, B.A., Ch. Ch.; J. W. Cartwright, B.A.; J. M. Gresley, B.A., St. Mary H.; W. Renaud, B.A., Exet.; A. R. Webster, B.A., St. Mary H.
Of Cambridge.—A. Hibbitt, B.A., Cath.; R. H. Killick, B.A., Queens'; J. Prickett, B.A., Trin. (*lett. dim. archbp. of York*); R. Thorpe, M.A., Emm.

DEACONS.

Of Oxford.—G. Bucknill, B.A., Trin.; J. Fuge, M.A., Magd. H.; T. R. Green, B.A., Linc. (*lett. dim. bp. of Durham*); T. N. Twopenny, B.A., Oriel.
Of Cambridge.—W. L. Gibson, B.A., Trin.; J. Haskoll, B.A., Clare (*lett. dim. archbp. of Canterbury*); J. Knipe, B.A., Pemb.; H. S. Matthews, B.A., Clare; L. Poynder, B.A.; W. Seymour, S.C.L., Trin.; S. L. Smith, B.A., St. John's; F. Wells, B.A., St. John's (*lett. dim. bp. of Exeter*).
Of Dublin.—G. Edwards, B.A. (*lett. dim. bp. of St. Asaph*); A. Moore, B.A. (*lett. dim. bp. of Clogher*).

By Bp. of MEATH, *at Ardbraccan, Dec.* 18.

PRIEST.

F. Briscoe.

DEACON.

Z. W. Hinton.

By Bp. of NORWICH, *at Norwich, Jan.* 29.

PRIESTS.

Of Oxford.—R. Firth, B.A., New; T. Jones, B.A., Jesus; J. T. Reeve, Wad.
Of Cambridge.—A. W. Hall, B.A., Pet.; J. Sheal, B.D., C. C. C.; C. Spencer, B.A., Pemb.

DEACONS.

Of Oxford.—S. F. Bignold, B.A. Ball.; J. F. Fagge, B.A., Univ.; G. E. Murray, B.A. All Souls (*lett. dim. bp. of Rochester*).
Of Cambridge.—G. R. Bell, B.A., St. John's; S. L. Chase, B.A., Emm.; C. Cream, B.A., Pemb.; J. Farr, B.A., St. John's; R. D. Fowell, B.A., Christ's; C. W. Francken, B.A., Cath.; P. Freeman, M.A., St. Peter's; E. Gillett, B.A., Emm.; E. W. Montagu, B.A., Caius; R. W. Packer, B.A., Cath.; J. Penny, B.A., St. John's (*lett. dim. bp. of Bath and Wells*); H. E. Rackham, B.A., Trin.; J. W. Westhorp, B.A., Clare; G. F. Williamson, B.A., Trin.; J. H. Wise, B.A., Pet.
Of St. Bees'.—S. Pearson; J. M. Randall.

By [Bp. of KILLALOE and CLONFERT, *at Clonfert, Jan.* 22.

PRIESTS.

R. Power, for Elphin (*lett. dim. bp. of Kilmore*); J. L. Stawell, B.A., for Killaloe.

DEACONS.

A. Crawford, B.A., Clonfert; J. H. Edmunds, B.A., for Elphin, and R. Lauder, B.A. (*lett. dim. bp. of Elphin*).

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Allnut, R.	Wicken (P. C.), Camb.	892	Mrs. Rayner	56
Austin, A.	Alderton (P. C.), Wilts.		D. & C. of Glouc.	
Bagshaw, A. A.	Wormhill (P. C.), Tidswell, Derby	313	Trustees	*270
Bellman, A. H.	Aldeby (P. C.), Norf.	550	D. & C. of Norwich	120
Blackburne, A.	Clongill (R.), Meath		The Crown	
Blaydes, F. H. M.	Harringworth (V.) Northampt.	358	D. & C. of Ch. Ch.	*174
Brandt, F.	Aldford (R.), Cheshire	737	Marquis of Westminster.	*330
Buckerfield, F. H.	Little Bedwin (V.), Wilts.	643	Marquis of Aylesbury	*280
Buckell, H. J.	Potterspury (V.), Northampt.	1544	Earl Bathurst.	116
Bunbury, R. S.	Ecclestone (P. C.), Lanc.	3068	Family	963
Carpenter, R.	St. Mary (U.), New Ross, Wexford		Bp. of Ferns	
Clarke, W. J.	Swinderby (V.), Linc.	449	Family	*148
Cooper, R.	Barragh (V.), Carlow		Bp. of Leighlin	
Cosserat, G. P. G.	St. Matthews (R.), Ipswich	2204	Lord Chanc.	
Davies, T.	Llancynvelyn (V.), Card.	826	J. P. B. Chichester, esq.	90
Dawson, W. A.	Flitwick (V.), Beds.	636	Duke of Bedford	*285
Dobson, J.	Wivenhoe (R.), Essex	1714	W. C. Corsellis, esq.	*371
Ekins, R.	North Wootton (R.), Dorset	73	Earl Digby	51
Eley, H.	Broomfield (V.), Essex	747	Bp. of London	*161
Ellis, W. W.	St. Clement Danes (R.), Middlx.	11578	Marq. of Exeter	518
Evans, R.	St. John, Llantrissant (P. C.), Glam.		Mr. Pritchard	95
Ford, C.	Postwick (R.), Norf.	237	Earl of Rosebery	*432
Garvey, J.	Hough-on-the-Hill c. Brandon (V.), Linc.	563	Lord Chanc.	99
Gray, W.	Christ Church (P.C.), Glasson, Lanc.			
Gregg, P.	Ballymacormack (R.), Longford		Bp. of Ardagh.	
Hayne, —	Pilton (P.C.), Devon.	1819	W. Hodge, esq.	*105
Hebbitt, A.	Blakesley (V.), Northamp.	899	J. Wight, esq.	176
Hutchinson, J.	Pleshey (P.C.), Essex	390	J. Tuffnell, esq.	50
Johnson, F.	Gt. Gidding (V.), Hunts	453	Earl Fitzwilliam	101
Jones, J. S.	Paghill, otherwise Paul-in-Holderness, Yorksh.			
Joyce, T. W.	Burford (R.), Salop, third portion		Hon. and rev. G. R. Bowles	335
Kirkness, W. J.	Minster (R.), and Forrabury (R.), Cornw.	497 358	W. Kirkness, esq.	294 70
Maingy, J.	St. Mary de Castro (R.), Guernsey	1937	The Governor.	106
Mossop, S.	St. Bridgets (P. C.), Beckermet, Cumb.	574	H. Gaitskell	87
Molyneux, B. W.	Whitley (P. C.), Cheshire	230	Sir J. Chetwode	108
Nevill, G.	Tilton (V.), Leic.	342	Rev. G. Greaves	
Poole, G. A.	Welford (V.), Northampton	1011	Bp. of Oxford.	*706
Rich, E. J.	St. Paul's (P.C.), Essex			
Roberts, J.	Llanufydd (V.), Denb.		Bp. of St. Asaph	
Roberts, L.	Whitewell (P. C.), Lanc.		Vic. of Whalley	88
Smith, C. F.	Pendlebury (P. C.), near Manchester			
Snow, J. B.	Arreton (V.), Isle of Wight	1864	J. Fleming, esq.	*290
Stockdale, H.	Misterton (P. C.), Notts.	1579	D. & C. of York	85
Stringer, T.	St. Ann's (P. C.), Liverpool		Trustees	99
Suckling, R. B.	Duntsbourne Abbots (R.), Glouc.	282	D. Mesman, esq.	*300
Thomas, W. P.	Wellington (V.), c. West Buckland, Som.	4762	Own petition.	*894
Todd, T.	Trinity (P. C.), Stretford-road, Manchester			
Turner, J.	Fen Ditton (R.), Camb.	528	Bp. of Ely	*404
Vicars, M.	Gedmanstone (R.); Nether Cerne (P.C.)	152 83	R. B. Sheridan, and J. Goodenough, esq.	*240 60
Ward, G. T.	Hedington (R.), Wilts	310	Bp. of Sarum.	*239
Ward, W.	Asgarby (P. C.), Linc.	740	Bp. of Lincoln.	34
Wells, G.	Boxford (R.), Berks.	698	Own petition.	*761
White, G. W.	Darlaston (R.), Staff.	6647	Simeon's trustees	*266
Wilberforce, H. W.	East Farleigh, Kent.	1461	Lord Chanc.	*[illegible]

Preferments—CONTINUED.

Athill, J., jun., sub-dean and can. St. Catherine, at Middleham (pat. the dean).
Burnaby, G. A., can. St. Ninian, at Middleham (pat. the dean).
Childe, C. P., Sund. ev. lect., St. Mary-le-Bow, Cheapside.
Corfe, J. Custos, vic. Exeter cath.
Dale, T., hon. can. St. Paul's (pat. bp. of London).
Delafield, Count John, can. St. Cuthbert, at Middleham (pat. the dean).
Hamilton, W. K., precentor of Sarum cath.
Harris, J., Sund. ev. lect., Barnstaple.
Hearl, J., chap. earl of Winterton.
Jacob, G. A., princ. Sheffield coll. school.
Jowett, W., Sund. ev. lect., Clapham.
Kennedy, B. H., preb. Gaia maj. in Lichfield cath.
Knight, T. Priest vic. Exeter cath.
Marriot, F. A., archdeacon of Hobart Town (pat. bp. of Tasmania).
Round, J. T., hon. can. St. Paul's (pat. bp. of London).
Pickwood, J., chap. bp. of Antigua.
Sharpe, L., hon. can. St. Paul's (pat. bp. of London).
Soames, H. hon. can. St. Paul's (pat. bp. of London).
Southwood, T. A., mod. mast. Cheltenham coll.
Stoddart, J. D. D., chap. duke of Dorset.

Clergymen deceased.

Beresford, hon. G., rec. Fenagh, Leitrim (pat. bp. Ardagh).
Dowsing, H., vic. Hindringham, Norf. (pat. d. and c. Norw.); rec. North Barsham, Norfolk (pat. earl of Orford); rec. Ably, Norfolk (pat. earl of Orford); 83.
Edwards, V., vic. Bromfield, Essex (pat. bp. of London); 74.
Elmhirst, G., at Pisa; 28.
Evans, M., rec. Llangunllo, Rad. (pat. bp. St. David's); 66.
Frith, J., rec. Rathasbuck, Queen's co. (pat. bp. Leighlin).
Frobisher, J. J., vic. Halse, Som. (pat. sir J. Langham, bart.), 38.
Fullerton, W., rec. Edlington, York (pat. W. B. Wrightson).
Greaves, A., cur. Ancaster, Linc., 33.
Gresson, G. L., vic. Ardnurcher, Meath (pat. the crown).
Gurney, W., rec. St. Clement Danes, London (pat. marq. of Exeter).
Havart, W. J., p. c. St. Ives, Cornwall (pat. vic. Lelant Ewny), 84.
Hayton, J. P., cur. Ryhope, Durham (pat. rec. Bishop Wearmouth); 71.
Hole, R., at Exmouth Lodge, St. Sidwell's, Devon; 43.
Hunt, G., formerly p. c. Almondsbury; 72.
Jarratt, R., vic. Wellington, Somerset (pat. rev. W. P. Thomas); 77.
Johnson, B., vic. Gt. Gidding, Hunts (pat. earl Fitzwilliam), 83.
Jones, J., vic. Crecoragh and Kilgobbin, Limerick (pat. vics. choral Limerick cath.); vic. Brosna, Kerry (pat. bp. of Limerick).
Kingdon, J., rec. Marham church (pat. family); rec. Whitstone, Cornwall (pat. family); rec. Hollacombe, Devon (pat. ld. chanc.), 75.
Kitson, W., vic. St. Eval, Cornwall (pat. bp. of Exeter); p. c. Brislington (pat. gen. Popham); rec. Marksbury, Somerset (pat. gen. Popham).
Lloyd, G., rec. Chrisleton, Cheshire (pat. lord Mostyn).
Mc Culloch, T., treasurer dioc. Killaloe; inc. Kilnasulagh, Clare (pat. bp. Killaloe).
M'Mullen, W. D., rec. Moyntaghs, Armagh. (pat. bp. Dromore).
M'Gwire, — rec. St. Thomas, Dublin (pat. d. and c. of Christ Church); chanc. Kildare and rec. Killeshee (pat. the bp.)
Morgan, J., incum. St. Mary's, New Ross, Wexford (pat. bp. of Ferns)
Morgan, J., vic. Corston, Som. (pat. bp. Bath and Wells); 44.
Natt, J., vic. St. Sepulchre's, London (pat. St. John's, Oxford).
Nelson, S., rec. Peterstow, Hereford (pat. Guy's hosp.)
Ord, J., Langton hall, Leic.; 84.
Pawsey, F., vic. Wilshampstead, Beds. (pat. lord Carteret).
Snell, T., rec. Windlesham, c. Bagshot, Surrey (pat. lord. chanc.); 62.
Sutton, T., rec. Clongill, Meath (pat. the crown).
Usborne, J., vic. East Angmering, and rec. West Angmering, Sussex (pat. lord De-la-Zouch).
Webster, W., formerly p. c. Preen, Salop.
Worthington, rev. R., M.D.; 88.
West, M., vic. of Haydon, and p. c. West Wootton, Dorset (pat. earl of Digby); 51.

University Intelligence.

OXFORD.

Feb. 2.—A petition was adopted in convocation against the union of the sees of Bangor and St. Asaph.

CAMBRIDGE.

SMITH'S PRIZEMEN.

Jan. 27.—Dr. Smith's annual prizes of £25 each, to two commencing bachelors of arts, the best proficients in mathematics and natural philosophy, were adjudged as follows:—

1.—Adams, J. C. (senior wrangler), St. John's.
2.—Gray, B. (third wrangler), Trinity.

THE REGIUS PROFESSORSHIP OF DIVINITY.

Feb. 1.—The rev. Alfred Ollivant, D.D., of Trinity college (late vice-principal of St. David's college, rural dean, sinecure-rector of Llangelen, vicar of Kerry, chaplain to the bishop of St. David's, and prebendary of St. David's and Brecon), was elected to the regius professorship of divinity in this university. The other candidates were the rev. Ch. Wordsworth, D.D., head master of Harrow, and the rev. W. Hodge Mill, D.D., Christian advocate. It is understood the votes for the respective candidates were as follow:—

Dr. Ollivant	4
Dr. Ch. Wordsworth	2
Dr. Mill	1

We append a list of the divines who have held the important office to which Dr. Ollivant has just been elected:—

1550 Martin Bucer, D.D.
1557 John Sedgwick, D.D.
1561 Leonard Pilkington, D.D. (master of St. John's, 1561).
1564 Matthew Hutton, D.D. (lady Margaret's professor of divinity, 1561; master of Pembroke hall, 1562; bishop of Durham, 1589; and archbishop of York, 1595).
1567 John Whitgift, D.D. (Margaret professor, 1566; master of Trinity, 1567; bishop of Worcester, 1577; archbishop of Canterbury, 1583).
1567 William Chaderton, D.D. (Margaret professor, 1567; president of Queens', 1568; bishop of Chester, 1579, and Lincoln, 1595).
1580 William Whitaker, D.D. (master of St. John's, 1586).
1596 John Overall, D.D. (master of St. Catharine's hall, 1598; bishop of Lichfield, 1613, and Norwich, 1618).
1607 John Richardson, D.D. (master of Trinity, 1615).
1617 Samuel Collins, D.D. (provost of King's, 1615).
1651 John Arrowsmith, D.D. (master of St. John's, 1644; master of Trinity, 1653).
1655 Anthony Tuckney, D.D. (master of Emmanuel, 1644; master of St. John's, 1653).
1661 Peter Gunning, D.D. (master of Corpus Christi, 1660; Margaret professor, 1661; master of St. John's, 1661; bishop of Chichester, 1669, and Ely, 1675).
1674 Joseph Beaumont, D.D. (master of Jesus, 1662; master of St. Peter's, 1672).
1699 Henry James, D.D. (president of Queens', 1675).
1717 Richard Bentley, D.D. (master of Trinity, 1700).
1742 John Whalley, D.D. (master of St. Peter's, 1733).
1748-9 John Green, B.D. (fellow of St. John's).
1756 Thomas Rutherforth, D.D. (formerly fellow of St. John's).
1771 Richard Watson, D.D. (formerly fellow of Trinity, professor *of chemistry, 1762, bishop of* Llandaff, 1782).
1816 John Kaye, D.D. (master of Christ's, 1814; bishop of Bristol, 1820, and Lincoln, 1827).
1827 Thomas Turton, D.D. (formerly fellow of St. Catharine's hall; Lucasian professor of mathematics, 1822, dean of Peterborough, 1830, and of Westminster, 1842).

NOTICES.

The Arabic professor has given notice that his lectures will commence on Friday, April 28, at one o'clock, in the combination-room of St. Catharine's hall, and will be continued every day till the division of term. Subjects—"The Chrestomathies of Kosegarten and De Sacy, the Koran, and the Makamat of Hariri."

The Woodwardian professor has given notice that he will commence his course of geological lectures on Monday, the 18th of February, at twelve o'clock. The lectures will be given six days a-week at the same hour, except there be express notice to the contrary. One or two field lectures will be given before the end of the course.

The professor of music has given notice that the second course of instruction on Wilhem's method will be continued on Mondays, Wednesdays, and Fridays throughout the term.

VOLUNTARY THEOLOGICAL EXAMINATION IN NEXT MICHAELMAS TERM.

On Tuesday, the 17th of October next, and the succeeding days, there will be an examination in the following subjects:—

The Greek Testament;
The Epistles of Clemens Romanus, in Greek;
Ecclesiastical History;
The Articles of Religion, and
The Liturgy of the Church of England;

which examination will be open to all students who, having at any time been admitted *ad respondendum quæstioni*, shall present themselves to be examined. The names of those students who shall pass this examination to the satisfaction of the examiners will be published in alphabetical order, and registered in the usual manner.

Immediately after this examination there will be an examination in

The Book of Isaiah, in Hebrew,

for such students as, having their names published as above-mentioned, shall offer themselves to be examined; and the names of the persons who shall pass this examination to the satisfaction of the examiners will be published and registered in the manner already described.

Persons desirous of presenting themselves at these examinations must send in their names, on or before the 10th of October next, to each of the examiners, who are the Margaret professor of divinity, the Regius professor of divinity, and the Regius professor of Hebrew.

SEES OF ST. ASAPH AND BANGOR.

Feb. 10.—At a congregation the following grace passed the senate:—"To petition both houses of parliament to repeal the enactment by which the sees of St. Asaph and Bangor are directed to be hereafter united into one bishopric."

EMMANUEL COLLEGE.

Henry Griffin Williams, M.A., of Emmanuel college, was elected a foundation fellow of that society.

Proceedings of Societies.

INCORPORATED SOCIETY FOR BUILDING, ENLARGING, &c., CHURCHES AND CHAPELS.

A meeting of this society was held Jan. 16. The bishop of Rochester in the chair. The secretary having read the reports, laid them before the general committee, who accordingly proceeded to investigate the cases referred to them, and finally granted votes of various sums for the following purposes:—For repairing and erecting a gallery in the church at Hardingham, Norf.; enlarging, by rebuilding, the church of Broseby, Salop; enlarging by rebuilding, the church at Beeston, Notts.; building a chapel at Earley, Sonning, Berks; enlarging, by rebuilding, the church at Farrington Gurney, Som.; building a chap. in a district comprising portions of the par. of Melcomb Regis and Radipole, Dors.; building a church at Hildenborough, Tonbridge, Kent; building a church at Bagshot, in the parish of Farnham, Sur.; building a church at Bewdley-far-Forest, Ribbesford, Worc. From the report it appears that the population of these ten places amounts to 41,002 persons, for whom church accommodation is now provided to the extent of 13,443 sittings, of which 6,124 are free, and, with the assistance of this society, 3,652 sittings will be added to the above; of this number 3,134 will be free and unappropriated in perpetuity. One of these parishes contains a population of 12,511 persons, with only church room for 4,900 persons; another of these parishes, with a population of 4,824 persons, has sittings for only 1,054 persons; another, with 6,634 inhabitants, has church room for barely 2,000; and another, with a population of 2,873 persons, can afford church room for only 253 of that number. Certificates were then examined and approved of for the completion of the erection, enlargement, &c., of churches and chapels in twelve parishes; and the committee issued warrants to the treasurer for the payment of the sums awarded in each case. The population of these twelve parishes is 44,785 persons; for whom there had previously been church room for only 8,983; but with the society's aid above 5,000 additional sittings have been added, 2,940 of these being free. One of these parishes contains a population of 1,800 persons, with church room for only 350 of that number; another contains 9,000 persons, with accommodation for 1,100; and a third has 4,500 inhabitants, with church sittings for only 276. To this very scanty provision 3,254 have now been added, 2,618 of which are free in perpetuity. The applications for aid are numerous, being 128 since March, 1842. In 79 of these cases grants have been voted, and nine applications are now under the consideration of the sub-committee of correspondence and inquiry. It also appears from the treasurer's report, that the amount of outstanding grants is 47,480*l.*; whilst the sum at the disposal of the society is only 40,955*l.*, showing a deficiency of 6,475*l.* The above facts will point out, without much commentary, the objects of this laborious and intelligent society, which with no common energy and judgment endeavours to create and supply the means of giving to our increasing population the opportunities of receiving spiritual instruction, and all its consequent and important advantages. And as the clergy are now called upon by the command of her majesty, conveyed in the royal letters, authorising collections to be made in aid of its funds in the parishes throughout England and Wales, it may be as well to call public attention to the important duty of endeavouring to increase the means placed at the disposal of this most valuable institution, either by annual subscriptions or the formation of parochial and district associations in the manner pointed out in the society's last report. For it should be borne in mind, that the funds at the dispesal of the committee have never yet enabled them to meet the yearly increasing calls upon their assistance without leaving the society at times with a heavy deficiency, to be met by the first proceeds of the authorized parochial collections; this being its position at the present time. During the seven years ending with March, 1828, the society's average expenditure was only 12,000*l.*; during the seven years ending with March, 1835, this outlay had increased to 14,000*l.* per annum; and during the seven years ending with March, 1842, it had extended to 22,000*l.* each year. Now, as we know that a queen's letter cannot be obtained for the society so often as their objects may require it, the necessity of increased exertion on the part of its friends in obtaining subscriptions, donations, and collections, must be obvious enough to the friends of good order and religion, without the necessity of our urging further arguments.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The lord bishop of Sodor and Man in the chair.

At the general meeting of the society, held on 7th Feb., 1843, the following report from the standing committee was read:—

"The standing committee have the painful duty to discharge of reporting to the society the death of its secretary, the rev. William Parker, which has occurred since the last meeting; and they anticipate from the feelings of the board a unanimous concurrence in the sentiments expressed in the following resolution, which they beg to submit.

"'That this board having received from the standing committee the report of the death of the senior secretary, the rev. William Parker, record with deep regret the loss of one who was a warm and attached friend to this society, and rendered it the most faithful and devoted service for a period of thirty-two years. They do not dwell on the many excellent qualities which belonged to his private character, and which can be best appreciated by his bereaved family; but they are desirous of expressing the high estimation in which he was held for the zeal and diligence, the punctuality and correctness, the accurate knowledge of the principles and practice of the society, the earnestness and singleness of purpose, the prudence and discretion, and the uniform kindness and courtesy with which he performed the duties devolving upon him in his office of secretary; and they desire that this resolution may stand on the minutes as a tribute of respect to his memory and grateful acknowledgment of his services.'"

It was agreed unanimously, that this resolution be adopted, and that his grace the archbishop of Canterbury, president of the society, be respectfully requested to subscribe his name to a copy of it, to be forwarded to the family of the late lamented secretary. His grace's entire concurrence in the feelings expressed in the resolution was communicated to the meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Diocese of Toronto.—The society has recently, on the recommendation of the bishop of Toronto, adopted as its missionaries the following clergymen, who were admitted to holy orders at his last ordination:—Rev. Andrew Jamieson, for the mission of Brock; rev. Thomas Bolton Read, for Port Burwell; rev. Paul Shirley, for Camden, Loughborough, and Portland. It is gratifying to state that these clergymen, and three others who were ordained at the same time, have all been educated at the new theological college at Cobourg, of which Dr. Bethune is the learned and excellent principal. The society supports ten students, being candidates for holy orders, at this college.

Mr. George Winter Warr, who was sent out by the society as a candidate for holy orders, having been accepted and ordained by the bishop, has been stationed at Oakville.

Diocese of Nova Scotia.—On the recommendation of the bishop of Nova Scotia, the society has added to its missionary list for that diocese the following names:—Rev. Mr. Scovil, for the mission of Springfield and Norton; rev. James Neales, for Stanley, and the rev. Mr. Arnold.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Bath Rectory.—A representation, through the bishop of the diocese of Bath and Wells, has been made to the archbishop of Canterbury, of the religious advantages that would accrue from dividing the united rectories of Bath, by constituting St. Michael's a separate rectory. Copies of such representation have been posted against the doors of the churches, and also a copy of a notification under the signature of his grace, requiring all parties interested and objecting to the proposed division, to give notice thereof within six weeks.

CASHEL.

On Sunday, Jan. 29, the very rev. Robert Daly, M.A., dean of St. Patrick's, Dublin, was consecrated in the cathedral, in the presence of an immense and densely crowded congregation, by the most rev. the archbp. of Dublin, assisted by the bishops of Cork and of Ossory. The sermon was preached from 2 Pet. i. 19—"We have a more sure word," &c.

CHESTER.

Cathedral.—Some important and interesting alterations are making in this cathedral. The abolition of the screen, which formed the back-ground of the altar, and the reduction of the level upon which the altar stood, have already produced a great improvement in the appearance of the choir. The arch, which separates it from the Lady chapel, comes out in its original proportions, and the beautiful groining of the chapel is now open to view. A subscription for a painted window and new organ is spoken of.—*Liverpool Mail.*

Rochdale.—The Sacrament of Baptism.—On Sunday, Jan. 15, the sacrament of holy baptism was administered in the parish church of this town, to Mr. G. W. Phelp. This gentleman was, until a short time since, the unitarian minister of the congregation attending the chapel in the Blackwater. He has been unable, he declares, to withstand the evidences which the sacred scriptures contain of the pure doctrines of the church, even whilst studying them for the purpose of disproving her holy catholic faith. The sacrifices he has made, and the courage he has shown, attest his sincerity. The holy rite was administered after the second lesson of the morning service, by the rev. Dr. Molesworth, the vicar, in a most solemn and impressive manner; and a sermon, of great argumentative power, was preached on the occasion by the learned doctor, which, it is expected, will be published. —*Manchester Courier.*

IRELAND.

Representative Prelates.—The four representative bishops for the present parliamentary session are, the lord primate, and the bishops of Tuam, Derry, and Limerick.

LONDON.

Lent Preachers at Whitehall.—March 1, Ash Wednesday, dean of Durham, Dr. Waddington; 3, hon. B. W. Noel; 8, archd. Hamilton; 10, sir H. Leslie, bart.; 15, archd. Todd; 17, hon. Mr. Capel; 22, archd. Goddard; 24, Mr. Mills; 29, Dr. Irving; 31, Mr. Moore; April 5, Dr. Sleath; 7, hon. Mr. Grenville; 12, Dr. Blomberg; 14, Good Friday, dean of Bristol, Dr. Lamb.

At a meeting of the fellows of Sion college, held on the 17th January, it was unanimously agreed to present to the venerable archdeacon Pott, on the occasion of his resigning his public duties, a resolution, in the form of an address, expressive of the respect and regard entertained for him by that body. The rev. the president of the college, accompanied by the mover and seconder of the vote, waited upon the archdeacon at his residence, to deliver the address, to which he made a suitable reply.

ST. ASAPH AND BANGOR.

Birmingham Association.—The members of the Birmingham Church of England Lay Association held a meeting at the public office on Friday last, the earl of Dartmouth in the chair, to take into consideration the proposed annexation of the diocese of St. Asaph to that *of Bangor. A petition* against the union was adopted.

The state of the Welsh church is one of the deepest depression, brought on by the miserable neglect which it has experienced. Indeed it would have been well if there had been no other cause than the negative one of neglect. But there has been a positive cause, which has been working for upwards of a century. The strong disinclination shown by the Welsh people to the change of dynasty at the accession of the present family caused the government to put Englishmen exclusively into her sees. The consequence has been that the spirit of the clergy has been broken, and the affections of the people towards the church, which were warmer than in any other part of the island, have been alienated. How, indeed, could the clergy, when they saw an impassable bar put against their advancement to the rule of their native church, maintain the same high tone as their English brethren? They were reduced to a body of impoverished vicars and starving curates, hewers of wood and drawers of water to their English masters.—*Evans's "Appeal against the union of Bangor and St. Asaph.*

SODOR AND MAN.

Isle of Man Diocesan Association.—The Isle of Man Diocesan Association was formed in the year 1839, with a view to promote the best interests of the island by increasing the efficiency of the established church; and its principal objects were to supply and maintain resident chaplains and curates in parishes requiring them, and to provide dwellings for them when it might be necessary. The following address, setting forth the nature and prospects of the association, has recently been published by the lord bishop of the diocese.

"To the inhabitants of the Isle of Man.

"The Diocesan Association, when originally formed, seems to have met with the approbation and assistance of a very large portion of the influential inhabitants of the island, and its operations have been carried out with a spirit worthy of the cause for which it was called into existence. But good institutions must be supported as well as begun, and this cannot be effected without the steady operation of those who feel an interest in their welfare. This association has, since its formation in 1839, engaged in the erection of two dwellings for chaplains, and assisted in providing for the salaries of eight chaplains, the services of five of whom have been called forth, directly or indirectly, by the existence of this society. We have every reason to be thankful to the great Head of the church for having put it into the hearts of those who have gone before us, to give this direction to the charitable feelings of the inhabitants of the island; but the very nature of the institution imposes on the bishop and other members of the association a heavy responsibility, that of not permitting the good work to languish. When I came to the diocese, I found a certain number of clergymen, whose small incomes depended, in whole or in part, on the resources of this association: since I came here I have attempted nothing new; but I do consider myself and the managers of this association morally bound, not to allow gentlemen who entered on their ministry under the sanction of these grants, to find themselves deprived of that very inadequate income which seemed guaranteed to them by their accepting their several cures. I do consider myself bound to do all I can, that the several districts which have been blessed with the presence of a resident clergyman shall not now be deprived of this great advantage. And I cannot help hoping that the inhabitants of the Isle of Man, particularly those who are landed proprietors, will not suffer this great privation to fall on their fellow islanders. It is perhaps an easier task to form good institutions than to continue them in their efficiency; at all events, it is a task attended with greater attractions and a more obvious eclat; but if good is to be done, it must be effected, not by a sudden and energetic effort, but by a quiet and continued activity; and we must be contented to go on in the steps which others have trodden, and to rest satisfied with being overlooked, provided some good may be effected. Unless the subscriptions are paid up, and fresh subscribers take the place of those of whose aid death or

removals deprive us, the incomes for which we are virtually pledged cannot be continued. As far as I am able to judge, the association is wisely constituted, and peculiarly suited to benefit the best interests of the island, and, under this view, I gladly undertook to carry on the work. I am sure that I have not allowed any unnecessary expenses to be incurred, and will engage to do what I can to render the funds of the association available to the purposes for which they were subscribed. At the same time, I think I have a right to expect that the possessors of property in the island should not allow the whole burthen to fall on their bishop, or permit those clergymen who have been ordained to the several cures to be deprived of their incomes. For myself, I have no doubt that I shall not be disappointed in this expectation; and I confidently hope that we shall gradually be enabled to carry on the erection of parsonage-houses in those places where they are most needed. Local committees have been formed for the purpose of extending the operations of the society, and, unless we be wanting to ourselves, the people of the Isle of Man will not suffer the Diocesan Association to languish for want of funds. I have the honour to subscribe myself, your sincere friend and diocesan,

"THOMAS VOWLES SODOR AND MAN."

The association has erected two parsonage-houses for the chaplains at Dalby and St. John's; and now maintains resident chaplains at Baldwin, Sulby, and the mariners' church, at Douglas; curates at St. John's and the Dhoon, and makes a grant to the chaplain of St. Matthew's, at Douglas, for a service in the Manx language, at his chapel, every Sunday. These grants amount to 270*l.* The association has also to provide for a balance due to the treasurer of 50*l.* 8s., making a total of 320*l.* 8s., independently of expenses of printing, &c. The present total amount of subscriptions promised is 271*l.* 13s.; 17*l.* have already been received at public meetings, and 13*l.* 10s. in donations; so there is still a considerable deficiency to enable the association to pay its engagements for the year, while it is altogether without funds to carry out one of its principal objects, namely, to erect dwellings for the chaplains and curates in many places which require them. Her majesty the queen dowager has given a donation of 25*l.* for this year.

WINCHESTER.

Bishop Morley's College.—This college was founded by bishop Morley, in the reign of Charles II., for the maintenance of ten widows of clergymen, who "shall have had any settled spiritual employment" within the dioceses of Winchester or Worcester (a preference being given to those of the former diocese), or within the manor of Taunton Dean, in the county of Somerset, for the widows of whom one place was to be reserved in case of a claimant from thence. At the time of the erection of the college, it appears from the original description of its site, to have been bounded on the west by the open market-place. Since that time, however, upon that portion of the site of the market immediately adjoining the college, tenements have been gradually erected, which from being, perhaps, at first only so far an inconvenience as they must always have impeded the free circulation of air, have in progress of time become the cause of most distressing and increasing annoyance to the inmates of that part of the college to which they are contiguous. From the difficulty of draining in so confined a space, the nuisance has become such as to render two of the houses hardly fit for the habitation of the matrons, and seriously to affect the health of the matrons themselves; the house of a third, though to a less extent, is greatly inconvenienced by the want of proper ventilation. The sum required for purchasing the whole would be little short of 1,200*l.*, and to this must be added the expence of enfranchisement (the premises being held under lease from the corporation), which, with the expences of transfer and other contingencies, would amount to about 300*l.*

CHURCHES CONSECRATED.

Down and Connor.—Trinity, Belfast; St. James, Kilvarlin, Hillsborough; St. John, Corcreeny, Hillsborough.
Winchester.—Bisterne, Ringwood.

CHURCH OPENED.

Pillgwenly.—St. Wollos.

Tributes of respect have recently been presented to the following:—

Boyer, J., cur. Swepston and Snareston—plate.
Evanson, C., late cur. Trin., St. Philip and St. Jacob, Bristol.
Nootl, E. H. L., Tipton, Staffordshire—gold watch.
Ogle, R. W., cur. Little Bowden—plate, pocket communion service.
Peat, A., late cur. St. Mary, Lambeth—communion service.
Scott, J. M. A., St. Mary's, Hull—plate and purse.
Singleton, W., cur. Shoreham—tea service of plate.
Vicars, M., late rec. All-Hallows, Exeter.
Wood, R. W. K.—plate, silver inkstand.

EPISCOPAL CHURCH IN SCOTLAND.

FIFE.

At the January meeting of the Society for Promoting Christian Knowledge, the following memorial was laid before the board:—"The memorialists respectfully solicit the attention of the venerable society to the accompanying documents, which they trust will sufficiently explain their present prospects and position as a branch of Christ's church, and the grounds on which they most earnestly appeal for aid in the erection of a chapel better adapted, by size and situation, than the present to the growing demands of their communion, and the increasing and habitual attendance of many others in this populous district. And in proof of the necessity of this increased accommodation, which cannot well be effected in the present chapel, the memorialists beg to inform the society that the dean of the diocese has, as they will perceive, sanctioned their undertaking by placing his name upon the committee; that their diocesan now kindly recommends it, and that the Episcopal Society of Scotland has substantially intimated their approval by a liberal donation to their funds. Under these circumstances, the memorialists most respectfully and earnestly recommend their application to the favourable consideration of the society; the more especially as without foreign assistance the present congregation, from their smallness, and the poverty of a great majority, are totally incapable of accomplishing an object so necessary as this they have in view, and which they humbly trust is in full accordance with the divine will and direction.—Signed in behalf of the memorialists, DAVID PEARSON, Secretary.

"Kirkcaldy, 14th Nov., 1842."

"I have seen and approve of the foregoing memorial and application to the Society for Promoting Christian Knowledge; and I beg leave respectfully to recommend it to the favourable consideration of said society.

"PATRICK TORRY, D.D.,
"Bishop of Dunkeld, Dunblane, and Fife."

It appeared from other papers that the population of the district amounts to 15,000 souls. The number of episcopalians in Kirkcaldy and the neighbourhood is estimated at 250. The additional measure of accommodation to be afforded by the erection of a new chapel, will be upwards of 200 sittings, which the committee have every reason to believe would be occupied in the course of a very short period, from the circumstance that when the present chapel was erected in 1813, there were only twelve communicants, which number has since increased to one hundred and ten, and is daily advancing. The expense of the proposed building is estimated at a sum not exceeding 1000*l.*, of which the managers have 500*l.* subscribed.

ROSS AND ARGYLE.

Balleehulish.—It is proposed to supply the episcopalians of this widely scattered district with more ample means of religious instruction, by the erection of a chapel, &c.

COLONIAL AND FOREIGN CHURCH.

AUSTRALIA.

The following most interesting letter to a friend was inserted in the *Oxford University Herald*, of Feb. 4th. The letter from the contributor is too valuable to be omitted; it is therefore inserted.

"To the Editor of the Oxford University Herald.

"Sir,—I request the favour of your inserting some extracts from a letter on this interesting subject, which I have just received from a highly respectable clergyman, late of this county, the rev. John Wollaston, of West Wickham, who went with his family, about two years ago, to settle in Western Australia, near Port Leschenault, about 80 miles south of the Swan river. Although Mr. Wollaston went out as an independent settler, yet, keeping in view as a main object the exercise of his profession, he obtained and took out with him from lord John Russell, at that time colonial secretary, a recommendation to the local government that he should receive an annual allowance of 200*l.* as soon as he could collect 200 souls—a recommendation, however, which they have hitherto refused to act upon; and Mr. Wollaston has, since his arrival, taken upon himself and discharged, amidst numerous personal difficulties and privations, the laborious duties of this extensive district without any remuneration whatever; and has, in addition, chiefly at his own risk and expense, undertaken the erection of a church, which is now probably completed. On his sending a few weeks ago an account of this undertaking, his friends—amongst whom is the bishop of London—raised the sum of 160*l.*, of which about one-half was subscribed amongst his late parishioners and the adjoining district; and this sum has been transmitted to him. It is for the information of those persons who so kindly interested themselves in his behalf, and in the promotion of the great and important objects which he has undertaken, that I request the insertion of the following extracts from his letter, which contain nearly every thing of importance relative to the subject. If any persons should be induced by this representation to contribute to these objects, if they will be so kind as to forward their donations to me, or to pay them into Messrs. Mortlocks' bank, at Cambridge, for this purpose, I shall have great pleasure in transmitting them to his relations, who will forward them by the first opportunity to Mr. Wollaston.—I remain, your obedient servant,

"GEORGE PEARSON.

"'I have preached twice at Perth; and the district of Wellington is to be assigned to me. Here, then, I am fixed; and my incumbency, or whatever you may call it, will be Bunbury and the adjacent district. Bunbury is a new town site—for at present there are very few houses upon it—on point Cazuarina; and the district extends beyond Australind on the one side, and to the Vasse (thirty miles) on the other. Australind is distant eight miles. I have visited the Vasse twice, where there are about 100 souls. But that is not to be included in my sphere of duty; yet, till they can get a minister of their own, I cannot but endeavour to supply their wants when required by the settlers themselves. Bunbury is three miles from Picton; and there are many locations dispersed over the country, especially in my immediate neighbourhood. It must be borne in mind that we have paths for roads; no bridges, and therefore rivers to ford; and that in wet winters the low grounds are very swampy. To collect all the people, therefore, at one place, is impossible: the clergy must itinerate. There are about 400 souls in the district already, and more are expected. To erect a church somewhere as soon as possible has been my first care; and, this being the most central situation, I am now engaged in doing so. In accomplishing these objects, however, the clergy have to contend with difficulties of which you at home can have no notion. But they are not alone, for God is with them; and they must preach the gospel, even if they get nothing by it, and have to eat their bread in the sweat of their brow: in fact, it has hitherto been literally my case. I will not indulge in any feelings of regret at what I have undertaken: I believe Providence has sent me to this land for wise and gracious purposes: to him I leave the result, knowing that in due season I shall reap, if I faint not. I am the first clergyman that has officiated in this district. In the course of a few years a substantial church will be necessary at Bunbury; in the mean time I am erecting one here, which will always be necessary for the itinerating minister. If I did not take it in hand myself, I saw no prospect of any house of God being erected in the district for a long time to come: delay I thought most prejudicial to the church's cause and the people's spiritual welfare. It takes eighteen months and more to get an answer from my bishop at Sydney, if no ship happens to be coming round to us. I am one hundred miles from any brother clergyman, and there are but five of us in the whole territory. I determined, therefore, to build; and, when I have completed the building, some small stipend must be awarded me by the act of council. But I have not only lost a year and half's income; I must also sustain the greater part of the expense myself, unless I can get some remuneration from the church in England. I brought out a few pounds for church purposes, given me by friends. I have raised a small subscription here. I have added all my fees and the altar offerings at communions. The greater part of the timber I have found myself—ready-sawn mahogany; and the work, exclusive of carpenters, who have ten shillings per day, is done by myself, my sons, and servants; such as digging foundations, clearing, carting, cutting sedge for thatching, &c. And while thus employed, our own most important operations in agriculture must be suspended: I do not mean most important, comparatively speaking; for God's work must always be first in the mind of every serious conscientious Christian. I have taken pains to give my little church as ecclesiastical an appearance as I could; and it will be very neat and characteristic, although thatched: I must, till I get glass, use calico for windows. With God's blessing on our labours, I hope to open it for divine service in about six or eight weeks; and now you are in possession of all particulars respecting my clerical position. I have confined myself chiefly to them, that you and other friends of the church may see now how you can best serve the cause of Christ here. Be assured, the church here has an ample field; numbers of souls are perishing for lack of knowledge: especially we want schools. The population is increasing rapidly; and every ship-load of emigrants will painfully add to my responsibility. Since I left England, Mr. King has come out to Freemantle, under the Society for the Propagation of the Gospel, and he has £250 per annum from that society. I have not a single farthing at present from any quarter! I am well aware of the numerous urgent claims on our societies from all parts of the world; but we also want countenance and help. It is twelve years since this colony was founded; and the church at the chief town—Perth, the seat of government—is not yet completed; and I preached in the court-house, which is used as a church. When at Perth, I was able to collect all the clergy together by the providential circumstance of their being at that time within reach; and we have memorialized our diocesan, and entreated him, if possible, to visit us, that he may set things in order, define our duties, encourage us in our trials, consecrate our churches and burial-grounds, and confirm the young; but I fear he cannot come to us. An overland journey is impossible; he would perish in the attempt; and a voyage round Australia is a more serious and lengthy undertaking than people in England are in general aware of.—I remain, your sincere friend,

"'JOHN R. WOLLASTON.

"'P.S. July 28th.—I am thankful to add, that my people have, unsolicited, collected 50*l.* per annum among themselves for me; and I hope to obtain, in addition, the government allowance of 100*l.*'"

GIBRALTAR.

Installation of the Bishop.—On Sunday morning last

(18th Dec.) the bishop of Gibraltar was installed at the palace chapel in Valetta, for Malta and its dependencies, by the reading of so much of the queen's patent as was deemed necessary for that important and sacred object. The tenor of the portions of the patent read was, that the town of Gibraltar was erected into a city and a see, in consequence of the new bishop's appointment; that the holy church of Trinity of Gibraltar was made a cathedral; that the whole of the British possessions of the Mediterranean was constituted the bishop's diocese, giving him an absolute spiritual and ecclesiastical jurisdiction over all the protestant clergy in the Mediterranean, and calling upon all the official representatives of Great Britain, governors, ambassadors, consuls, and their agents, to aid and protect him in the exercise of his authority. The bishop of Gibraltar was regularly inducted to his see at Gibraltar, but those particular portions of the queen's patent were read which were requisite to show his authority and the extent of his jurisdiction, the remainder being omitted. The rev. Mr. Cleugh and the rev. Mr. Le Mesurier, the civil and military chaplains, waited on the bishop at his apartments in the palace before service, and conducted him, with his chaplains, to the palace chapel, the verge or rod of the bishop's spiritual authority, being carried before. His lordship then took his seat at the altar, and the rev. Mr. Cleugh, the civil chaplain, on the opposite side of the communion-table. After the prayers of the communion service were ended, the rev. Mr. Cleugh read those portions of the queen's patent already mentioned. The whole of the naval chaplains on the station were requested to attend, and were present accordingly, with the chaplain of the dockyard, the rev. Mr. Kitson. The bishop afterwards preached a very effective discourse from these words of Isaiah lx. 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." In this discourse, which lasted about twenty minutes, his lordship took occasion to mention the state of the protestant church of England since the reformation, and then particularly alluded to the English church in the colonies, making sundry observations on its present condition and future prospects, exhorting all its members, particularly those scattered throughout the Mediterranean, to aid in the diffusion of its principles and the maintenance of its doctrines. The bishop will not, we understand, make any very particular alterations in the protestant church service until the completion of the new protestant church of St. Paul's in the city of Valetta, which, when finished, will be erected into a co-cathedral church with that of Gibraltar. But as soon as the church of Valetta is finished, we hear that it is the intention of his lordship the bishop to revive divers services which are laid down in the rubric of the common prayer of the protestant church of England, but which, from non-attention to them, have well nigh become obsolete. We abstain from all discussion about the propriety or impropriety of this measure, which involves the term of tractarianism, but the policy to be adopted here, surrounded by a Roman catholic population, may be, and should be, we think, very different from those particular practices of the church in the mother country. One thing is certain, that is, the revival of the neglected services of the rubric will produce more harmony with those of the Christian church of this island. The bishop, we hear, made this matter a prominent part of his discourse; and certainly we applaud his candour in thus speaking out at the beginning.—*From the Malta Times.*

MADRAS.

The ordinations of candidates to the office of the ministry are beginning to be noticed in India (by all persons who are desirous of seeing real benefits conferred upon its inhabitants) with the deepest attention. Indeed there are so many associations connected with that office, regarding the present welfare and future happiness of those persons who may receive the message of salvation by Jesus Christ, that we cannot but acknowledge it indicates a considerable advancement in good feeling when such events are viewed as they were on Sunday (30th Oct.), with hallowed reverence in the cathedral, on the setting apart six qualified persons to the office of the Christian ministry, by the lord bishop of this diocese (Madras). After morning prayers had been read by the rev. F. Spring, a sermon was preached for the occasion by the rev. H. Taylor, one of the chaplains, marked by strong sentiment and deep fervour, as such an interesting occasion might be supposed to excite. His lordship then proceeded with the ordination service, and with deep solemnity examined the candidates according to that searching form prescribed by the church of England. After which the following persons received ordination:—Mr. John Bilderbeck, late a missionary of the London Missionary (Dissenting) Society; Mr. James K. Best, late a missionary of the Wesleyan Missionary Society, to deacon's orders; the rev. R. Caldwell, B.A., the rev. R. Carver, the rev. W. Howell, the rev. G. Guest, to priest's orders. A large congregation was present at the cathedral on the occasion, among whom was noticed the governor the most noble the marquis of Tweeddale. The right rev. the lord bishop of Madras held a confirmation at the cathedral on the 9th November. His lordship had also addressed a letter to the clergy of his diocese, calling upon them to offer up a general thanksgiving, on two successive Sundays, in their respective churches, for the blessings of peace which have been attained in Affghanistan and China. The following is the form of thanksgiving:—"O, almighty God, the Sovereign commander of all the world, in whose hand is power and might which none is able to withstand; we bless and magnify thy great and glorious name for these happy victories, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee give us grace to improve these great mercies to thy glory, the advancement of thy gospel, the honour of our sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of these great mercies as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this most gracious deliverance of our countrymen and countrywomen from captivity, be all glory and honour, world without end. Amen."—*From the Madras United Service Gazette, Nov.* 1.

NEW ZEALAND.

(From the Bay of Islands Observer.)

Auckland, 12th July.—The following ecclesiastical appointments have been made by the bishop:—Rev. W. Williams, B.A., to be archdeacon of the district of the East Cape; ven. archd. Williams and the rev. T. Whytehead, M.A., fell. of St. John's, Cambridge, to be exam. chap. to the bishop; rev. W. C. Cotton, M.A., student of Ch. Ch., Oxford, to be dom. chap. to the bishop; rev. J. F. Churton, LL.B., to be minister of the township of Auckland; rev. R. Cole, M.A., to be minister of the township of Wellington; rev. W. Williams to be commissary of the bishop for the district of the Bay of Islands, and a surrogate for granting marriage licences; rev. J. F. Churton to be surrogate for the district of Auckland; rev. R. Cole to be surrogate for the district of Wellington.

We have much pleasure in laying before our readers the following letter, addressed to one of the secretaries by Dr. Sinclair, a surgeon in her majesty's navy, upon his return to this country after a visit to New Zealand.—*Church Missionary Gleaner.*

"*Glasgow, Nov.* 24, 1842.

"Dear sir,—During various excursions which I made in New Zealand, at the end of last year and the beginning of this year, I was much interested and gratified in observing the fruits of missionary labour in that part of the world; and as it may give satisfaction to some who have been instrumental in sending thither the light of the gospel to hear the evidence of one unconnected with the missionaries personally, and the different interests and parties in the colony, I think it my duty to state what I have seen, and the impression which the facts have made upon me. By means of the well-directed labours of the missionaries of your society, the natives have become exemplary Christians, and now show an intellectual capacity which strikes with surprise every one who goes

among them. At the Bay of Islands, whither I first went, the corrupting influence of intercourse with runaway sailors from whale-ships, and the worst class of society from Sydney, renders the benefits of missionary labour more obscure; although even there much good has been done, and there are still to be found many pious and faithful members of the church. From the press at Pahia, conducted by that devoted and worthy man, Mr. Colenso, publications in the native language go forth to instruct and gladden the hearts of the knowledge-seeking natives in the most distant recesses of the New Zealand forests. It was at an evening meeting of some native members of the church, in the house of the rev. R. Taylor at Waimate, that I was first struck by seeing how fully the natives comprehend the doctrines and feel the influence of the gospel. They made their answers to questions put to them in so straightforward, unaffected a manner, and showed such acuteness in their remarks, often modified by their peculiar circumstances, as proved that they thought for themselves, and did not repeat by rote, or merely make a show of religion. Afterward, in parts of the country little visited by Europeans, and particularly near the East Cape, I was still more agreeably surprised to observe the extraordinary change effected by the missionaries among the natives. There I saw communities of Christians living in happy unity together, teaching one another, and keeping alive among themselves, in the absence of Europeans, that spark which had been kindled by the missionaries. In every pa I found a large and convenient building tapued and set aside for public worship, and which no one could be induced to enter except to attend divine service. In each of these one of the natives, previously taught by the missionaries, and evidently superior to the others in dress, manners, and intelligence, officiated as clergyman, in every way becoming his sacred function. I was very much gratified in meeting Mr. Stack to the southward of East Cape, paying the regular visit to the different villages; and I could hardly say whether the natives were more delighted to hail his approach, or he to observe the fidelity of the flock in his absence, and to witness the blessed fruits of many years of arduous missionary toil and privation of himself and his brethren. I might mention many circumstances to prove how sincere they are, and how well they seem to be instructed in religion; but I will state only one, which made a deep impression upon me at the time. While staying for a few days in the hut of an Englishman, at a part of the coast very little frequented, where about thirty natives live, I heard, morning after morning, about day-break—when, as captain Cook beautifully observes, the warbling of the small birds in New Zealand appears like the tinkling of little bells—the sound of a person striking an iron bolt. On inquiry I found this to be the call to morning prayer, and that, on a small spot of ground cleared for the purpose, all the little village assembled, beneath the canopy of heaven, to offer up, in unaffected piety, their grateful thanks and prayers to their great Creator. Their avidity to learn reading and writing, and to possess books, as well as to engage in discussion on religion and other subjects, is very remarkable. Perhaps no people in the history of mankind has been so completely changed in their religious and moral condition as these natives have been in so short a time, and more particularly by so small a number of men, and by such peaceful means. From what I have seen myself of those still unconverted, the state of the whole people, before the arrival of the missionaries, must have been, I should think, more degraded and abject than that of any nation I have seen, whether on the coasts of Africa, on the north-west coast of America, the Sandwich Islands, or any other country which I have visited. The master of the small schooner in which I went along the coast, touching at different places for the purpose of trade, declared to me that they had changed very much for the better within his experience, and he was on this occasion much pleased with their honesty and the propriety of their conduct. I have observed myself, as well as heard it remarked by others, the great contrast between the modesty and good sense shown in the conversation of those who have been converted, and the ribaldry and indecency of those who still remain in darkness. Frequently have I heard a Christian native, when asked to buy or sell on the Lord's day, or break any other commandment, make the decided answer, "No, me missionar;" and that in circumstances when the temptation was great, and the means of keeping the transaction secret not difficult. Nothing so successful has come within the sphere of my own observation of missionary labour in any other part of the world, or to be compared with it, except perhaps that of the Moravians at the Cape of Good Hope; but the conversion of the natives has elicited a mental capacity in those converted beyond what has been observed among other savages. Now that a bishop and other clergy have been sent to New Zealand, and the exertions of missionaries may be called to other unoccupied fields to be the pioneers of Christianity and civilization, I should hope the parental care of the society will not be entirely withdrawn from the seed which it has planted. Never has there been a better opportunity to avoid the reproach so often brought against civilized nations, and so well deserved, for extinguishing savage tribes with whom they come in contact, than in the present instance. Missionaries have always been the champions of the poor, weak, and ignorant people whom they labour to enlighten; and they will continue to be so no doubt to the New Zealanders; and, if the same paternal and benevolent care of the natives is persevered in, as I have had opportunities of observing in governor Hobson and those about him at Auckland, I am confident the natives will remain as faithful subjects to her majesty as any that own her wide extended sway, and not the less certainly because they have been brought to become so by such peaceful means. In looking on the many evidences of the success attending the efforts of your society in New Zealand, I could not help often thinking how much the supporters of that excellent institution would be gratified in being present to witness themselves the benefits which they have been the means of conferring; and, as it may not be displeasing to be informed of the impressions which such things have made on one who has no interest in the matter, nor prejudice to gratify, I have written to you this letter.—I am, &c.

(Signed) ANDREW SINCLAIR, M.D.,
Royal Navy.

NEW BRUNSWICK.

We are happy to state that active efforts are making in this province to raise funds in aid of those which have been collected in the mother country for the endowment of a separate bishopric. The colony is rapidly increasing in population, without any adequate provision for the spiritual instruction of the settlers. In some places the congregations are dispersing for the want of clergymen. New Brunswick has too long been left without a resident bishop; and the church of England, therefore, has not been exhibited in its true character before the eyes of the people. It is earnestly hoped that this deficiency may soon be supplied. A subscription has been commenced at St. John's, and many of the principal persons in the colony have contributed very liberally to the endowment fund, the sum already announced being £2,150*l*.

TO CORRESPONDENTS.

In answer to E. T., we beg to say that the edition of Fox's Acts and Monuments animadverted on in the last part, is the one published by Messrs. Seeley.

The statement with reference to St. Faith will be found in Le Keux's Churches of London, vol. i. p. 11; Winkle's Cathedrals, vol. i. p. 67.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

APRIL, 1843.

Ordinations.

ORDAINED

By BP. of CHESTER, *at Chester cath., Feb.* 26.

PRIESTS.

Of Cambridge.—H. Briant, B.A., Queens'; M. I. Pluch, B.A., Cath.; J. Griffith, B.A., Christ's; H. J. Hindley, S.C.L., Queens'; V. Lush, B.A., C.C.C.; J. W. M. Milliman, B.A., St. John's; D. Shaboe, B.A., Queens'; G. H. Stevens, B.A., Magd.; E. Whitley, B.A., Queens'.

Of Dublin.—J. Richardson, B.A.

Of Durham.—L. Blenkinsopp, E. Clennell.

Of St. Bees'.—M. H. Maxwell.

DEACONS.

Of Cambridge.—J. Appleton, B.A., W. A. Curtleige, B.A., St. John's; T. Crossland, B.A., Sid.; W. C. Green, B.A., C. J. G. Jones, B.A., Clare; J. F. Lingham, B.A., Trin.; T. Massey, Cath.; S. G. F. Parry, B.A., Trin.; P. Thompson, B.A., Cath.

Of Dublin.—J. Jervis, B.A.; R. F. J. Shea, M.A.; G. A. G. T. Warner, B.A.

Of St. Bees'.—W. Hughes, T. Sabine, R. White.

By BP. of SALISBURY, *Feb.* 19.

PRIESTS.

Of Oxford.—F. Courtney, M.A., Exet.; O. A. Hodgson, B.A., Magd.; N. A. Howard, B.A., Exet. (*lett. dim. bp. of Exeter*); H. B. Mason, B.A., New Inn H.; R. E. Meredith, M.A., Worc.; H. Phillips, M.A., Queen's; F. J. M. Rooke, Oriel; J. Tyler, B.A., Ball.

Of Cambridge.—R. Burridge, B.A., St. John's (*lett. dim. bp. of Bath and Wells*); H. Molesworth, B.A., St. John's (*lett. dim. bp. of Exeter*).

DEACONS.

Of Oxford.—R. Astley, B.A., Pemb. (*lett. dim. bp. of Bath and Wells*); W. L. Collett, B.A., Queen's; J. Coventry, M.A., Magd. H. (*lett. dim. bp. of Exeter*); F. Dyson, B.A., New Inn H.; J. C. Earle, B.A., Ed. H.; H. R. Fortescue, B.A., Exet. (*lett. dim. bp. of Exeter*); W. Grey, B.A., Magd. H.; J. N. Hinxman, B.A., Trin.; J. Longworthy, Magd. H. (*lett. dim. bp. of Bath and Wells*); R. Miles, B.A., Ch. Ch.; G. Nutt, B.A., Worc.; W. C. H. Smith, B.A., Exet. (*lett. dim. bp. of Bath and Wells*); G. D'O., Snow, B.A., St. Mary H.; C. E. Symonds, B.A., Linc. (*lett. dim. bp. of Exeter*).

Of Cambridge.—C. R. Coney, B.A., C.C.C.; T. P. Methuen, B.A., Trin. (*lett. dim. bp. of Bath and Wells*); W. Walsh, B.A., Pet.

Of Durham.—W. Haslam, M.A., (*lett. dim. bp. of Exeter*).

Literate.—W. Wright (*lett. dim. bp. of Bath and Wells*).

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Alsnock, H. ..	All Saints (V.), Southampton	5560	Lord Chanc...	*440
Bathurst, E. S.	Holywell (P. C.), Oxford, or St. Cross	944	Mert. Coll., Oxford	90
Bird, R.	Turkdean (V.), Glouc. c. Aldsworth	590	Ch. Ch. Oxford	*263
Biscoe, F.	Coombe Bissett c., Harnham (V.), Wilts	614	Preb. Combe, of Sar. Cathedral	*220
Blizard, J.	Hampstead Norris (V.), Berks	1179	Marq. of Downshire	*400
Bromby, C. H.	St. Paul's (P.C.), Cheltenham, Glouc.		Trustees	
Brooking, N.	Ippiepen (V.), c. Woodland, Dev.	1164	D. & C. of Windsor	*119
Calvert, T.	St. James (P. C.), Norwich c. St. Paul (R.)	5575	D. & C. of Norwich	150
Clark, F. F.	Hartshill (P. C.), Staff.		Rec. of Kingswinford	
Cordeaux, J.	St. Silas (P. C.), Liverpool			
Cookerton, J.	Turweston (R.), Bucks	371	D. & C. of Westminster	*300
Dolben, C.	Sperrall (R.), Warw.	95	C. Chambers, esq.	*154
Drummond, S. R.	St. John Ev. (P. C.), Brighton		Vic. of Brighton	60
Fforde, F.	St. Peters, Malvern Wells (P. C.), Worc.		Rev. P. E. Boissier	
Fraser, G.	St. Mary (P. C.), Wolverhampton, Staff.		Earl of Stamford and Warrington	
Hawkins, E.	Newport (V.), Monmouth		Bp. of Glouc. & Bristol	*278
Hart, J. H.	Mowal (V.), Cornw.	664	Lord Chanc...	*223
Hides, T.	Gayton (P. C.), Staff.	296	Mrs. Mold	46
Hughes, J.	Llanrhyddlad (R.), Anglesey, c. Llanfwelin c., and Llanrhwydrus c.	628 133 178	Bp. of Bangor	*530
Johns, J. W.	Coleridge (V.), Devon	644	Bp. of Exeter	*142
Kemp, A.	Worth Matravers (V.), Dorset	356	Rev. T. O. Bartlett	*,50
Kennedy, T. L.	Newtown Saville (P. C.), Tyrone		Dean of Clogher	
Kennedy, R. M.	Powerscourt (R.)			
Kingdon, W.	Whitstone (R.), Devon	643	Exec. of rev. J. Kingdon	*641
Knollys, F. W. R.	Quedgeley (R.), Glouc.	297	Mrs. Curtiss Hayward	161
Langford, E. H.	Marksbury (R.), Som.	371	Geu. Popham	*240
Lefroy, H.	Santry (V.), Dublin		The crown	
Lewis, J. E.	Meastagh (R.)			
Lockwood, W.	Kirkby Fleetham (V.), York	685	Lord Chanc...	*200
Lowe, T.	St. Bartholomew (P. C.), Chichester		Gen. Crosbie	95
Ludlow, A. R.	Littleton-on-Severn (R.), Glouc.	179	R. C. Lippincott, esq.	98
Luney, R.	Churchstow (V.), c. Kingsbridge, Devon	1586 326	Lord Chanc...	118
Magee, T. P.	St. Thomas (R.), Dublin		D. & of Ch. Ch. Dublin	
Milliken, R.	Stoughton (V.), Sussex	599	Bp. of Chichester	*180
Moon, S.	Ainsworth (P. C.), Lanc.	1584	Bp. of Chester	136
Moore, J.	Buckland (V.), Berks	916	Jas. Moore, esq.	*201
Moorsom, R.	Seaham (V.), Durham	264		168
Morgan, F.	Willey (R.), Warw.	96	Lord Chanc...	*191
Morton, J.	Clonfert (R.), Cork		Bp. of Cloyne, &c.	
Nicholson, T. M.	South Mimms (V.), Middx.	2010	W. P. Hammond, esq.	*236
Otter, J.	Ludford Magna (V.), Linc.	322	G. F. Heneage, esq.	189
Palmer, C.	Chesterton (P. C.), Warw.	188	Lord Willoughby de Broke	82
Peake, G. E.	Rushton (P. C.), Som.	400	Own petition	74
Platten, J. C.	North Barsham (R.), Norfolk	84	Earl of Orford	*244
Powell, E. A.	Toft (R.), c. Caldecot (V.), Camb.	279 112	Ch. coll. Cam.	207
Price, W.	Llangelynin (R.), Carn.		Bp. of Bangor	
Reakes, H.	Angmering East (V.), c. Angmering West (R.), Sussex	928	Lord De-la-Zouche	*258
Rocke, R.	Littleham (V.), c. Exmouth, Devon	3189	D. & C. of Exeter	*178
Rodwell, J. M.	St. Ethelburga (R.), London	665	Bp. of London	363
Rose, F.	Little Woolston (R.)	124	The Queen	*108
Shields, W. T.	St. Peter's (P. C.), Newcastle-on-Tyne			
Stanford, C. S.	Killishee (R.), Kildare		Bp. of Kildare.	
Stoddart, W.	Willington (V.), Derby	402	Etwall Hosp.	9
Thomas, F.	Lambston c. Haroldston West, Pemb.	286	Pemb. coll., Oxford	
Thompson, W.	Ockham (R.), Surrey	590	Earl of Lovelace	*213
Vogan, S. L.	Walberton (V.), Sussex	616	Bp. of Chichester	*468
Walmesley, E. J.	Whaddon (R.), Wilts	58	W. Long, esq., M.P.	189
Wenman, W.	Sarnesfield (R.), Hereford	98	Capt. Warrington	*208
White, J.	Ballyspillane (V.)		Bp. of Cloyne.	
Williams, J.	Nerquis (P. C.), Flints	470	Vicar of Mold	98
Woodley, G.	Martindale (P. C.), Westmoreland	192	J. De Whelpdale, esq.	*68

Bellamy, J. W., hon. can. St. Paul's cath. (pat. bp. of London).
Bostock, h. mast. Warrington sch., Lanc.
Brown, T. K., sec. mast. Richmond sch., York.
Butt, J. W., chap. earl of Clarendon.
Cockin, W., h. mast. Kidderminster gram. sch.
Crawley, R., can. Ruscombe Southbury, Sarum cath. (pat. bp. of Sarum).
Douglas, W. F., chap. H.R.H. the duchess of Gloucester.
Eaton, T., can. Chester (pat. bp. of Chester).
Elwyn, W. H., chap. H.M.S. Endymion.
Gorton, J., assist. theol. lect. St. Bees'.
Gough, H., mast. Carlisle gram. sch.
Harrison, W., lect. St. Mary, Aldermanbury.
Hinds S., D.D., preb. Castleknock, Dublin (pat. abp.)
Johnson, P., can. Exet. (pat. bp. of Exeter).
Kennedy, R. M., preb. Stagonil, St. Patrick's cath. Dublin.
Leet, E., chap. Dalkey, co. Dublin.
Meeran, E. B., chap. Bethel, Kingstown Ireland (pat. trustees).
Murray, T. B., can. St. Paul's (pat. bp. of London).
Osborn, W. C., chap. New gaol, Bath.
Paige, L., chap. Newcastle-on-Tyne gram. sch.
Pulling, W., chap. earl Somers.
Robbins, H., h. mast. Stepney gram. sch.
Wilkinson, M., h. mast. Marlborough sch.

Clergymen deceased.

Aldrich, S. J., rec. Chickney, Essex (pat. Mrs Hanmer), 73.
Ashburnham, D., vic. Ditchling; rec. Catsfield, Sussex.
Borrowdale, T., h. mast. free gram. sch., Horton, Yorksh., 45.
Burke, J., inc. Kilcolgan union, Galway.
Campbell, C., LL.D., vic. Newry (pat. earl of Kilmorey).
Clifton, W. C. R., at Dorchester, 39.
Coleridge, E., at Ottery St. Mary, Devon, 83.
Courtney, S., vic. Charles, Plymouth (pat. sir C. Bisshop, bart.), 63.
Debree, N. P., rec. Wigginton, Oxford (pat. Jesus coll., Oxford); rec. Furthoe, Northamp. (pat. Jesus coll., Oxford).
Edgar, J. W., vic. Ballyspillane, Cork.
Fripp, S. C., at Bristol, 37.
Gibbs, J., Wellingborough, Northamp., 85.
Goodenough, W. S., rect. Yate, Glouc. (pat. family), 66.
Hardy, R., vic. Walberton with Yapton, Sussex (pat. bp. of Chichester), 76.
Hoare, E. H., vic. Thrussington, Leicest. (pat. rev. C. B. Woolley), 83.
Hodgson, J., rec. Sheinton, Salop (pat. family).
Hughes, G. O., Worc. coll., Oxon, 27.
Hutchinson, B., vic. Kirk Burton, Yorks. (pat. lord chanc.), 75.
Jekyll, G., rec. West Coker, Somer. (pat. family).
Jones, W., vic. Caerwent, Monmouth., 47.
Kell, W., vic. Corsenside, Northumb., (pat. Messrs. Tweddell).
Langshaw, G., vic. St. Andrew the Great, Camb. (pat. d. and c. of Ely), 37.
Lloyd, G., rec. Newton Purcell, Oxon.
Lloyd, E., rec. Langelynin, Carnarv., 41.
Lowther, J., p. c. Embleton, Cumber. (pat. earl of Lonsdale); p. c. Wythop, Cumb. (pat. proprietors), 44.
Millers, W., rec. Aberdaron, Carnarv.
Murphy, R., fell. Caius coll., Camb.
Ogden, J., cur. Mexborough, Yorks., 66.
Packwood, J., chap. bp. of Antigua, 35.
Palling, E., vic. Cuckney, Notts, (pat. earl Manvers), 41.
Prosser, T., vic. Dorstone, Hereford (pat. family), 72.
Rowlands, H., rec. Llanrug, Carnarv., 47.
Shadwell, J. E., rec. All Saints, Southamp. (pat. lord chanc.)
Spring, F., chap. H.E.I.C., at Madras, Jan. 7, 53.
Stafford, E., rec. Thenford, Northamp. (pat. lord chanc.); vic. Chalcombe, Northamp. (pat. T. W. Martin, esq.), 79.
Thomas, J., vic. St. Mary's, Haverfordwest, 83.
Tucker, R. H., vic. St. Mary's, Marlboro', 81.
Usborne, J., rec. Angmering, Sussex (pat. lord de-la-Zouch).
Wright, J., rec. Great Billing, Northamp. (pat. Brasen. coll., Oxford).

University Intelligence.

OXFORD.

A SUMMARY OF THE MEMBERS OF THE UNIVERSITY, JANUARY 1843.

	Members of Convocation.	Members on the Books.
1. University	119	349
2. Balliol	148	299
3. Merton	77	150
4. Exeter	170	358
5. Oriel	162	328
6. Queen's	185	396
7. New	82	169
8. Lincoln	78	172
9. All Souls'	85	108
10. Magdalen	133	172
11. Brasenose	220	412
12. Corpus	98	133
13. Christ Church	506	937
14. Trinity	143	292
15. St. John's	142	279
16. Jesus	58	128
17. Wadham	109	276
18. Pembroke	100	173
19. Worcester	125	270
20. St. Mary Hall	24	75
21. Magdalen Hall	65	198
22. New Inn Hall	7	73
23. St. Alban Hall	5	20
24. St. Edmund Hall	55	98
	2898	5657

Feb. 18.—In a convocation the nominations of the rev. R. Harrington, D.D., princ. Brasen., and rev. B. Bandinel, D.D., keeper of the Bodleian library, to be commissioners of the market, were approved; as was that of rev. R. W. Jelf, D.D., can. Ch. Ch., to be a delegate of estates.

Pembroke.—On the 10th inst. the rev. E. Evans, M.A., schol. on the foundation of sir John Philipps, bart., was elected to fellowship on same foundation.

Examiners for the respective scholarships to be contended for during the present term:—Ireland scholarship—Rev. warden of New college; rev. T. L. Claughton, M.A., Trin.; rev. C. Marriott, M.A., fell. Oriel. Hertford Latin Scholarship—Rev. W. Jacobson, public orator; rev. N. Pocock, M.A., fell. Queen's; rev. R. Blackburn, M.A. fell. Brasen.

Proctors.—The following have been elected by their respective colleges, and their elections announced to the vice-chancellor, to serve the office of proctor of the university for the ensuing year:—Rev. W. E. Jelf, M.A., stud. Ch. Ch.; rev. A. D. Stacpoole, M.A., fell. New coll.

H. E. Moberly, schol. New coll., admitted actual fellow.

Discipline.—At a meeting of the vice-chancellor, heads of houses, and proctors, in the delegates' room, March 6, 1843. The practice of using vehicles prohibited by the statutes of the university having of late prevailed to a serious extent, resolved, that the attention of junior members of the university be specially directed to the statute, and that they be informed that its penalties will be enforced against all persons who shall be found driving in, or otherwise using phaetons, tandems, gigs, or any other description of carriage, whether drawn by one horse or more, in violation of the said statute.

CAMBRIDGE.

Feb. 14.—The right hon. sir Herbert Jenner Fust, LL.D., dean of the arches, and supreme judge of the prerogative court, was elected master of Trinity-hall, by the fellows of that society, in the room of the late Thomas Le Blanc, esq., LL.D.

EXAMINATIONS AND LECTURES.

The syndicate appointed "to consider whether it is desirable to take any measures, and if so what, to secure a correspondence between the mathematical and classical examinations of the university, and the mathematical and classical lectures of the university professors," report as follows:—

The syndicate conceive it to be desirable that the students in general, and especially those who have the greatest ability and industry, should be encouraged to attend such lectures of the university professors as refer to the subjects of their studies; and that with this view, there should be a correspondence between the examinations of the university and the lectures of the professors.

The syndicate are informed, and believe, that such a correspondence already exists to a great extent. But in order further to facilitate and promote this correspondence as regards mathematical subjects, they recommend that the examiners for the Smith's prizes be requested to confer with the moderators and examiners for mathematical honours of the present and the two preceding years; and, in conjunction with them, to draw up and lay before the vice-chancellor, to be by him published to the university before the division of the ensuing Easter term, a statement describing the portions of mathematics and natural philosophy to which, in their judgment, the examinations of questionists, candidates for mathematical honours, ought to extend, and to which they ought to be confined; that, in like manner, in the year 1846, the examiners for the Smith's prizes for the time being be requested to confer with the moderators and examiners of that and the two preceding years, and in conjunction with them to draw up and lay before the vice-chancellor a like statement, to be by him published before the division of the Easter term in that year; and that the advisableness of further continuing the drawing up and publishing such triennial statements be then submitted to the consideration of the senate.

The syndicate trust that the statements thus published will be taken as guides by the moderators and examiners of the questionists for the time being, in proposing their questions to candidates for honours; and since there are, among the examiners for the Smith's prizes, three professors concerned with mathematical subjects, the syndicate conceive that the publication of such statements will tend to facilitate a correspondence between the mathematical lectures of the university professors and the mathematical examinations of the university.

The syndicate conceive that no measures are needed to secure a correspondence between the classical lectures of the university professors and the classical examinations of the university.

W. WHEWELL, Vice-Chancellor.

W. French	J. Challis
Gilbert Ainslie	W. Hopkins
John Graham	H. Philpott
George Peacock	Geo. Phillips
J. Hymers	C. Merivale
J. Scholefield	A. Thurtell

March 3.—H. J. Sumner Maine, of Pemb. coll., was elected to one of the Craven scholarships.

CLASSICAL TRIPOS.

MARCH 18, 1843.

EXAMINERS.

PHILIP FREEMAN, M.A., St. Peter's college.
GEORGE CURREY, M.A., St. John's college.
WILLIAM HENRY BATESON, M.A., St. John's college.
WILLIAM HEPWORTH THOMPSON, M.A., Trinity college.

FIRST CLASS.

Ds.	Druce, Gifford } Æq.	Pet.	Ds.	Babington	Joh.
	Andrews	Pemb.		Geil	Trin.
	Burbury	Joh.		Slater	Joh.
	Glover	Clare.		Cox	Pemb.
	Frere	Corpus.		Pitman	Christ's.

SECOND CLASS.

Ds.	Grignon	Trin.	Ds.	Cobbold	Pet.
	Crooke	Pemb.		Johnson	Trin.
	Girling } Æq.	Joh.		Bicknell	Trin.
	Mills } Æq.	Joh.			
	Money	Trin.			

THIRD CLASS.

Hoare	Joh.	Hodgkinson	Christ's.
Young	Trin.	Farr	Pemb.
Lewes	Trin.	Arnott	Emman.
Piggott	Trin.	Bulmer	Joh.
Smyth	Cath.	Burges	Trin.
Cooke	Trin. Hull	Pix	Emman.

We recommend to our Cambridge readers "The Cambridge University Register and Almanac for 1843." By W. A. Warwick. Cambridge: Warwick and Co., 1843. An useful manual.—ED.

Diocesan Intelligence.—England and Ireland.

DOWN, &c.

Christ Church, Belfast.—We have lately noticed the dilapidated state in which the cathedral church in Lisburn has long been allowed to remain by the ecclesiastical commissioners, and we find they have paid equally little regard to the petition presented by the congregation of Christ church in this town, and to various memorials of the incumbent, in which were set forth the necessity of internal repairs. After the minister had applied for several years in vain, a meeting of the congregation was held last year, when a memorial signed by a great number of the congregation was forwarded, but without effect. An application made this year has also been rejected. Taking both these local cases into consideration, it may well be inquired whether the expenses of the commissioners be not too great, and whether salaries of £1,000 per annum each, to several of the commissioners, be not too large a drain on the funds, when the cathedral of the diocese and Christ church, which contains the largest congregation in the diocese, are left in a state of disreputable neglect.

LONDON.

Miles Coverdale.—A tablet has been erected in the church of St. Magnus the martyr, London bridge, with the following inscription:—"Near this tablet, in a vault made for that purpose, are deposited the bones of Miles Coverdale, formerly bishop of Exeter, and rector of the parish of St. Magnus the martyr, in the year of our Lord 1567. His remains were interred, in the first instance, in the chancel of the church of St. Bartholomew, Exchange; but, on the occasion of that church being taken down, they were brought here on the 4th of October, 1840, in compliance with the wishes and at the request of the rector, the rev. T. Leigh, A.M., and parishioners of St. Magnus the martyr."

OXFORD.

Alms-giving in our Churches.—Among other great advantages which have arisen from the improved and increased energy of the present race of ministers of the established church, both in exhortation, discipline, and example, that of exciting their congregations to the practice of alms-giving is not amongst the least Christian virtues that is valuable. In the church, and in the porch of St. Peter in the east in Oxford, there were placed, by the advice of the present bishop of Salisbury when he was vicar there, no less than seven alms-boxes, of a curious antique shape, with appropriate inscriptions, in which we understand twenty or thirty pounds have sometimes been found deposited. That this example, set by this eminent prelate and his successor, the rev. W. K. Hamilton, has been followed in several other parishes in other dioceses, we could testify from our personal knowledge.—*Bristol Journal.*

WINCHESTER.

Camberwell.—The new church which is being erected on the site of the beautiful edifice destroyed by fire in February, 1841, is proceeding with great rapidity, and bids fair to rival in its architecture the former ancient structure. It will be remembered that nearly twelve months elapsed after the fire before any plan could be agreed on amongst the parishioners as to the size of the structure, and more particularly with regard to the means for raising the adequate funds—whether by church-rates, pew rents, or the voluntary offerings of the church party. The difficulties attending every attempt at arrangement kept the whole parish in a state of ferment whilst they lasted, and perhaps party feeling was never carried to such a height as was exhibited in the vestry meetings on this subject. However, in July of last year, resolutions were agreed to by all parties, and a sum raised for the erection, and the rebuilding of the church was immediately commenced. The interior fittings, the organ and loft, and peal of bells, if included in the sum proposed, it was found must materially lessen the operations of the architects, and it was at once agreed that the estimated sum for those purposes should be raised upon the voluntary principle; and within a very short time a considerable proportion of that amount has been collected from the wealthy inhabitants of the parish, chiefly in subscriptions of 100 guineas each, and no doubt is entertained of the whole being speedily at the disposal of the committee. It is a singular fact that the greatest opponent of church-rates at all the meetings, was first to give his donation of £105.—*Church Intelligencer.*

CHURCHES CONSECRATED.

Canterbury.—Pec. Trinity, Roehampton; Putney, Surrey, by abp., Feb. 27.
Bath and Wells.—Bishport, by bp. of Sarum, Feb. 28.
Ripon.—Keighley, St. John's, March 14.
Durham.—St. Peter's, Newcastle, Feb. 23.
Chester.—St. Silas.

FOUNDATION LAID.

Landevaud ch., by lady Mackworth, March 1.

Tributes of respect have recently been presented to the following:—

Beal, W., Sampford Spiney, Devon—plate.
Brown, T. B., c. Wortley, Le ds—plate.
Buckley, J. W., p. c. St. John's, Brighton—plate.
Cordeaux, J., St. Silas, Liverpool—robes and purse.
Craufurd, sir G. W., vic Burgh and Winthorpe, Linc.—plate.
Grant, J., Monkstown—plate.
Hill, R. L., cur. St. Luke, Midd.
Kennicott, R. D., Woodhorn, Northumb.—plate.
Miller, T. F., Magd. op. chapel, Belfast.
Rogers, F., Flockton, York.—plate.
Spence, G., vic. St. Clement's, Camb.

EPISCOPAL CHURCH IN SCOTLAND.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The publication of the report of this society, for 1842, has been necessarily delayed. It states that the gross receipts for the year 1842, as derived from the episcopal church of Scotland, have arisen from four sources, viz., interest on capital, subscriptions, congregational offerings, and donations. No legacy has been received. The interest on capital has amounted to nearly 200*l.*; the subscriptions to 811*l.* 14*s.* 6*d.*; the congregational offerings to 1020*l.* 8*s.*; the donations to 166*l.* On comparison with last year, the congregational offerings are nearly the same. The subscriptions are rather increased. The donations are considerably less. To give a brief abstract of the expenditure during the past year will perhaps be the

best method of pointing out the benefits which have actually been conferred upon the church. For aiding clerical incomes there have been distributed 858*l.* 10s. among incumbents, by means of which their incomes have been raised to a minimum of 80*l.* The society has this year repeated its grant of 315*l.* to the episcopal fund, to be devoted by them exclusively to the increase of the smaller incumbencies of the church. This society, therefore, has contributed 1168*l.* 10s. towards raising the incomes of the inferior clergy, and so far has contributed the means of additional comfort and ministerial usefulness to 32 presbyters. For the support of 13 schools, 163*l.*; to congregations labouring under pecuniary difficulties, to assist in discharging debt upon their chapels, repairs, &c., 260*l.* 16s 9d.; and for the maintenance of incumbents, retired from active duty on account of age and infirmity, 80*l.*; for bibles and prayer books, to be placed at the disposal of clergymen for the benefit of the poorer members of their congregations, 40*l.* If to these items be added a tenth of the whole sums collected in each diocese, and which has been expended for ecclesiastical purposes of a local and particular nature within the diocese, it will appear evident that the operations of the society during the last year have been beneficial to the church; and it is hoped that the results are such as to furnish a claim for an increase of that pecuniary aid which has hitherto been given to the society, that its benefits may be proportionably extended. At one time the state of the funds appeared to warrant an increase of the minimum to which incomes should be raised, but on further consideration it was not deemed expedient to attempt any alteration, this year at least. The gross receipts from England, Ireland, and the Colonies, during the course of the year, have amounted to about 460*l.*, including 100*l.* from the lord primate of Ireland. The secretary, when in London in the month of July, availed himself of the kind permission of the dean of Chichester to preach for the society, in the church of All-souls, Langham-place. Owing to the multiplicity of local and parochial claims, the dean was unable at that time to grant more than the use of the pulpit for an evening sermon; the committee hope that, on a future occasion, the claims of the society may be advocated in London by one of the Scottish prelates, and under circumstances more favourable for a collection. The members of the local association formed last year at Bridgnorth, in the diocese of Worcester, under the sanction and patronage of the bishop, have retained the kindly interest in the concerns of our church, which led them originally to the formation of a branch society in that neighbourhood. There can be little doubt that similar associations might be got up in other parts of England, were the wants of the church equally known. It was stated in the report of last year, that by the kind exertions of some friends in India, the claims of the society had been brought before churchmen, both in Madras and Bombay. A remittance was announced from each of those presidencies, and a letter was printed, with which the bishop of Madras accompanied his donation. The committee are happy to state, that this year a communication has been opened in behalf of the society with the diocese of Calcutta, and a most friendly letter has been received from J. C. Palmer, esq., of Calcutta, to whom the secretary had been enabled to apply for assistance, through the kind intervention of Mr. Mackillop. Mr. Palmer announces that he had seen the bishop on the subject, who desired him to put down his lordship's name at the head of the list of subscribers, for 1000 rupees (300 having been also subscribed towards Trinity college); the rev. S. Withers, principal of Bishop's college, 50 to the society, and 50 to Trinity college; Mr. J. C. Palmer a like sum to each. Mr. Palmer adds his hope that, as the society becomes more known in Calcutta, further aid will be procured. The letter from the lord bishop of Calcutta, and metropolitan of the British possessions in India, to the secretary, is a document of so great importance to the episcopal church of Scotland, and recognizes in a spirit so friendly, and so devout, the common bond of union and church fellowship, that the committee are desirous that it should be preserved in the reports of the society. They take the liberty, therefore, of printing it entire.

"*Bishop's Palace, Calcutta, 20th April*, 1843.

"Rev. Sir,—Your letter of 22nd February has just come in time for me to assure you, by the return mail, that I shall rejoice to aid your Scottish Episcopal Church Society, of which I do not remember to have heard before. I had long heard of the existence of the venerable remains of our common episcopacy in Scotland, and knew I had one rev. chaplain who was curate for some time to the late right rev. bishop Jolly; but I was not aware of the circumstances of the church, and much less of the noble effort making to extend its benefit. Please to put me down for 1000 c. r., which I will send you as soon as I can see my way a little more clearly as to my new cathedral at Calcutta. I will also make known the design at the monthly semi-official synod of my clergy, on Monday week, and we will take some fit occasion to apply to our gentlemen (who are many of them from Scotland), for the purpose of promoting a subscription. Just at present, the clergy have their hands full with the sufferers in the Affghanistan campaign, and our local missions connected with the Propagation and Church Missionary Societies. But it is one of my maxims, that there is room for all good societies and designs, if managed with discretion. Charity is a flowing stream, not a summer inundation; and if ever there was a time when the love of our Saviour, and a holy zeal in promoting his blessed gospel in our episcopal churches, were required of us, it is the present. May the Holy Ghost fill all his servants with faith, hope, and charity in a larger measure, so that the doctrines of our glorious reformation from popish errors and superstitions in the 16th century, may shine brighter and brighter in the present and each succeeding one, till the earth be filled with the name of Christ our Lord! I am, rev. sir, &c., D. CALCUTTA."

In conclusion, the committee have only to recommend a perseverance in that co-operation of the different congregations of the church which has already effected so much benefit to the whole. The object of this society is protective, and not aggressive, with a view to promote the stability and edification of those who profess to receive the episcopal discipline, services, and polity, as the order most agreeable to the word of God and the apostolic institutions.

COLONIAL AND FOREIGN CHURCH.

GIBRALTAR.

Portions of a letter from the bishop of Gibraltar, dated Malta, Jan. 28, 1843, to the Society for Promoting Christian Knowledge.

"On my arrival here, I had the pleasure of receiving your letter of the 15th of November, in which you inform me that the board has agreed to place at my disposal the sum of 500*l.*, in furtherance of the objects of the society in this part of the world; and although I had the gratification of thanking the board by anticipation, when I was present at the meeting in October, I think it right to renew my acknowledgments, not only for the grant, but for the gratifying manner in which it has been made. I trust that the board will find me a good steward *of its bounty*, and I have no doubt that I shall find my *hands strengthened by this exercise of its liberality.* At the same time I beg you will present my best thanks to the board for having, at my request, enlarged the grant for this year to the diocesan committee at Gibraltar. It was much needed. My reception in Malta was of the most friendly kind from the authorities and from all the members of our own church, and the kind and continued attention which I have received, gives me reason to believe that my residence here will be acceptable and useful to the spiritual interests of our countrymen. I am sorry to say that the church, for which we are indebted to the munificence of the queen dowager, is less advanced towards completion than I had expected, and that it will not be ready for consecration till the autumn. Partly on this account, and partly on account of the urgent requests which I have received, it is my intention, if it shall please God to prosper me in my journeyings, to proceed

eastward in March. I hope to be at Athens in time to consecrate our new church of St. Paul before Easter, and to celebrate that festival within its walls. Afterwards I propose to go to Smyrna and to Constantinople, and to return by way of the Ionian isles, hoping in all these places to be employed in 'confirming the churches' of our own communion, and in friendly communication with our neighbours. From thence I hope to send you some information as to the general state of religion, and the prospects of usefulness which may be opened to the society."

Messina.—Rev. J. Blackburn, chap. to the English colony in Messina, has sent a donation of 6*l.* to the Society for Promoting Christian Knowledge, and requested some bibles, new testaments, and common prayer-books, for the use of the sailors and others at that place. He added, "Perhaps I might add that a few copies of common-prayer in Italian would be found extremely useful. On several occasions they have proved the means of exciting both surprise and admiration at the constitution of our church; the elegance of the society's version, and its strict agreement with the idiom of the language, have been also much praised. And this recommends it to native scholars. When used at the English cemetery, it has made a great impression on the bystanders."

Consecration of the British Burial Ground.—The government of Malta having granted a large space of ground for the enlargement of the existing burial-ground at Floriana, the whole cemetery was consecrated by the bishop, Jan. 26. All the English clergy in the island, and the chaplains of the fleet, attended, together with a large concourse of spectators, both English and Maltese. The sight of an English bishop, with ten clergymen in surplices, walking in procession, was quite a new thing in the island, and the consecration seemed to excite much interest. Jan. 31, the bishop held a public confirmation in the chapel of the governor's palace, when 270 persons were confirmed. Of these a considerable part were officers and seamen belonging to the men-of-war on the station. It was very gratifying to see the number of adults who embraced the opportunity of receiving the sacred rite. Among them were two commanders and three lieutenants of the royal navy, and several non-commissioned officers of the garrison. The bishop confirmed the whole of the candidates separately, using the prayer singly in each case, and the service altogether was very impressive. The chapel was much too small to contain all who wished to attend, and was quite crowded during the ceremony. The following letter has been addressed by the bishop to the acting chaplain of the dock-yard, and will show that religious conviction has nothing to do with the alleged conversions to the church of Rome which have recently taken place in that island:

"*Malta, Jan. 20th*, 1843.

"Reverend and dear sir,—It has been reported to me, that a seaman on board her majesty's vessel "Magpie," named John Smith, of Holyhead, has recently been led to abandon the church of England, and has been publicly received into the communion of the church of Rome, in this island; and that he has been induced to allow himself to be re-baptized by a priest of that church, not from motives of religious conviction, but avowedly for the purpose of being married to a Maltese woman, the priest having refused to celebrate the marriage until that condition had been fulfilled. I am also informed that several other cases of the same kind took place a year or two since, and that now a similar temptation has been placed in the way of another seaman in the fleet. I have therefore to request that you will direct your particular attention to the crews of such vessels as have no chaplains of their own, whilst they remain in this harbour, and will make a report to me of any attempts which may be made to seduce the members of our church from the duty and allegiance which they owe to her as her spiritual children. I have also to request that you will represent to the seamen who may be under your care, the great sin of which this man, John Smith, has been guilty, in profaning so grievously the holy sacrament of baptism, in bringing scandal upon the church of his native land, and in exposing himself to the contagion of those grave and serious errors which our forefathers rejected and resisted even unto blood. I shall take care that the circumstances of this and of any other cases which may come to my knowledge shall be made known at home, especially to the clergy of the parish to which the offending persons belong. And I am sure it cannot but be a cause of grief and sorrow to the relations and friends of these men, when they are informed of the disgraceful manner in which they have deserted from the church of their fathers.

"I remain, dear sir, yours very faithfully,

"G. GIBRALTAR."

MADRAS.

Extract of letters from the bishop to the Society for the Propagation of the Gospel:—

Diocesan Institution, Nov. 19, 1842.—"One of my first cares and comforts was to visit my own diocesan institution, of which I am able to report most satisfactorily. Our excellent principal, the rev. A. L. Irwin, has given his whole heart to the work—a work for which he seems to me peculiarly well qualified. Mr. Irwin has my full confidence, and I believe that I have his. We thoroughly understand each other, and he zealously enters into my plan of warfare—unflinching, unceasing warfare against caste. As, however, I have declared my sentiments on this very important question freely and fully in my recent visitation charge, a copy of which I hope to send to the society by the next mail, I need not dwell upon it now, except to say that at a missionary meeting held a few weeks since at my house, out of twelve experienced missionaries then present, there was not a dissentient voice either on the nature of caste or with regard to our duty to do all in our power to crush it. I trust, however, I need scarcely add that what we propose to do faithfully and firmly we will do with Christian forbearance, meekness, prudence, and charity. The more I know of Mr. Seymer, (and I now know him intimately), the more anxious do I feel that his peculiarly valuable services should be secured to our institution. It is delightful to see the happy power over the minds of the natives possessed by Mr. Seymer, exercised for the noble purpose of teaching them all that is good and profitable. He possesses in an eminent degree the art of drawing out their faculties: and he seems to me equally indefatigable in labour and and in love for their benefit. The society could not grant this diocese a greater boon than by confirming his appointment*. A knowledge of the Teloogoo language is now become so necessary for the prosperity of our missions, and for the diffusion of Christianity throughout the diocese, that I have not hesitated to employ at our institution a Teloogoo shastry, which indeed I was already authorized to do, though at a smaller stipend. The person now engaged by me is so particularly well qualified for the office, that I thought myself justified in securing his services, even at a greater cost than the sum I originally proposed. I have appropriated 40*l.* for the repairing of the port church at Trichinopoly, where the society maintains a large and very important mission. The church is the property of the society, was built by Schwartz, and is the burial-place of some of our most honoured missionaries. The tower had fallen, and it was altogether in a sadly dilapidated condition. When I visited the place about six weeks since, I was delighted to find it substantially repaired. I held a confirmation there, and preached at some length to our native congregation, Mr. Kohlhoff, jun., their minister, acting as my interpreter. By the same document you will see that I have given on the part of the society 30*l.* to the rev. T. Brotherton, for the purpose of erecting a place of worship for the 'shanars' of his district. The shanars are the climbers of Palmyras; and many of them in this neighbourhood have embraced Christianity. They are a simple race, the poorest of the poor, and utterly unable to contribute towards the building of their church. A sufficiently commodious chapel has now been erected for them. You may perhaps recollect, that at my confirmation held at Vepery church, the 'head man' of his congregation stood up and begged for a place of worship. We have now begun a subscription for this most desirable

* Mr. Seymer's appointment as second master of the theological seminary at Madras, has of course been confirmed by the society. In proof of Mr. Seymer's attainments and power of acquiring knowledge, it should be stated that, although perfectly blind, he obtained a place in the second class list at Oxford.

object, towards which, should it be necessary, I shall not fail to offer a contribution on the part of the society."

Metropolitan Visitation, Tricomalee, Dec. 19, 1842. —"Rev. and dear sir,—As I have a few matters to communicate which may be interesting to our society, I will take my chance of my letter being in time for this mail. Since I last wrote to you the bishop of Calcutta has visited Madras in his character of metropolitan of India, and his lordship has exerted himself most warmly in behalf of our society, preaching for us at my cathedral, when nearly 100*l.* were collected, and visiting and examining our school and diocesan institution. With respect to both these institutions, we are entirely of one mind, that they are full of life and promise. Our annual examination of Vepery grammar school took place during his visit, and was conducted by his lordship and myself and some of the presidency clergy. All speak in the highest terms of the proficiency of the scholars, to the most distinguished of whom the usual prizes were given by the metropolitan; and it was a day of great and peculiar gratification to all who love the cause of the gospel as intimately and indissolubly connected with the church of England. We are most anxious to have a few scholarships, be it but two or three, secured to the Vepery school as objects of fair competition. A very trifling pecuniary allowance from the society would be sufficient; what we want is a stimulus to honourable exertion. If the society would kindly give me even two every year—one for the best proficient in spiritual knowledge, and another for the best Greek scholar—such a boon would be most welcome, and I pledge myself it would be well bestowed. I was unfortunately prevented by illness from accompanying the bishop to Calcutta on his visit to our diocesan institution, from which his lordship returned expressing himself delighted with all that he had seen and heard. In fact, the bishop of Madras could not go on without such 'an help meet for him.' The labours of Mr. Irwin and Mr. Seymer are indeed increasing, and must produce their fruit in due season. I may here remark, that I have requested all my clergy of the archdeaconry of Madras to address their respective congregations on behalf of the society, with a view both of raising some local contributions, however small, and of making the claims of the society known as they ought to be to all among their people, and they are very numerous, who love the Lord Jesus in sincerity and truth. On the 10th inst. I consecrated our new church at St. Thomé, which I have secured as the property of our society. It is a remarkably pretty and commodious building, and, from its situation in a district which is the head-quarters of Romanism, of peculiar value to those who are devoted to the propagation of the pure gospel of Christ. The subscription for Mr. Howell's church is going on favourably. My great object at present is to give all possible aid and strength to our Tanjore mission. My reason shall be fully detailed in my next."

NOVA SCOTIA.

New Brunswick Bishopric.—It will be recollected that a circular, dated May 6th, 1842, appeared on the important subject of the erection of New Brunswick into an episcopal see, and that it was signed J. T. Coleridge, J. Lonsdale, H. Goulburn, H. Tritton, V. K. Child, hon. sec. The following were advanced as some of the most imperative reasons for such an erection:—the number of the population, nearly 160,000; the extreme remoteness of the districts, forming a great barrier to clerical communion; and the residence of the bishop of Nova Scotia, who, from the calls upon him in that quarter, is not enabled to give sufficient attention to the spiritual wants of New Brunswick. It was further stated, that the annual income of the bishop should at least amount to 1200*l.*, to be derived from capital invested in permanent securities. Since the publication of the foregoing, the committee have received encouraging communications from New Brunswick. The lieut.-gov., sir William Colebrooke, in an official dispatch to the secretary of state for the colonies, makes the following express reference to the subject:

"It is greatly to be regretted that a difficulty is experienced in obtaining clergymen for several parishes, in which the church congregations have in consequence *been dispersed.* Some progress has been made towards *raising a fund for the endowment* of a bishopric; and, if an active and zealous clergyman should be raised to this station, a considerable improvement in the prospects of the church might be anticipated."

This feeling of the importance of a more complete organization of the church in New Brunswick, so clearly expressed by the governor, is shared by many of the principal inhabitants of the province. The hon. Ward Chipman, chief-justice of New Brunswick, has taken the lead in a subscription for the necessary endowment; and the sum contributed from one district alone, namely, the city and neighbourhood of St. John's, already amounts to 2150*l.* The solicitor-general has undertaken the management of the subscription in the counties of York and Carleton; and other gentlemen have been solicited to act in the other divisions of the colony. It seems almost superfluous to add, that the bishop of Nova Scotia is forwarding this important work, not only by a very liberal subscription, but by all the influence which he possesses. He thus writes on the 31st of December, 1842, after completing a visitation tour of more than 1400 miles in one division alone of his vast diocese:

"My desire for the accomplishment of the benevolent intention of erecting a new see for New Brunswick increases with my growing consciousness that more labour is required than any individual can perform. It is also increased by a conviction that the circumstances of the times are peculiarly calculated to ensure, with the divine blessing, the full benefit of such creation."

With these simple and authentic statements, showing at once the want which is felt in the colony of a resident chief pastor, and the zealous exertions which are there making for the endowment of a bishopric, the committee feel that they are more than warranted in calling anew upon all who value their own spiritual privileges to forward, by every means in their power, the attempt which is now making to build up the church of Christ in one of the most important provinces of the British empire.

79, *Pall Mall, March* 3, 1843.

State of the Endowment Fund.

Grant from the Colonial Bishoprics' Fund..	£10,000
Subscribed in New Brunswick	2,150
Separate contributions in England	150

TORONTO.

Within the last few months King's college has been formed into a university, of which the governor-general is chancellor, the lord bishop of Toronto president, and the rev. Dr. John M'Caul vice-president. The following extracts from *The Church* (Toronto paper) will be read with interest and gratification by Dr. M'Caul's numerous friends in this country:—"The rev. Dr. John M'Caul is the vice-president, and on him, as acting head of the university, devolves the general management of the whole system, in addition to the discharge of the duties of professor of classical literature and belles lettres. That Dr. M'Caul will most competently discharge the honourable and arduous duties with which he is entrusted, the province is perfectly satisfied, both from the well-earned reputation which he brought to this country, and from the very efficient and successful manner in which he has presided over Upper Canada college. In the maturing of the plans for the organization of the university he has borne a principal and laborious part; and his recent appointment is but a tribute due to his merits and exertions. Independently of his high scholastic attainments and acknowledged experience in practical education, he is well acquainted with the habits and feelings of the people of this colony, and by a long series of additional services, we have no doubt, will descend to posterity as one of the earliest and greatest promoters of learning with which this country has been blessed."

Presbyterian Doings.—The presbytery of Toronto have lately deposed from their ministry two persons, Mr. W. T. Leach and Mr. Ritchie, after these gentlemen had formally resigned their ministerial office, and had left the presbyterian communion. The spirit of the transaction will plainly appear from the following letter and its results:—

"*Toronto, Nov.* 15, 1842.

"Rev. and dear sir,—I have through you to request the presbytery of Toronto to accept of my resignation of the charge of York Mills; and I hereby signify my purpose of continuing no longer a minister of the church of

Scotland. It is but a proper respect to those with whom I have so long been associated to state the reasons that have moved me to determine upon this separation. It was not until lately that I was enabled to devote any time to the important question of church government; and now, after the most serious consideration which it has been in my power to bestow on the subject, I have arrived at the conclusions that the ordination of ministers in the presbyterian church is not authorized by the word of God; and that it is not conformable to the practice of the church in the earlier times. Besides this, it is with me a matter of perfect conviction, that the presbyterian form of church government is practically destructive of order—that the right exercise of ecclesiastical authority cannot be maintained by it, but that on the contrary the relation between the pastor and the flock is inverted. With these views I have, at great sacrifice of natural feeling, and from no unworthy motive that I am conscious of, resolved upon the course which I have now taken, persuaded that by continuing a minister of the church of Scotland, I should be doing violence to my own convictions, and should be refusing to give my testimony in favour of the episcopal form of church government, while I believed it to have the sanction of those who were divinely authorized to establish it for the defence and advancement of the interests of the kingdom of God among men. With the most friendly feeling towards you, and every member of the presbytery of Toronto.

I am, rev. and dear sir, yours most truly,

WM. T. LEACH.

"To the rev. the Moderator of the
Presbytery of Toronto."

Miscellaneous.

FOX'S ACTS AND MONUMENTS.—NEW EDITION.

The objects which the projectors have in view are chiefly as follow:—

1. To secure a text as free from corruption as possible.

2. To re-translate, or, at least, diligently to collate with the originals those parts of "The Acts and Monuments" which are taken from Latin sources, such as Æneas Sylvius, Flacius Illyricus, &c.

3. To verify, and in all important cases to give, as a foot note, the originals of references and quotations.

4. To append historical notes whenever necessary, as well as such as may be required to illustrate points of antiquarian interest.

5. To furnish a life of the martyrologist, and to add an essay on the ecclesiastical history and circumstances of the period during which Fox wrote his great work.

Such are the outlines of the work proposed; and it is further resolved—

That the work shall be published by subscription, on the principles of the Parker Society.

That the subscription shall be 1*l.* per annum till the work be completed.

That the volumes shall be of the highest order as to paper and typography; and that no volume shall contain less than thirty sheets, or four hundred and eighty pages octavo.

That the number of volumes issued shall not be less than three in each year; but that, if the number of subscribers shall render it possible, four shall be issued; and it is expected that the whole work will be completed in fifteen or sixteen volumes.

That the printing shall commence as soon as the names of 2,000 subscribers shall be obtained.

The names of subscribers will be received only by the librarian, at Sion College, London Wall, London. [Care must be taken not to confound this edition with Messrs. Seeleys' *mended stereotype* one.]

THE IRISH COLLEGE.

The following circular has been issued in aid of this excellent institution, of which his grace the lord primate of all Ireland is visitor:—

"*Exeter College, Oxford, Feb.* 14, 1843.

"Rev. Sir,—I trust little apology will be necessary for intreating your favourable attention to the enclosed papers. At the earnest recommendation of the visitor the governors of the Irish college have arranged to open it in the course of a few weeks as a temporary residence, and to place in it a small body of fellows for the immediate reception of pupils. But there are many circumstances which render it imperative on them to raise, without delay, a sum of at least 20,000*l.*, that they may not lose the very favourable opportunity now offered of obtaining for it a permanent endowment, and situation possessing singular advantages. They have every encouragement to hope that the sympathy due to a sister church so painfully circumstanced as the church of Ireland, and so intimately influencing our own in every part of the empire, will, under God's blessing, obtain for them the support of the English clergy, whether in the form of donation or casual subscription, as in the case of other great objects of the church, or by a recommendation to the laity from the pulpit. And though the pressing and critical state of Ireland at this time is little known except to those who have personally studied it, they believe that the approbation and interest which has been expressed towards the present plan by the highest authorities, will sufficiently recommend and guarantee it. It is of great importance that we should know as soon as possible the extent of support on which we may calculate; and I will therefore entreat the favour of an answer, addressed either to myself, or to viscount Adare, Eaton-square, London.—I have the honour to remain, rev. sir, your very faithful, humble servant, WILLIAM SEWELL."

As a preliminary measure, from which it is hoped the church may derive some immediate advantages, five scholarships have been founded in the university of Dublin, for the encouragement of the study of Irish among the divinity students. The regulations have received the sanction of his grace the lord primate, and of the provost and senior fellows of Trinity college, and have already come into operation.

The following table is extracted from Mr. Anderson's "Sketches of the Native Irish" (2nd edit. p. 223), and will give a general view of the extent to which Irish is spoken.

COUNTY.	PERSONS SPEAKING THE		TOTAL.
	English Language.	Irish Language.	
Louth	50,506	50,505	101,011
Meath	45,481	113,702	159,182
Dublin.....	314,462	21,430	335,892
Wicklow	94,944	15,823	110,767
Wexford	128,104	42,702	170,806
Kilkenny	68,576	113,370	181,946
Carlow.....	74,511	22,559	97,070
Kildare	84,913	14,152	99,065
Queen's	95,911	38,364	134,275
King's	93,536	37,552	131,088
Westmeath	36,805	92,014	128,819
Longford.....	53,785	53,785	107,570
Antrim	206,533	56,327	262,860
Down	232,436	92,974	325,410
Armagh	149,044	56,406	205,450
Tyrone.....	120,861	141,004	261,865
Derry	166,173	27,696	193,869
Donegal	106,401	141,869	248,270
Fermanagh	112,283	18,714	130,997
Cavan	83,604	111,472	195,076
Monaghan	74,870	99,827	174,697
Leitrim	8,913	115,872	124,785
Sligo	10,444	135,785	146.239
Roscommon ..	14,909	193,820	208,729
Mayo	20,936	272,176	293,112
Galway	49,889	287,485	337,374
Clare	44,589	163,500	208,089
Limerick	105,851	171,626	277,477
Kerry	46,323	169,862	216,185
Cork	235,610	494,834	730,444
Waterford	56,072	100,449	156,521
Tipperary	74,334	272,572	346,896
	3,061,610	3,740,217	6,801,827

EMBER WEEKS' COLLECTIONS.

We gladly, at the request of the writer, insert the following letter, which unfortunately reached us too late for insertion last Register:—

"*Farley, near Salisbury, Feb.* 7.

"My dear Sir,—I beg leave to write to you more at length, according to my promise, on the subject of the plan which I mentioned to you for obtaining increased support for your society. In the circular which you have sent forth you state that "the committee are desirous forthwith to augment their resources by the formation of local auxiliaries," "by annual or occasional sermons by the incumbents themselves of the larger and wealthier parishes," and by obtaining "subscribers and donors through the influence of the local clergy." These are, of course, very valuable means, where they can be adopted, for increasing the funds of a society; but I fear the ground in many parts of England is already too much occupied by district and parochial associations, and other auxiliaries in aid of older societies, to leave much room for extensively establishing new ones. But it has occurred to me that, should it receive the sanction of the heads of the church, there is a course open to you which would be eminently useful by both directly and indirectly benefiting the church: it is on the Ember Sundays to have sermons preached, and collections made at the offertory, in behalf of your or any other kindred society. The seasons when the members of our church are called upon to beseech almighty God to give his grace and heavenly benediction to such as shall be called to any holy function, would seem a fitting time to bring before our congregation the spiritual wants of the church, to ask their alms, and to invite them to pray the Lord of the vineyard to send forth more labourers into his vineyard. Nor would this be all. Such a course would tend to revive the general observance of the Ember Sundays, and in time, we may hope, the Ember fasts. It would promote a more catholic spirit amongst our people, by exciting a greater interest in the church at large; it would afford an opportunity of using with peculiar propriety that portion of the offertory which especially refers to the maintenance of ministers; and it would be a return to better times in receiving the offerings of the faithful in God's house, to be "humbly presented" unto him for the maintenance of his ministers. Should such a course be extensively adopted, urgent as are the claims upon our church as the nursing mother of thousands who in our populous districts are deprived, through no fault of their own, of her holy ministrations, it could hardly be expected that so large a stream of the church's bounty should flow in a single channel. It would be well that the whole fund so raised should be placed at the disposal of the bishops; but, if we are not ripe for that charity which can give, and ask no voice in the disposal of its gift, adhering to the grand object of providing and maintaining additional labourers in the vineyard, the clergy might choose the particular societies by which their people's offerings should be distributed. Thus, as there are four Ember Sundays, each Sunday might be appropriated to bring before our congregations the spiritual wants of the church, either at home or in our colonies, or in preaching the gospel to the heathen, and the operations stated of any particular society as the church's organ in carrying forward her blessed work. These, however, are matters of detail best left to the clergy themselves; only let the wants of our home population have our deepest sympathy, and receive the largest measure of assistance. There has grown up in our Christian land a vast multitude worse than heathen—steeped in ignorance and vice—ripe for crime—hardly ever entering a place of worship from their baptism to their burial; and this because no man careth for their souls: there is no house of God open to receive them, no faithful pastor to seek after these lost sheep and bring them within the safe fold of Christ. Until the state performs its bounden duty towards the increasing millions entrusted by divine Providence to its care, and provides a remedy for this awful spiritual destitution, at once our sin and shame, let the church put forth her utmost strength, and make the most costly sacrifices to lessen, if she cannot cure, this appalling evil. Experience has fully shown that, not merely in our large and wealthier, but in the poorest agricultural parishes the claims of our home and colonial population, and even of the heathen, if duly urged, will be responded to cheerfully and liberally. Let, then, these holy seasons, the Ember weeks, be made times of especial humiliation, of prayer for the whole church of Christ, and of liberal offerings towards the maintenance of God's ministers: thus we shall consecrate to God the four seasons of the year, and we may humbly hope that an abundant blessing from the Lord of the vineyard will descend upon our church and nation.—I am, my dear Sir, yours very faithfully, NEWTON SMART."

"The Rev. J. M. Rodwell."

DEAF AND DUMB.

We have great pleasure in inserting the following letter:—

"*Asylum for the Deaf and Dumb,*
"*Old Kent-road, March* 9, 1843.

"Having seen an extract from the rev. Mr. Anderson's sermon on behalf of this asylum, and the announcement of your intention to refer to the subject of the deaf and dumb in the pages of your magazine at some future period, I presumed it might not be amiss to supply you with some few particulars with which you may possibly be unacquainted as regards the adult deaf and dumb. It is not, I believe, generally known that about seven years since a society was established for their relief in their declining years, chiefly through the exertions of its very active secretary, who is himself similarly afflicted. The society is called the 'Charitable and Provident Society for the Deaf and Dumb.' It has made a steady and satisfactory though slow progress since its commencement. In addition to this, another society was established last year—the 'Society for the advancement of knowledge among the Adult Deaf and Dumb;' which already consists of about thirty members, who pay four shillings and fourpence annually, but whom at some future period it is proposed to admit free, in order to extend its blessings to all who choose to partake of them, as soon as arrangements can be made for that purpose. Weekly lectures are delivered on useful, moral, and religious subjects, and books are lent on the principles of mechanic's institutions, though the society derives its principal, and will shortly its entire support from public benevolence. It would ill become me to speak in praise of the deaf and dumb, or to laud their efforts to raise themselves in the social scale, as being one of their number. My object is chiefly to obtain publicity for the two societies I have mentioned, as it cannot be doubted that they will in time effect a great change in, and materially ameliorate their condition; and I cannot help thinking that the mention of their existence in the pages of the 'Church of England Magazine' would greatly advance their interests. The lecture-room of the latter society is open to subscribers on the evenings of meeting, and to any one who may wish to be satisfied as to the utility of its labours. I should be happy to forward you reports of the societies if agreeable. W. H. SIMPSON."

NOTICE.

The Index, which it was hoped would be ready for the present Part, is unavoidably delayed. We trust to be able to give it in May.

We again apprise correspondents that we cannot undertake to return papers. The trouble and expense to us *would* be enormous.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

MAY, 1843.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of Exeter, *at Exeter, June* 11.
Bp. of Gloucester and Bristol, *in London, June* 11.
Bp. of Oxford, *at Oxford, June* 11.
Bp. of Peterborough, *at Peterborough, June* 11.
Bp. of Hereford, *at Hereford, June* 11.
Bp. of Worcester, *at Worcester, June* 11.
Bp. of Chichester, *at Chichester, June* 11.
Bp. of Lincoln, *at Lincoln, June* 11.
Bp. of Salisbury, *at Salisbury, June* 11.
Bp. of Ely, *in London, June* 18.
Bp. of Ripon, *at Ripon, June* 25.
Bp. of Winchester, *at Farnham, July* 9.
Bp. of Norwich, *at Norwich, Aug.* 13.

ORDAINED

By Bp. of Gloucester and Bristol, *at Gloucester, March* 12.

DEACONS.

Of Oxford.—O. Goodrich, B.A., Oriel; E. Mansfield, B.A., Exeter.

By Bp. of Carlisle, *at Dalston Church, March* 12.

PRIEST.

Of Durham.—J. A. Whitehead, B.A.

DEACONS.

Of Cambridge.—G. M. Tandy, B.A., Trin.
Of Dublin.—J. Bland, B.A.

By Bp. of Meath, *at Ardbraccan Church, March* 12.

PRIESTS.

Of Dublin.—W. Badham, B.A.; J. Chapman, B.A.; E. P. Durham, B.A.; G. Grahame, B.A.; Z. W. Hinton, B.A.

By Bp. Meath, *at Armagh Cath.*, for Abp. of Armagh, *March* 19.

PRIESTS.

Of Oxford.—G. E. Alexander, B.A., Trin.; H. Cobbe, B.A., Oriel.
Of Cambridge.—J. W. H. Molyneux, B.A., Trin.
Of Dublin.—J. Flanagan, B.A.; A. A. Nunn, B.A.; G. Studdart, B.A.; R. Wrightson, B.A.

DEACONS.

Of Dublin.—F. Cashell, B.A.; F. Crawford, B.A.; E. Maturin, B.A.; W. Pilshen, B.A.

By Bp. of Rochester, *at Bromley, March* 19.

PRIESTS.

Of Oxford.—G. E. Murray, B.A., All Souls'.
Of Cambridge.—H. P. Dawes, B.A., Trin.

By Bp. of Hereford, for Bp. of Lichfield, *St. George, Hanover Square, April* 9.

PRIESTS.

Of Oxford.—H. C. Claughton, B.A., Brasen.; E. Moore, B.A., Brasen. (*lett. dim. archbp. of Canterbury*); J. J. Reynolds, B.A., St. John's (*lett. dim. bp. of Exeter*); J. M. Sandham, B.A., St. John's (*lett. dim. bp. of Chichester*); E. F. Snagdale, B.A., Magd. H.
Of Cambridge.—J. Barr, M.D., Emm.; W. Bell, B.A., C.C.C.; A. F. Boucher, B.A., Pet.; P. Browne, B.A., J. Fenwick, B.A., C.C.C.; J. W. Hepworth, B.A., St. John's; J. Higgs, B.A., C.C.C.; C. H. Hosker, B.A., Queens'; W. C. Mee, B.A., Christ's; J. Morris, B.A., H. Pearson, B.A., Cath.; T. G. Ragland, B.A., C.C.C.; V. J. Stanton, B.A., St. John's (*lett. dim. bp. of London*); J. Thompson, B.A., Queens'.
Of Dublin.—F. S. Bradshaw, M.A.
Of Lampeter.—G. Griffiths, W. D. Rees, (*lett. dim. bp. of Llandaff*).

DEACONS.

Of Oxford.—C. R. Bird, B.A., Ex.; R. H. Crowder, B.A., Mert. (*lett. dim. bp. of Chester*); W. G. Holmes, B.A., Wad.; N. Lowe, B.A., Queen's (*lett. dim. bp. of Exeter*); A. Meriton, B.A., Worc.; J. Scotland, B.A., St. John's; T. H. Shephard, B.A., Oriel; W. H. Skrine, B.A., S. W. Steedman, B.A., Ch. Ch.
Of Cambridge.—W. R. Bowditch, B.A., Pet. (*lett. dim. bp. of Ripon*); J. Bradshaw, B.A., Cath. H.; W. Calvert, B.A., Pemb. (*lett. dim. bp. of Worcester*); F. Fitch, B.A., Christ's (*lett. dim. bp. of Norwich*); C. Gerard, B.A., C.C.C.; A. B. Gould, B.A., Caius; J. Griffith, B.A., J. F. Haward, B.A., W. Leighton, B.A., St. John's; R. Lloyd, B.A., Jesus; W. Martin, B.A., B. Pidcock, B.A., C.C.C.; W. Rawson, B.A., J. Rushton, B.A., E. W. Symons, B.A., St. John's; I. B. Turner, B.A., Trin.; T. Whitehouse, B.A., Sid.; E. C. Wilshire, B.A., St. John's (*lett. dim. bp. of Exeter*).
Of Dublin.—W. Cockett, B.A. (*lett. dim. bp. of Ripon*); W. H. Evans, B.A. (*lett. dim. bp. of Clogher*).
Literates.—W. Cross (*lett. dim. bp. of Ripon*); W. Kruse, G. Lolbe, for her majesty's foreign possessions (*lett. dim. bp. of London*).

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Baron, J.	Waterperry (V.), Oxon	243	J. W. Henley, esq.	*60
Bird, R.	Donnington (V.), Hereford	124	Family	*209
Brooke, I.	Tythley (P.C.), Notts.	695	J. Chaworth, esq.	102
Brooksbank, C.	Blakeney chap., Glouc.		Haberdashers' Company	232
Brownlow, J.	Ardbraccan (R.), Meath		The Queen	
Campbell, T.	Trinity (P.C.), Belfast		Trustees	
Cocks, C. R. S.	NeenSavage(V.),Salop	450	Ld. Chanc.	*394
Collins, R.	Kirkburton (V.), York	15701	Ld. Chanc.	301
Davis, C. G.	Charles (V.), Devon	343	Sir C. Bishopp	*160
Elliott, J. E.	Whalton (R.), Northumberland	548	Ralph Bates, esq.	*753
Errington, J. R.	Berechurch (P. C.), Essex	142	Sir G. H. Smyth	100
Errington, R., jun.	Burntwood (P. C.), Staff.	432	Vic. St. Mary's, Lichfield	*78
	Hamerwick (P. C.), Staff.	218	Trustees	45
Faber, F. W.	Elton (R.), Hunts.	780	Univ. Coll., Oxford	*478
Field, S. P.	St. Paul's (P. C.), Waltham Abbey		Bp. of London	
Hill, J. O.	Bledington (V.), Glouc.	335	Ch. Ch., Oxford	88
Hughes, J. R.	Newton Longville (R.), Bucks	273	New coll., Oxf.	*473
Hughes, J.	Llanrhyddlad (R.), Anglesea		Bp. of Bangor	
Ingram, A. W.	Clifton-on-Teme (V.), Worc.	488	Sir T. E. Winnington, bt.	172
Jackson, J.	Dodderhill(V.),Worc.	1709	Mrs. Penrice	*500
Jeremie, J. A.	Winwick (R.), Northampt.	159	Bp. of Lincoln	567
Johnson, W. C.	Yaxham (R.), Norf.	505	Mrs. Johnson	*733
Kinsman, R. B.	Flushing (P. C.), Cornwall			

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Lamb, T. B.	Windlesham (R.) c. Bagshot (P. C.), Surrey	1912	Ld. Chanc.	404
Lewis, J. E.	Moyntaghs (R.), Armagh			
Llewellin, L., D.C.L.	Llangeler (R.), Carmarthen	1713	Bp. of St. David's	*136
Malet, W. W.	Yardley (V.), Herts.	599	D. & C. of St. Paul's	*242
M'Caul, A., D.D.	St. James, Duke-place (R.), London	805	Ld. Mayor and Aldermen	110
Meek, R.	St. Michael, Sutton Bonnington (R.), Notts.		D. & C. of Bristol	*462
Morrell, H. C.	Swilland (V.), Suff.	272	Ld. Chanc.	227
Murray, G. E.	Southfleet (R.), Kent	624	Bp. of Rochester	*533
Norman, E.	Brosna (R.), Limerick		The bishop	
Passey, F. G. C.	Wilshampstead (V.), Beds.	753	Ld. Carteret	*280
Pearson, R. H.	Edston (V.), Yorks.	156	G. W. Dowker, esq.	*188
Phelps, J.	Newington (V.), Wilts.			
Pizey, E.	St. Peter's, Saffronhill (P.C.), London		Rector of St. Andrew's, Holborn	
Price, G. H.	St. James, Heywood (P.C.), Lanc.		Trustees	
Repton, E.	Shoreham (V.), Kent.	1015	D. & C. of Westminster	*271
Ryan, V. W.	Isle of Alderney (P.C.)			
St. George, T.	Kilnasullagh, Clare union		Bp. of Killaloe	
Simpson, G. P.	Corston (V.), Som.	433	Bp. of Bath & Wells	150
Sisson, J. L., D.D.	Coleford (P. C.), Glouc.	2198	Bp. of Glouc. & Bristol	100
Smyth, W. St. J.	Ballimony (R.), Antrim		Bp. of Down	

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Pat.	Val. £.
Snooke, H. B.	All-saints' (P. C.), Portsea, Hants. ..		Vic. of Portsea	169
Stevens, T. ...	Bradfield (R.), Berks.	956	Family	*788
Surtees, S. F.	Richmond (R.), York	3900	Ld. Chanc.....	
Taylor, R. M.	Hunmanby (V.), York	1079	H. Osbaldistone, esq....	*350
Valpy, F. E. J.	Gilling (V.)	1714	J. Wharton, esq.	*1039
Wade, F.....	Golden Hill (P. C.), Staff.		S. Child, esq.	
Whalley, W...	Toddington (V.), Glouc.....	290	Ld. Sudeley...	
Whately, W. J.	Owersby c. Kirkby and Osgodby (V.), Linc.	407 350	J. Angerstein, esq.	373
White, F. H...	Pattishall (V.), first med. Northampt...		Ld. Chanc.....	
White, T.	Norton Cuckney, Notts.	1038	Earl Manvers.	193
Williams, W. L.	Llanberis (R.) Carnarv.	725	Bp. of Bangor.	182
Wilmer, T. G.	West Coker (R.), Somerset	1015	T. M. Leir, esq.....	*467
Wilson, W.....	Ryhope (P. C.), Durham.....	602	Rec. of Bishop Wearmouth.	100
Wright, R. R.	Marham (R.), Cornw.	659	Family	*344
Yule, J. C. D.	Hollacombe (R.), Devon.....	100	Ld. Chanc.....	73

Barton, R., preb. St. John's (pat. Christ Church, Dublin).
Bathurst, G. C., chap. earl of Abergavenny.
Hancock, head mast. Bristol cath. school.
Harvey, R., preb. St. Paul's (pat. bp. of London).
Liddyard, J., preacher at Whitehall (pat. bp. of London).
Hurlock, J., chap. Sussex county gaol.
Jenkins, J., chap. H.M.S. Curaçoa.
Kennedy, — min. Coatbridge, epis. ch., near Glasgow.
Le Mesurier, J. P. H., archd. of Malta.
M'Kenzie, J. R., min. Helensburgh episc. chap., N. B.
Marshall, J., min. epis. chap., Blairgowrie N. B.
Maughen, S. B., chap. H.M.S. Minden.
Monsell, J. S., chap. Magd. asylum, Belfast, (pat. bp. Down).
Sandby, G., jun., chap. earl of Abergavenny.
Simpson, G. P., chap. lord Colchester.
Smyth, W. St. J., precentor of Connor.
St. George, T., treasurer Killaloe cath. (pat. bp.)
Stonehouse, W., preb., Emplugham (pat. bp. of Lincoln).
Tull, H., chap. Sudbury workhouse.
Walsh, W. W..W., chap lord Rossmore.
Wright, H. P., Sunday evening lect., Frome, Somerset.
Wylde, C. E., morning preacher, Orphan Asylum, Westminster-road.

Clergymen deceased.

Alexander, D., vic. Bickleigh and Sheepster, Devon (pat. sir R. Lopez, bt.), 47.
Anderson, R., p. c. Trinity, Brighton, 50.
Bailey, W., vic. Ulting, Essex (pat. R. Nichol-on, esq.), 82.
Beckett, G., rec. Epworth, Linc. (pat. the crown); vic. Gainsborough, Linc. (pat. bp. of Lincoln).
Browne, J. C., rec. Stretton-en-le-Field, Derby (pat. sir W. B Cave, bt.), 76.
Cresswell, S., vic. Bibury, Glouc., 57.
Falcon, T. at Seamonden, near Huddersfield, 72.
Fenton, G., vic. Roystone, York (pat. abp. of York).
Fowler, W. W., cur. Darley abbey, Derby, 33.
Gale, H. P., formerly inc. St. James's, Taunton, 51.
Gibbs, T., at Shirley, Derby, 56.
Greene, W., prec., Connor (pat. the bishop).
Jelly, H., late p. c. Trin , Bath, 42.
Kinier, J. M., at Child-Okeford, 69.
Newton, T., p. c. Coxwold, York (pat. Trin. coll., Camb); rec. Jewin, Hert. (pat. Jesus coll., Camb.), 82.
Perry, G. L., at Aylesford.
Provand, C. M., inc. Coseley, Staff. (pat. lord Ward), 46.
Ricketts, F., rec. Eckington, Derby (pat.
Roberts, C., vic. Edstone, York (pat. G. W. Dowker, esq.) ; vic. of Bugthorpe, York, preb. in York cath., 82.
Scoresby, G. M., at Kensington Gore, 27.
Stephens, H., Alderbury.
Tallents, P. W., Wad. coll., Oxford. 27.
Vardon. E. B , chap. asylum for female orphans, Lambeth, 51.
Walker, J. C., chap. St. John's Kilwarlin, Hillsborough, 26.
Wallington, C., rec. Hawkswell, Essex.
Wickham, W. P., at Wells, Somerset, 76.
Young, R. G., 28.
Young, R., vic. Tuddenham, St. Martin, Suff. (pat. rev. C. W. Fonereau).

University Intelligence.

OXFORD.

Ireland Sch.—E. Palmer, schol. of Balliol.
Hertford Univ. Sch.—E. Palmer, schol. of Balliol.
University Mathematical Sch.—P. A. Kingdom, B.A., fell. Exeter.
Johnson Theological Sch.—C. J. Smith, B.A., Ch. Ch.
Johnson Mathematical Sch.—H. M. White, fell. New College.
Lusby Sch. Magd. H.—F. Banks.

CAMBRIDGE.

CHANCELLOR'S MEDALLISTS.

March 27.—The two medals, of fifteen guineas each, given by the chancellor, to the two commencing bachelors of arts who shew themselves the greatest proficients in classical learning were adjudged to—

1. E. H. Gifford, St. John's college.
2. G. Druce, St. Peter's college.

These gentlemen were equal for the first place on the classical tripos.

BELL'S SCHOLARSHIPS.

March 31.—The two following gentlemen were elected Bell's scholars:—E. J. Selwyn, Trinity college; J. Riden, St. John's college. The merits of Mr. Riden, of St. John's college, and Mr. Fenn, of Trinity college, were considered to be so nearly equal, that the choice was made in accordance with the supplemental clause to Dr. Bell's deed of foundation.

CLASSICAL EXAMINATION, 1845.

Notice has been given that the following will be the classical subjects of examination for the degree of B.A. in the year 1845:—

The "Hecuba" of Euripides.
Tacitus, "Annals," book I.

CONGREGATION.

March 31.—A grace to carry into effect the recommendations of the syndicate which made its report on Feb. 25 (and which appeared in the last register), by which it was suggested that a permanent board of directors of the studies of the university, consisting of the examiners for Dr. Smith's prizes, together with the moderators and examiners of the three preceding years, would afford the best method of increasing the attendance of the students for honours on the lectures of the professors of mathematics in the university, was rejected on being read in the non regent (or black hood) house; the numbers being on a division—Non placet 27, placet 19.

THE MATHEMATICAL HONOURS.

It is intended to offer the following grace to the senate at the congregation on Wednesday, May 3:—"That the Lucasian, Plumian, and Lowndean professors be requested by the University to confer with the moderators and examiners for mathematical honours of the present and two preceding years, and in conjunction with them to draw up and lay before the vice-chancellor, to be by him published in next Lent term, after the conclusion of the examinations for mathematical honours, a statement describing the portions of mathematics to which in their opinion the examinations of questionists, candidates for mathematical honours, ought to extend, and to which they ought to be confined:—that in like manner, in the year 1846, the Lucasian, Plumian, and Lowndean professors for the time being be requested to confer with the moderators and examiners of that and the two preceding years, and in conjunction with them to draw up a like statement, and to lay it before the vice-chancellor, to be by him similarly published in the Lent term of the year 1847:—and that the advisableness of further continuing the drawing up and publishing such triennial statements be then submitted to the consideration of the senate.

GREAT ST. MARY'S.

The vice-chancellor has informed the members of the University, that on and after Sunday, April 9, the morning service for the university at Great St. Mary's will commence not later than half-past ten o'clock. The bell will begin to ring at a quarter past ten. The vice-chancellor has also announced to the members of the senate, that the parish of Great St. Mary's has withdrawn all opposition to the faculty petitioned for by the University, and that the faculty has been issued.

CONGREGATIONS.

Notice has been given, that there will be congregations on the following days of the ensuing Easter term:—

Wednesday	May	3, at eleven.
Wednesday	——	17, at eleven.
Wednesday	——	31, at eleven.
Monday	June	12, (Stat. B.D. Com.) at ten.
Saturday	July	1, at ten.
Monday	——	3, at ten.
Friday	——	7, (end of term) at ten.

NOTICES.

The regius professor of Hebrew has given notice, that it is his intention to commence a course of lectures on the book of the prophet Isaiah, on Monday, April 24, at twelve o'clock, at the lecture-room in the buildings of the Pitt Press.

The Plumian professor has given notice that he will commence a course of lectures on optics and hydrostatics, on Monday, May 1, at twelve o'clock, in the room under the University library. The lectures will be chiefly experimental, and the number will not exceed fourteen.

Proceedings of Societies.

CHURCH MISSIONARY SOCIETY.

The late rev. J. Natt, of St. Sepulchre's, London, has bequeathed 8,000*l.* consols to the Church Missionary Society, duty free; and that a friend of the society, who wishes only to be known as Ελαχιστότερος, has just made a munificent donation to the society of 6,000*l.* consols, to enable it to commence a mission to China.

Diocesan Intelligence.—England and Ireland.

CHESTER.

Dukinfield.—In the parish of Stockport, the want of the means of providing adequate religious instruction, both by churches and schools, for the immense population annually increasing in the manufacturing districts, is extensively experienced throughout the diocese of Chester, notwithstanding the indefatigable exertions of the bishop and clergy, and very many of the laity. Numerous as the new churches consecrated have been, and the new school-rooms opened, there is still a vast mass of the people almost entirely excluded from the means of grace; and in no neighbourhood is this evil more fully experienced than at Dukinfield and the adjacent townships. The population of the townships alone is 23,000 persons, chiefly manufacturers and colliers, for which there is one church built, and consecrated in 1841, without any endowment or parsonage house. An appeal is now making for raising such a sum as will procure such a residence, as also a suitable school-house. It would appear that no sooner were means adopted for obtaining the latter-mentioned object particularly, than the nonconformists, with that ill-directed zeal which peculiarly distinguishes their various transactions, endeavoured to impede the progress of the good work, by publishing a list of the dissenting schools, with the accommodation provided in each. Surely if every house in Dukinfield was a dissenting school, that would not exonerate the incumbent and members of the church from providing for the inculcation of sound religious principles. And yet the testimony of Mr. Horner, inspector of factories—by no means biassed towards the church—says: "I have been disappointed to find so little disposition on the part of wealthy dissenters in my district, to come forward in the cause of the education of the working classes. All the activity which has come under my notice, in places where schools are most wanted, has been on the side of the church." The disappointment of the inspector is just what he might have expected. The fact is, it is notorious that the experience of Mr. Horner is the same as that of every one who turns his attention to the subject. Had it been a clerical inspector who had told such a tale, he would have been hooted as a bigot, and a retailer of gross scandal; and the venom of the dissenting and radical press would have found a ready vent, and been speedily imbibed throughout the whole range of nonconformity. But so it is, to the established church alone must the population look for instruction in righteousness. It is to be earnestly hoped that the appeal already adverted to will be liberally answered; that the necessary privilege and benefit of a resident clergyman will be obtained, and means provided for the religious instruction of the children, notwithstanding the apathy "on the part of the more wealthy dissenters."

EXETER.

An enquiry of considerable importance has been held at the chapter-house, before the chancellor, George Martin; the very rev. the dean, and the rev. archdeacon Barnes, D.D., commissioners acting under a special commission from the bishop. These proceedings were under the recent act for the improvement of church discipline, and the object was to inquire into certain charges brought against the rev. George Martin, rector of St. Pancras, in this city, by Mr. James Voysey, of Crediton, ironmonger, in that he (Mr. Martin) did, on the 27th May, 1842, marry Henry Voysey and Ann Cockram, neither of the parties being resident within his parish, and the said Henry Voysey being under 21 years of age, and to ascertain if there was such a *prima facie* case as to warrant ulterior proceedings. It appeared from the testimony of several witnesses, that Henry Voysey, who was 18 years old, had taken lodgings in the parish with the view of being married; that when he put in the banns he brought a certificate from the lodging-house keeper that he had "lodgings" in her house. The clergyman and his clerk had not made particular inquiries as to the fact of the residence, though the question was put at the communion table, and answered in the affirmative. The court was satisfied that there had been nothing intentionally culpable on the part of Mr. Martin, and by mutual agreement the parties determined to avail themselves of the sixth clause of the act, which empowered them, by consent, to submit the whole matter to the bishop, and to abide by such sentence as he, under the circumstances, might pronounce, not exceeding the sentence with which the alleged offence was punishable by law. On the 4th of April, the bishop pronounced his judgment. He said, after a review of the facts, in consideration of this being the first case of the kind in which proceedings had been taken- of Mr. Martin's general good character—his inexperience—the admitted absence of any sordid motive—and, he feared, the too prevalent practice of many of his seniors in the ministry, he availed himself of the discretion vested in him, and took this occasion rather to proclaim the law than to enforce its penalties. He therefore admonished Mr. Martin of his error, and sentenced him to pay ten pounds *nomine expensarum*. He expressed his hope that this case would operate as a warning; and said, considering the evils resulting from irregular marriages, the public would have a right to expect that such leniency should not be repeated.

LIMERICK.

Rev. E. Norman, A.M., has been presented to the living of Brosna, diocese of Limerick and Ardfert, vacant by the decease of the rev. Joseph Jones—patron, the bishop. This parish had been a sinecure for many years, but latterly, through the instrumentality of the Irish Society, a number of persons having left the church of Rome, a congregation in connection with the church of Ireland has been formed, and a place of worship built for their use. Upon a representation of these circumstances to the ecclesiastical commissioners, by the venerable archdeacon Forster, they were pleased to remove the suspension from the parish, and the present appointment has been made. Mr. Norman had been curate of the parish for some time.

LONDON.

Consecration of the Chapel Royal, Buckingham Palace.—The new chapel royal, Buckingham palace, was consecrated 25th March, by the archbishop of Canterbury. At 12 o'clock the Queen and Prince Albert entered the royal closet, accompanied by the duchess of Kent. The archbishop of Canterbury, the bishop of London, the bishop of Norwich, the dean of Carlisle, &c., &c., having taken their seats in the chapel, beside the communion table, his grace, assisted by the bishops of London and Norwich, proceeded with the consecration. The chapel is erected on the site of one of the conservatories. The interior has a light and elegant appearance. The side aisles are divided from the centre by two rows of fluted composite columns supporting a pointed ceiling, divided into compartments, and ornamented in stucco. It is lighted by windows at the sides, finished with architraves, and surmounted by pediments. The Queen's closet is elevated on Doric columns across the west end of the chapel; the communion table fronts the royal closet at the opposite end. It had a covering of crimson velvet embroidered with gold; the back, the seats, and the cushions were of the same materials. The front of the Queen's closet, the pulpit, and the reading desk were also covered with crimson velvet, edged with bullion fringe, and bordered with gold lace. The royal closet is lighted by a number of small, circular-headed windows

and corresponding windows are also introduced at the other end of the chapel over the communion table. The pews in the side aisles, occupied by the lords and ladies of the household, and the seats in the middle aisle, are covered with crimson.

OXFORD.

Radcliffe Asylum.—At a late meeting of the governors and subscribers of the Radcliffe asylum, Oxford, the rev. Vaughan Thomas, as chairman of the committee of management, made his promised communication pursuant to notice. Its importance far surpassed all that was anticipated. Many supposed that it solely referred to the endowment of a chaplainship, the chapel of the asylum having been roofed in, and the rev. Dr. Warneford, the official patron, as well as faithful friend and watchful guardian of the institution, having expressed himself strongly in favour of such an appointment, not only for spiritual, but curative and remedial purposes. This indeed was a part, and but a very small part, of that act of surpassing munificence which was communicated—an act which may be said to have crowned and completed a long series of former benefactions, which Dr. Warneford had duly apportioned from time to time to the peculiar wants of the asylum, during a period of thirty years; beginning with those pecuniary aids which were ministered to the infant undertaking in 1813, by two sums of 200*l.* each, given at the same time by Dr. Warneford and his late highly principled, and gifted, and most benevolent sister, Miss Warneford; and which were repeated in 1826 by the like coupled contributions of 300*l.* from each, and of which the total sum, including the two donations of Miss Warneford, amounted in 1838 to 7,250*l.* (4,000*l.* of it being a mortgage on property in Gloucestershire, and by Dr. Warneford transferred in trust to the uses of the charity, and yielding an annual interest of 100*l.*) Such were the past evidences which had been given by this great Christian philanthropist of his anxiety to relieve the wants and woes of the insane of the middling and upper classes of society, whose circumstances are not able to bear the pressure of these expensive afflictions, nor suitably provide for their medical, moral, and religious care. Such too were the evidences of his undeviating and unabated devotion to this work of charity, and of his strenuous co-operation with the governors of the Radcliffe asylum. But these proofs of his compassion, clear and conclusive as they are, have been now far surpassed by an endowment so large and lasting, as to enable the managers of these charitable dispensations, under divine Providence, to spread far and wide the blessings of their house of refuge, and to transmit them to the afflicted of future generations. The rev. Dr. Samuel Wilson Warneford has by deed conveyed to the right honourable John Thomas Baron Redesdale, the rev. Vaughan Thomas, Wm. Dickens, esq., Frederick Colvile, esq., and the rev. Robert Jarratt, his estate in the parish of Hellingley, in the county of Sussex, containing 637a. 7p., called "the Broad Estate," as also his impropriate rectory of the parish of Hellingley, and his manor of Warlington (altogether yielding a net income in future of 1,100*l.* per annum) in trust for promoting the special objects and purposes of this asylum, and for enabling the managers thereof to admit a greater number of patients. It is to be added, that this great benefactor and patron of the asylum, this lover of God and man (ὁ φιλοθεος και ὁ φιλανθρωπος, according to the inscription on the engraving of his portrait) has charged his princely donation with the annual payment of two sums—one of a sum not exceeding 50*l.* per annum, as a stipend to the chaplain of the asylum, and the other of 20*l.* per annum, for the support of a Sunday school at Hellingley. The meeting received the communication of such unexpected and unexampled munificence with those feelings of gratitude and admiration which such a grant in such a cause could not fail to awaken, and with those testimonies of esteem, respect, and reverence which were called forth by the public character of the donor. The rev. the president of Corpus Christi College moved, and the rev. Dr. Barnes, canon of Christ Church, seconded the following resolution:—"That the grateful thanks of the meeting be communicated by the rev. Vaughan Thomas to the rev. *patron of the institution, Dr.* Samuel Wilson Warneford, *vicar of Bourton-on-the-hill,* and honorary canon of Gloucester and of Bristol, for his most munificent grant of estates in the parish of Hellingley, in the county of Sussex, together with the rectoral tithes of the parish and the manor of Warlington, in trust for the perpetual use of the Radcliffe asylum; and to the intent, that, out of the rents and profits of the same, the asylum may be able to extend, as well as perpetuate, its charitable dispensations for the relief of those afflictions which were originally embraced within the purview of its benevolence." It was further moved by the rev. C. L. Kerby, rector of Stoke Talmage, and seconded by Mr. Alderman Tawney, "That this meeting do now adjourn, and that a special general meeting of the governors and subscribers be called, according to the rule in this case made and provided, for the purpose of considering the mode or means whereby they may be best able to express the sense they entertain of this donation (a donation without example in the annals of subscriptional and co-operative charity), and to transmit their grateful acknowledgments to posterity by some lasting record and emphatic testimonial."—*Oxford Herald.*

SARUM.

Marlborough.—School for Sons of Clergymen and others.—This institution is expected to come into full operation about Midsummer. The council, consisting of eighteen life governors (one half being clergymen, the other half laymen), have, with the lord bishop of Salisbury, patron, been anxiously engaged in forming a scheme for the future management of the school, of which the following are the leading features:—The course of general study will approximate pretty closely to that pursued at Eton and Harrow, especial care being had to the religious instruction of the pupils. The Castle-hotel, a commodious edifice, situate in the town of Marlborough, in Wiltshire, has been selected as the most central, and consequently the most convenient site. When the arrangements are complete, there will be ample accommodation for 200 pupils, independent of the head-masters, ushers, and servants' apartments. There are already 1,370 subscribers, a great number having qualified as life governors, and the sum subscribed, including donations, somewhat exceeds 14,000*l.* It is calculated that about 3,000*l.* will defray the incidental charges of outfit. Two-thirds of the pupils are to be sons of clergymen and one-third sons of laymen. The school will, to some extent, be a self-supporting institution, as the friends of the pupils will be required to pay a small sum towards the maintenance of the establishment.—*Church Intelligencer.*

WINCHESTER.

Lambeth.—Church Extension.—The increase of population in this extensive district has so greatly exceeded the present means for attending divine worship, that the rector, the rev. Dr. D'Oyley, at the suggestion of a majority of the respectable parishioners, has been induced to apply to the commissioners for building and repairing churches and chapels in populous places, in order to obtain a grant towards the erection of an additional edifice, the inhabitants undertaking to provide three-fourths of the sum required. The application having been complied with, a piece of ground has been taken in York-street, adjacent to the Marsh-gate, upon which a number of workmen have for the last week been employed clearing the site, and the building will be commenced forthwith. It is also proposed to erect a chapel of ease at Kennington, for which purpose 100*l.* has been already subscribed in the name of his royal highness the prince of Wales, as lord of the manor of Kennington.

CHURCH CONSECRATED.

Sarum.—Crockerton, Wilts, April 20.

CHURCH OPENED.

Bath and Wells.—Shipham.

FOUNDATIONS LAID.

Hereford.—Broseley, March 25; Yazor, March 25.
York.—Guiseley-at-Yeadon, April 5.

Tributes of respect have recently been presented to the following:—

Bromby, C. H., Stepney, prop. school.
Easther, C., princ. Richmond, York, gram. sch.—plate.
Eyre, C. P., St. Giles, Reading—purse.

Hutchinson, J.—a silver inkstand, by the pupils of Blackheath proprietary school.
Lamprey, G. W., Chester, Trin.—purse.
Leigh, T., rec. St. Magnus, Fish-street, London.
Rogers, R. V., cur. Droxford, Hants.
Salt, G., Edgaston and Wem., Shropshire.
Selkirk, J.—a silver teapot, by the inhabitants of Ince, Cheshire.
Sharwood, J. H., p. cur. St. Paul's, Cheltenham—an address, book s, and a purse, by the parishioners; also a gold pencil-case from the poor.
Turner, J., M.A.—purse, by parishioners of Frodsham, Cheshire.
White, G. W.—purse, by parish. Metherton, Worc.
Williams, J., Cleobury minster—plate.
Wolff, Dr., High Hoyland, Yorks.—plate.

EPISCOPAL CHURCH IN SCOTLAND.

GLASGOW.

Helensburgh, Dumbartonshire, April 6.—An episcopal chapel was opened for divine service, of which the rev. J. R. McKenzie was inducted minister by bp. Russell. The sermon was preached by the rev. J. Hitchen, assistant curate of St. Mary's, Glasgow, and head master of the Collegiate school.

COLONIAL AND FOREIGN CHURCH.

ANTIGUA.

The late awful earthquake with which it pleased God to visit this diocese in the month of February, must have excited the warmest sympathies of our readers. It is earnestly to be hoped, nay, it may safely be calculated upon, that the most strenuous and successful efforts will be made in some measure to restore the means of grace to the inhabitants, no less than to meet the necessities of those reduced to a state of the most abject destitution. It is gratifying to know that already the good work has been taken in hand, and the appeals hitherto made been not in vain. The attention of the public cannot be too forcibly directed to the subject. At the April meeting of the Society for Promoting Christian Knowledge (the bishop of Sodor and Man in the chair), the following most interesting, but at the same time most distressing, communications were read:—

From the lord bishop of Antigua, dated London, March 9, 1843:—

"My dear sir,—I have just written to the secretary of the Society for the Propagation of the Gospel, on the subject of the desolating calamity, which, through the effects of an awful earthquake, has lighted on the chief islands of my diocese. You will learn many particulars from the public prints, which have been but too faithfully confirmed by private letters from my two archdeacons, and other clergymen. You will perceive that many of our churches, among which is the cathedral, are in ruins. On the eve of my embarkation I have not time, nor calmness of mind, under the strong impression of the awful calamity, to enter on details; but I humbly venture to submit to the consideration of the society, how far, through its own means, and its wide-spread influence, the evils which must result from the absence for any time, in these colonies, of the opportunity of ministering the public ordinances of the church, can be met. I have no doubt that those connected with the suffering colonies will lose no time in making an appeal to her majesty's government; and I venture to ask how far the society could afford assistance, and whether an appeal from the society to the government may not be attended with a favourable result? I write in haste, and under the mental pressure which the sad event has created. I am, my dear sir, yours very truly,

"To the rev. T. B. Murray. D. G. ANTIGUA."

From the ven. Robert Holberton, archdeacon of Antigua, and rector of St. John's, in that island.

"*Antigua, March 8th*, 1843.

"The intelligence of the awful calamity, with which it has pleased the Almighty to afflict this island, has no doubt already reached the committee of the venerable Society for Promoting Christian Knowledge through the bishop of Antigua, now in England, as well as through bishop Coleridge, and through a letter from the bishop of Barbadoes. In further confirmation of preceding reports which have reached the society, I beg to add the printed statement on the other part of this sheet, setting forth the destruction of our cathedral and parish church, except the roof, with a brief statement of the destruction, wholly or partially, of other ecclesiastical buildings in this island. To this I must add the account just sent to me by the rev. J. C. Collins, of the damage done to the churches, &c. in the neighbouring island of Montserrat. St. Anthony's church must be rebuilt entirely from the key stones of the door and window arches, and some portions of the side walls: just fit for use. St. Mary's chapel school must be rebuilt almost from the foundation: fit for use when the wind is not high and no rain. St. George's church condemned in toto: it is used, but with great risk. St. Peter's church cannot be entered with safety: service performed in the schoolroom. St. John's chapel school cannot be entered. The printed communication about our churches, on the other side, will be accompanied by a newspaper, containing a faithful account of the whole scene of awful devastation, written, I believe, by our governor, sir C. H. Fitz Roy. In the absence of our bishop, the bishop of Barbadoes, in answer to my earnest appeal for help, with the most kind and paternal solicitude for this diocese, of which he was once the archdeacon, sent me a draft for 100*l.* on the venerable Society for Promoting Christian Knowledge, as well as a loan from moneys placed at his disposal. I can assure the society that this 100*l.* was as good as 1,000*l.* at a more distant period; for there were large congregations thrown suddenly forth without a shelter. They have been pressing on all sides, in unprecedented numbers, to hear the word of God—flocking to the church as to the ark of safety; and we knew not where to receive them. Tents, boiling-houses (such as happened not to be entirely thrown down), and wooden school-rooms, were and still are used. But the moment that this church relief came from Barbadoes, we immediately applied ourselves to clear away our ruins. And I hope at the end of eight weeks to have All Saints' district church, St. Barnabas' chapel school, and St. Stephen's school-house, so far restored with a wooden inclosure (intended for a permanent structure), as to be used for public worship. The cathedral will, I hope, afford us accommodation in the same rude way; and having the entire two school-rooms adjoining the cathedral in order, my numerous congregation will thus be brought together again, with an increasing desire for the word of God and the comforting ordinances of our church. My brethren and myself have, indeed, been greatly encouraged under our deep trial, at beholding the hungering and thirsting for the word of God manifested by our people, and their readiness to come forward to do what they can by collections made every Sunday from the congregations, and by giving a day's labour or a few hours of labour on a day in every week, in order to hasten on the work, that they may get back as speedily as possible to their accustomed places of worship. We are not without hope that a great spiritual work will arise out of our present ruined state, and that it will result at length in a large increase to our congregations, and to the furtherance of the gospel throughout our land. For my own part, I should faint if I did not believe this; finding myself at the end of fifteen years and a half, during which I have been allowed of God to preach the blessed gospel to a large congregation in one of the best churches in the West Indies, now as much at a loss for one as though we were just settling in a newly-formed colony. A large tent, ninety feet by fifty, has been my place of assembling ever since the awful calamity; a deal table and trunk my pulpit-stand. But I am addressing there a people thankful to a man that we are in mercy alive. I have seen under this canvass church faces that I hardly ever saw within the neat and spacious parish church; hearts affected with the goodness of God, that were before shut against him. God grant that the impression may be lasting, and that as many

as seem to have heard the voice of the rod of God's wrath may now be ready to hear and to receive the gracious voice of the gospel. The bishop of Barbadoes was kind enough to say in his letter, that if we needed another 100*l.* on the society, I should let him know. The society will, I hope, forgive me for taking advantage of this offer, which I shall do to-morrow. The money thus far supplied has been of unspeakable importance to us; and a second 100*l.* will be of the greatest service to be kept in reserve for expenses which are not seen at present. Besides which, I have not been able to part with any for Montserrat, which seems to have suffered next to us, though none of the British islands like Antigua. We shall not slacken in our Sunday collections; our people are now put upon their principles; and I must say for mine, that they are answering the every-Sabbath-call well. In this way we must go on, re-establishing ourselves by degrees. Our intention is to support our roofs with wooden pillars, and to have beams across, and to board up the sides. If we can ever command means for building a wall of brick or stone outside, we will do so; yet not more than half the present thickness, an additional protection to the wooden frame within against hurricanes; and whenever the awful earthquake comes, setting the roof into violent trepidation, the shaking of it will not affect the walls; and should they, after all, fall, they will fall outside, and the wooden-framed church will still be standing. I owe my present safety, with my family, to my being in a wooden house, with very little support of stone. I should not have entered into these particulars, did I not think it desirable to let the society know that we are proceeding in our expenditure judiciously, and out of regard to the calamities to which it pleased God that this country should be subject."

The following is a copy of the memorandum referred to by the archdeacon:—

"*Antigua, Feb.* 28, 1843.

"On Wednesday, 8th February, 1843, this island was visited by a most terrific and destructive earthquake. At twenty minutes before eleven o'clock in the forenoon, while the bell was ringing for prayers, and the venerable Robert Holberton was in the vestry-room, awaiting the arrival of persons to have their marriage solemnized, before the commencement of the morning service, the whole edifice, from one end to the other, was suddenly and violently agitated. Every one within the church, after the first shock, was compelled to escape for his life. The tower was rent from the top to the bottom; the north dial of the clock precipitated to the ground with a dreadful crash; the east parapet wall of the tower thrown upon the roof of the church; almost the whole of the north-west wall by the north gallery fell out in a mass; the north-east wall was protruded beyond the perpendicular; the altar-piece, the public monument erected to the memory of lord Lavington, and the private monuments, bearing the names of Kelsick, Warner, Ottley, and Atkinson, fell down piecemeal inside; a large portion of the top of the east wall fell, and the whole of the south-east wall was precipitated into the churchyard, carrying along with it two of the cast-iron windows, while the other six remained projecting from the walls in which they had been originally inserted; a large pile of heavy cut stones and masses of brick fell down at the south and at the north doors; seven of the large front pipes of the organ were thrown out by the violence of the shock, and many of the metal and wooden pipes within displaced; the massive basin of the font was tossed from the pedestal on which it rested, and pitched upon the pavement beneath uninjured. Thus, within the space of three minutes, this church was reduced to a pile of crumbling ruins; the walls that were left standing being rent in every part, the main roof only remaining sound, being supported by the hard wood pillars*. Having been constituted a cathedral church and episcopal see, by the mandate of our most gracious sovereign, queen Victoria, as announced in the official letter of his excellency the governor in chief, sir C. H. Fitz Roy, K. H., dated 10th November, 1842, it was the intention of the members of the vestry, at their next meeting, proposed to be held on the 27th instant, to have entered into a contract for improving the chancel and elevating the stone work of the tower, completing the same with four minarets, in a manner suitable for a cathedral. The said vestry of St. John's, holding now their meeting, this 24th day of February, 1843, under a tent, and beholding the destruction of the cathedral and parish church by the late calamitous earthquake (which indeed has either rent or laid waste all the stone buildings in the island), at the same time gratefully acknowledge the merciful interposition of the Most High in the remarkable preservation of human life, have agreed to have this record made of the appalling earthquake of the 8th instant, for their own instruction and for that of future generations. 'Come, behold the works of the Lord, what desolations he hath made in the earth. Be still, and know that I am God' (Psalm xlvi. 8, 10). By the same calamity were destroyed the parish church of St. Paul, the district church of All Saints, St. Stephen's chapel of ease, and the newly-erected chapel schools of St. Bartholomew and St. Mark—the parish church of St. Philip, so rent in every part, as to be unsafe for public worship: the new parish church of St. Peter, the erection of which, at a considerable cost, was to have been completed this year, severely injured in the east wall, and arches of the window shaken; the recently built north and south wings of St. James's chapel of ease broken down, and the rest of the walls cracked in many parts; the south wall of the chapel school of St. Barnabas broken down, and other parts of the building shaken; the school-houses at St. Philip's rectory and St. Stephen's thrown down flat; the brick-built infant-school at the rectory, St. John's, much shaken, and the stone-built national school for girls so dilapidated as to render it necessary to take the stone walls down, and to replace them with wood; the school-room, at Brecknock's, in the same parish, so dilapidated in the east wall as to be unsafe. The devastating effects of this terrific visitation have, in short, befallen all the public stone edifices in St. John's, the buildings for the navy and military at English harbour, Monk's hill, and the Ridge, as well as the stores of the merchants, the mills, the boiling-houses, and still-houses, on the sugar plantations. The time when this work of destruction took place being just at the commencement of the crop, which the dry weather makes it the more necessary to take off with all possible dispatch, has added greatly to the present embarrassment, and darkened more deeply the gloomy prospect. With the utmost efforts that the persevering ingenuity and strength of man can put forth, it is believed that a considerable portion of the present crop must be sacrificed. Out of one hundred and seventy-two mills in the island there are not, at the present date, more than twenty-three at work, and not half of that number can be said to be sound. Very many families in town and country, inhabiting stone-houses or wooden-houses, supported by stone-built cellars, have been suddenly thrown into great discomfort, and some into extreme distress. In truth, the calamity that has come upon this island is of such a nature, that in the destruction of the works of man, it has gone almost beyond the power of exaggeration. In the preservation of human life, however, marvellous mercy has been shown; not more than eight persons were killed. The mercy of God has been so strikingly manifested, that every tongue is ready to confess it. Would that all might be so impressed with the sense of the divine goodness as to be led to show forth

* "St. John's church is a brick building, erected in the year 1710, in length 130 feet, in breadth 50 feet in the clear, with north and south porches 23 feet by 20½. The tower was 50 feet high, with a wooden cupola, and was built in 1789. There was accommodation in the church for nearly 1800 persons. The numerous congregation that attended it is now assembled, part under a large tent and part in a wooden school-room, formerly the little chapel of the Society for the Conversion and Religious Instruction of the Negroes. It *deserves to be mentioned*, to the honour of the members of the *legislature, that at their meeting*, held the Monday after this *calamity at government house* (the court-house being condemned as unsafe for public business), the first grant of money made out of the diminished treasury was the sum of 500*l.* currency (about 345*l.* sterling), voted unanimously towards the cathedral of St. John's. By this timely aid, steps were immediately taken to shore up the roof and effectually secure it, intending afterwards to dismantle the tottering walls to the foundation, and to inclose the whole with a temporary fence of rough boards; that thus, with the divine permission, the congregation may have the comfort of being re-assembled, in a very humble way, beneath the roof of their former church."

their gratitude, not only with their lips, but in their lives."

The lord bishop of Barbadoes, in a letter dated Barbadoes, March 6th, 1843, informed the society that the shock had been felt there, but that the destruction caused by the earthquake was confined to the Leeward Islands, all of which, with the exception of the Virgin Islands, had suffered more or less, and some of them very severely. His lordship's more immediate object in writing was to request the society's sanction of a step which, under the afflicting circumstances just adverted to, he had felt himself called upon to take, which was to transfer to the diocese of Antigua one-half of the grant (200*l.*) placed at his disposal, in December last, for the furtherance of the society's designs in his diocese. He added, "The case will, I trust, speak for itself, and induce the society to sanction this diversion of their bounty from its intended purpose, to one so appallingly urgent. Under ordinary circumstances, I should have been unwilling, indeed I could not have felt myself at liberty, to deprive my own diocese of the advantages proposed in this grant, or in the transferred portion of it: but in the present relative position of the two churches—ours preserved altogether from this calamitous visitation, the sister church of Antigua so severely suffering from it—I felt assured that my clergy and our people would most readily concur in what I have done: and it will equally, I trust, meet with the society's approval. I have offered the remaining 100*l.* to the archdeacon as a loan, and have also sent him the portion assigned to the diocese of Antigua out of the unexpended balance of a former grant left by my predecessor."

The secretary reported that the standing committee recommend that at the general meeting on the 2nd of May a grant of 1,000*l.* be voted, to be placed at the disposal of the lord bishop of Antigua, towards the restoration of the churches and chapels in his diocese.

JERUSALEM.

According to accounts from Jerusalem, the building of the church has been stopped by order of the then pasha. In consequence, the bishop proceeded to Beyrout to consult with her majesty's consul-general on this untoward event, and also had the advantage of communicating with his Prussian majesty's consul-general; but has since returned to Jerusalem. Most urgent representations were immediately made to Constantinople, and it is hoped that this interruption will soon be put an end to. The committee, in the mean time, has directed the construction of the other buildings to be proceeded with. Izzet Pasha, who issued the order, has been recalled, and his successor, Reschid Pasha, who was charge d'affaires at Paris, has since arrived at Beyrout.

NEWFOUNDLAND.

Bermuda, Dec. 13.—Intimation having been received that St. George's would be honoured by a visit from the lord bishop of Newfoundland on Thursday, the mayor and corporation were in attendance at the Town-hall, at one o'clock, for the purpose of welcoming his lordship at his entrance into the town. The inclemency of the weather however being such as to prevent his arrival before Friday, the bishop was on that day met by the clergy of the parish, and accompanied by them to Government-house, where his lordship continued through the afternoon to receive the visits of the principal civil and military residents. During his visit his lordship ordained Mr. Lowell; and in reference to the lord bishop's discourse on that interesting occasion, it is observed:—"Frequently as we have sat under the pulpit addresses of his lordship, we may safely say that we never remember to have heard him preach a more interesting and effective sermon. The occasion was an impressive one. The congregation was dense and most respectable; his lordship's voice, at all times full and sonorous, appeared greatly increased in strength since his former residence among us; and his bold and energetic delivery sent home to every heart the very appropriate and affecting instructions which were so peculiarly adapted to the sacred exercises of the day." His lordship was pleased to express much satisfaction at the enlargement and improvement of the church since his last visit, and in aid of which he had procured from the Society for Promoting Christian Knowledge the munificent donation of 100*l.* sterling.

NEW ZEALAND.

Letters have been received from this colony of the 30th August, 1842. They state that the bishop of New Zealand, attended by the rev. Mr. Reay, arrived at Nelson on the afternoon of Sunday, August 21, and immediately on landing celebrated the afternoon services of the church at the emigration barracks. On the following day his lordship's large church tent was erected, in which daily services were to be celebrated at sunrise and sunset during his continuance at Nelson, which, it was expected, would be for about ten days. The plan for the concluding part of the visitation would, it is stated, be as follows:—Sept. 12, New Plymouth; 17, Wanganui; 25, Wai Kanai. Oct. 1, Wellington; 15, Shuriri, Hawkesbay. Nov. 1, Turanga, Poverty Bay; 8, East Cape; 15, Opotiki; 22, Tauranga. Dec. 1, Rotoma; 8, Taupo; 12, Otawhao; 16, Kaitotoke; 20, Waikats; 23, Auckland. At Auckland a brick church is already in progress, and, through the aid of a handsome benefaction of 500*l.* from the bishop, will soon be completed. The sites for a second church, and for parsonage houses, have been obtained; the site for the cathedral selected; a school-room (of wood) quite finished; and a burial-ground consecrated. At Nelson sites for churches, schools, and parsonage-houses have also been secured. It is understood that the bishop, in conjunction with the other three trustees of the reserves for the benefit of the aborigines, had determined to found, as soon as possible, at a convenient distance from the chief tribes, boarding schools upon the general plan of the Norwood institution, wherein religious instruction and all good and useful arts and habits may be taught from the earliest age. The children to be fed, taught, and clothed from the produce of the native reserves, and afterwards put out into life, according to their several abilities and bent of mind.—*Church Intelligencer.*

TASMANIA.

"Pro Christo et patria dulce periculum." is the motto of the ducal house of Roxburgh. The "Duke of Roxburgh" was spoke on Sunday, the 12th of March; lat. 43° 30′ N., long. 13° 00′ W. Immediately after divine service had been performed, to a most attentive congregation of sixty persons, and letters forwarded to England, containing the satisfactory intelligence of the health, well-being, and comfort of the lord bishop of Tasmania and family, and all on board that ship. To the 22nd of March also letters have been received from the "Duke of Roxbugh," then in the Bay of Biscay, with the bishop, his family, and all the passengers, well; and the voyage so far, under the blessing of God, propitious.—*Church Intelligencer.*

Miscellaneous.

Public Expense of Dissenting Marriages.—There is one passage of sir Robert Inglis's speech worthy the attention of economists, in addition to its value in determining the proportion of churchmen and dissenters:—"He referred to the fourth report of the registrar general of births, deaths, and marriages, and that stated that the number of marriages celebrated by members of the church of England was 114,439 in the last year, while the number of marriages contracted by non-members of the church was 8,248. He defied the dissenters to deny the conclusions that he suggested. Either they had exaggerated the grievance they had suffered under the marriage law of England, or they had very much exaggerated their own numbers for the sake of these 8248 marriages, which were all the non-conformists. He would put it to the hon. member, who was a great man for pounds, shillings, and pence (Mr. Hume), whether the sums given were not too great? Was the house aware that the expense of the registration scheme was not less than 90,000*l.* a-year, which was paid out of the taxes raised from all the people. He wished honourable members would bear that in mind when they opposed in

future any grants to the church of England. The registration scheme was exclusively for the dissenters, and those who profited by it were not the members of the established church. He would add that he saw nothing in the number of the dissenters which these facts disclosed to make them yield to any dictation, while the bulk of the people of England still in their hearts remained attached to the church and were members of the established church." Thus every dissenter's marriage or union costs the public eleven pounds sterling, paid by the public; and these modest persons complain that they are called upon to pay in common with their fellow-subjects for the education of all.

Expense of Colonial Bishops.—At a time when the enormous expense of the colonial bishops forms a ground for abuse against the established church, it may be well to state, on the authority of lord Stanley—"The late bishop of Barbadoes had come to England in October, 1841, and his resignation had not been accepted till March, 1842, and half a year's salary, amounting to 2000*l.* was then due to the bishop, which he had a perfect right to claim. He had, however, given it up on condition that his successors should be sent out free of expense. His successors had gone out at considerably reduced salaries, by which a saving of 1,500*l.* a year was effected to the country, and by this liberality of the late bishop, after deducting the expense of the passage of his successors, other 1,500*l.* had been saved. That the three West Indian bishops received amongst them the same sum that had been paid for the church establishment in the West Indies; the other two, the bishops of Gibraltar and Van Diemen's Land, were two new appointments altogether, but they did not subject the country to any increased charge at all, the salary of the first being paid out of the Colonial Bishops Society Fund and voluntary subscriptions, and the latter in part out of the Colonial Bishops Society Fund and the salary formerly paid to the archdeacon.

Dean and Canons of Westminster.—"The London Gazette" contains an order in council ratifying and directing the immediate operation of a scheme, proposed by the ecclesiastical commissioners for regulating the average annual incomes of the deans and canons of the collegiate church of Westminster. One of the acts upon which the scheme is based ordains that the sums to be paid annually shall not be less than 2000*l.* a year to the dean, and 1000*l.* to each of the canons. The present dean has been appointed since the passing of the act, and no objection is taken to the scheme, which, divested of some of its technicalities, is thus set forth:—We humbly recommend and propose that, in order to leave to the dean and canons of Westminster the average annual incomes in the said act specified, there shall be paid to us one equal fifth part of all monies at any time accruing and payable to such, and one equal sixth part of all monies at any time accruing and payable to any such canon; and to this end we recommend and propose that the treasurer, or other proper officer or officers of the said collegiate church, shall, from time to time, divide each and every sum of money, from whatsoever source arising, which, according to the statutes or usage of the said chapter, would be payable to the dean, into five equal parts, and that four of such parts shall be paid to the dean for the time being, and the remaining part shall be paid to us or to our order; and that the said present dean shall pay to us or to our order, one-fifth part of all monies already received by him in respect of his said deanery since the date of his appointment thereto; and that the said treasurer, or other officer or officers, shall, from time to time, divide each and every sum of money, from whatever source arising, which would be payable to any canon appointed after the passing of the said first recited act, into six equal parts, and that five of such parts shall be paid to the canon for the time being, and the remaining part shall be paid to us or to our order, And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing any other measures relating to the dean and canons of the said collegiate church of Westminster, in conformity with the provisions of the said recited acts, or either of them.—*Church Intelligencer.*

Report of the Tithe Commissioners in England and Wales to her Majesty's principal Secretary of State for the Home Department, pursuant to the act 6 and 7 William IV., c. 71, presented to both Houses of Parliament by command of her Majesty. 1843.

Tithe Commission Office, March 6th, 1843.

Sir,—It is our duty to report to you the progress of the commutation of tithes in England and Wales to the close of the year 1842. We have received notices that voluntary proceedings have commenced in 9510 tithe districts; of these 129 were received during the year 1842. We have received 6094 agreements, and confirmed 6211; of these, 346 have been received, and 407 confirmed, during the year 1842. 3035 notices for making awards have been issued, of which 857 were issued during the year 1842. We have received 2006 drafts of compulsory awards, and confirmed 1613; of these 651 have been received, and 583 confirmed, during the year 1842. We have received 6451 apportionments, and confirmed 5695; and of these 1231 have been received, and 1347 confirmed, during the year 1842. In 7824 tithe districts, as will be seen from the above statement, the rent-charges to be hereafter paid have been finally established by confirmed agreements or confirmed awards. We have in our possession voluntary agreements and drafts of awards, as yet unconfirmed, which will include 876 additional tithe districts. The proceedings under our act are going on regularly, and, on the whole, very tranquilly. The proportion of compulsory to that of voluntary commutation is increasing, as must now be expected. Notwithstanding this fact, however, the number of rent-charges established in 1842 slightly exceeds the number established in 1841. We have again to regret that the apportionments follow the establishment of rent-charges more slowly than the interests and wishes of some of the parties make it desirable they should. We adhere, however, to the opinion expressed in our former reports, that it is prudent to exercise great forbearance in interfering with the privilege of the tithe-prayers to apportion the rent-charges by agents of their own selection. The power we now have of giving security to the tithe-owner for the payment of unapportioned rent-charges has assisted us in our endeavours to exercise such forbearance. In flagrant cases of delay, however, we do not, and shall not, hesitate to exercise our powers of apportioning compulsorily.—We have the honour to be, sir, your most obedient servants,

WM. BLAMIRE,
T. WENTWORTH BULLER,
RD. JONES.

To the right hon. sir James R. G. Graham, bart., &c. &c.

TO OUR READERS.

The Editors regret to state that circumstances beyond their control have compelled them again to delay the Index. The printing of it is, however, now very far advanced, and subscribers may confidently expect to have it with the June part.

The "National Psalmist," by Mr. C. D. Hackett, is now completed: we have much pleasure in recommending it in its perfect form. We also recommend "Middleton's Celestial Atlas," as likely to be very useful to young people.

ERRATUM.—In the Part for April last, page 283, in the text of the sermon by the rev. C. Bowen, the following words should have been omitted:—"*Thy will be done in earth, as it is in heaven.*"

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

JUNE, 1843.

Ordinations.

ORDINATIONS APPOINTED.

ABP. of YORK, *at Bishopsthorpe, June* 11.
BP. of DURHAM, *at Auckland, July* 23.
BP. of SALISBURY, *at Salisbury, Sept.* 24.

ORDAINED

By BP. of KILMORE and ARDAGH, *at Church of Union of Urney and Annacliffe, Cavan, April* 2.

PRIESTS.

Of Dublin.—T. Ball, B.A., for Ferns; W. H. Brush, B.A., for Dublin; G. L. Horneck, B.A., A. Hyde, B.A., for Ardagh; J. M. H. Strangways, B.A., for Kilmore; W. G. Todd, B.A., for Down.

DEACONS.

Of Dublin.—H. H. Dombrain, B.A., for Dublin; R. Lawder, B.A., for Elphin; A. Smullan, B.A., for Ardagh.

Confirmations.

By BP. of LONDON (*Second List*).

Monday, June 12, at eleven o'clock, at Hillingdon.
Same day, at three o'clock, at Rickmansworth.
Tuesday, June 13, at eleven o'clock, at St. Alban's.
Same day, at three o'clock, at Chipping Barnet.
Wednesday, June 14, at eleven o'clock, at Cheshunt.
Same day, at three o'clock, at Ware.
Thursday, June 15, at half-past ten o'clock, at Barkway.
Same day, at four o'clock, at Edmonton.
Wednesday, June 28, at eleven o'clock, at Sunbury.
Same day, at three o'clock, at Staines.
Saturday, July 1, at eleven o'clock, at Little Stanmore.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val.* £.
Armstrong, J..	St. Paul (R.), Exeter, Devon	1638	D. & C. of Exeter	172
Bagot, D.	Newry (V.)			
Barker, C. R..	Oddington (V.), Glouc.	539	Prec. of York Cath.	*365
Barker, W.	Stainburne (P. C.), York	290	Vic. of Kirkby Overblows	66
Batten, H.....	Penzance (P. C.), Cornw.	6563	Corporation ..	156
Baxter, J. A...	Coseley Sedgeley (P C.), Staff.		Lord Ward ...	
Bennett, J.	Caversham (P. C.), Oxon	1369	Christ Church, Oxford	*116
Bennett, W. J. E.	St. Paul, Wilton-crescent, Knightsbridge			
Bigge, Archd..	Eglingham (V.), Northumb. (a)	1805	Bp. of Durham	*835
Birch, J.	Brighouse (P. C.), York		Archd. Craven	
Bleaymire, T.	St. John's, Carrington, Notts.			
Blunt, W.	Longstock (V.), Hants	428	Sir C. Mill, bt.	*285
Bulmer, W. H.	St. Andrew (new church), Deptford; Bishop Wearmouth			
Coghlan, T. L.	Ballyspillane, Cork..		Bp. of Cloyne	
Coldridge, T...	Allhallows, Goldsmith-street (R.), Exeter	490	D. & C. of Exeter	66
Coleby, G.....	Colby (R.), Norfolk.	304	Lord Suffield..	*271
Davies, T.	Trevethan (C.), Monmouthsh.	10280	Chapter of Llandaff	
Dolben, C.....	Ipsley (R.), Warw...	830	Own petition..	*588
Dolphin, J.	Thorpe-Market (V.), cum Bradfield (D.), Norfolk	254	Lord Suffield..	69
Downe, G. E..	Rushden, Northampt.	1245	Lord Chanc...	*193
Dundas, hon.C.	Epworth (R.), Linc..	1825	The crown....	*925
East, J.	St. Michael (R.), Bath (b).			
Evans, W. H..	Newton Saville (P.C.), Tyrone		Dean of Clogher	
Fawkes, J. B..	Daresbury (P. C.), Cheshire	143	Christ Church, Oxford	*175
Fletcher, J. J., D.D.	Reynagh (R.), King's co.		Bp. of Meath..	
Frith, J.....	Tomregan (R.), Cavan		Bp. of Kilmore	
Greaves, W. ..	Ranworth (V.), Norfolk	400	Bp. of Ely....	*
Grey, hon. J....	Wolsingham (R.), Durham	2239	Bp. of Durham	*791
Hatchard, J. A.	Hayden (V.), Dorset.	128	Earl Digby....	142
King, H.	Kirkby Stephen (V.), Westmoreland	2798	Rev. T. P. Williamson	*356
Knight, C. R..	St. Bride Major (V.), Glamorgan	992	R. Turberville.	*176
Law, J.	Ford (R.), Northumberland	2110	Marq. of Waterford	*695
Leach, J.	All Saints, Bolton-le-Moors, Lanc.		T. Tipping....	128
Lee, R.	Warboys (R.), Hunts.	1550	T. Daniel	*1280
Lloyd, T.	Christleton (R.), Cheshire	898	Lady Champneys	*327
Madge, H.	Rockingham (R.), Northampt.	296	Lord Sondes ..	81
Maltby, H. J..	Egglescliffe (R.), Durham	625	Bp. of Durham	*1049
Marsden, T. ..	Child's Wickham (V.), Gloucest.	415	P. Bedwell....	105
Martin, J.....	Crecorah (V.), Limerick		Vice-chanc. of Lim. cath.	
Master, G. F...	Baunton (P. C.), Glouc.	144	Miss Masters..	67
Miller, A. J...	St. Paul's (P. C.), Foleshill		Vic. of Foleshill	
Moore, E.	Boughton Malherbe (R.), Kent	478	Earl Cornwallis	*178
Moran, J. F...	Kilcolgan union, Galway		Bp. of Killaloe	
Morgan, B. ...	St. David's (P. C.), Liverpool		Trustees	
Oldershaw, H..	Wall (P.C.), Lichfield			
Orlebar, J. C..	Billington (P. C.), Beds.	271	Inhabitants ...	45
Owen, J.....	Cundall with Norton-le-Clay (P. C.), Yorks.	394	W. Heathcote.	89
Pedler, G. H. O.	Holy Trin. (R.), Exeter, Devon	2847	D. & C. of Exeter	111
Peill, J. N.....	St. Botolph (R.), Camb.		Queens' coll...	87
Penny, W. G...	Ashendon (P.C.), and Dorton (P. C.), Bucks.	363 158	Christ Church, Oxford	106
Pryor, S.	St. Paul (P.C.), Waltham Abbey	550	Bp. of London.	110
Radcliffe, A. W.	Newnton, Wilts.			
Rees, S.	Alby (R.), Norfolk...	364	Earl of Orford	*140
Scott, J. L. M.	Ballyphilip (R.), Down		Bp. of Down..	
Sisson, J. L....	Swafield (R.), Norfolk	155	Chanc. of the duchy of Lancaster	200
Smart, N.	Alderbury (V.), Wilts.	1323	Bp. of Sarum..	146
Smith, W.....	Llangua (R.), Monmouth	76	Col. Scudamore	120
Tate, —	Royston (V.)			
Teale, W. H..	Trinity (P.C.), Wakefield			
Tyrrell, G. W..	Drumbeg (R.), Down and Antrim		Bp. of Down..	
Walker, W. H.	Hickling (R.), Notts..	539	Queens' coll., Cambridge	*400
Wheeler, W...	Old and New Shoreham (V.)	1734	Mag. coll., Oxford	
Whitaker, J...	Hey-Houses (P. C.), Whalley, Lanc.	1550	Le Gendre Starkie	
Whitefoord, C.	Burford (R.), second portion, Herefords.		G. B. Rushout	286
Williams, J...	Wigginton (R.), Oxon	327	Jesus coll., Oxford	*230
Williams, H. B.	Llanrug (R.), Carnarv.	1204	Bp of Bangor.	166
Wilson, C.	Heysham (R.), Lanc.	592	Trustees of Ridley fam..	

(a) This preferment having become vacant, devolves on the archdeacon of Lindisfarne.
(b) Made a separate rectory.

Preferments—CONTINUED.

Barot, D., vic. gen. Newry and Morne.
Booth, Dr. V., princip. of colleg. inst., Liverpool.
Brackenbury, J. M., assist. mast. Marlborough clerical sch.
Conington, R., chap. Boston union.
Courtney, hon. and rev. C. L., chap. to the Queen.
Hill. J., cler. superint., training estab., Westminster.
Homfray, R., chap. Usk gaol.
Jones, R. W. L., chap. Newcastle inf.
Lillingston, E., rural dean, Derby.
Little, G., A.M., chap. H.M.S. Alfred.
Lyne, C., preb. Exeter.
Lynn, J. M., chap. union workh., Cleobury Mortimer.
Medley, J., preb. Linc.
Penrose, C. J., head mast. Penrose coll., Bath.
Platt, G., chap. Sedbergh workh.
Scott, J. L. M., chanc. of Down (pat. the bishop).
Sergison, W., chap. bp. of Chichester.
Sharp, J. C., assist. mast. Marlborough sch.
Sidney, E., chap. to lord Hill.
Stanton, V. J., chap. colony of Hong Kong.
Stoddart, W., rural dean, Derby.
Wallace, A., head mast. Newport sch., Isle of Wight.
Wilde, J. M., chap. lord Muskerry.
Willan, J. H., head mast. Gainsborough sch

Clergymen deceased.

Adamson, A. S., incumb. of Philsborough, and rec. of Timahoe, Kildare (pat. the crown).
Aislabie, W. J., rect. Holywell, Hunts (pat. dk. of Manchest.), 74.
Bascom, E., late cur. Calbourne, I. of Wight.
Bewicke, C. J., rec. Hallaton, and vic. of Loddington, Leicest. (pat. C. Morris, esq.), 79.
Bourke, hon. and very rev., dean of Ossory, at Kingstown.
Bright, J., at Uxbridge, 65.
Browne, J. H., vic. Runhall, Norf., rec. Crownthorpe, Norf. (pat. lord Wodehouse), 75.
Chafy, W., D.D., mast. Sid. Suss. Camb.; chap. in ordinary to her majesty.
Chetwode, H., of Oakley, Staffords.
Dixon, J., vic. Brotherton, Yorks. (pat. d. and c. of York), 81.
Foxham, R., rec. Halsall, Lanc. (pat. Miss Blundell); min. St. John's, Liverpool (pat. rev. H. McNiele, &c.), 82.
Gibbons, J., rec. Collington and Thornbury, Heref. (pat. W. L. Childe, esq.); rec. Brasted, Kent (pat. abp. Cant.), 90.
Goode, A., rec. Waddingworth, Linc. (pat. ld. chanc.); vic. Terrington, Norf. (pat. the crown), 74.
Hodgson, J., p. c. Leigh, Reigate, Surrey (pat. trustees of R. C. Dendy, esq.), 86.
Hoskyns, B., vic. Montacute, Somers. (pat. exrs. of rev. W. Phelps), 61.
Ison, J., vic. Kneesal, and p. c. Boughton, Notts. (pat. coll. ch., Southwell), 79.
Mann, W., chap. St. Saviour's, Southwark (pat. parishioners). 84.
Michell, C. N., vic. Llangattoc-Vibon-Avel, Monm. (pat. T. Phillips, esq.), 73.
Milner, H. S., rec. Thryberg, York (pat. P. J. Fullerton, esq., treasurer of St. Asaph.
Neve, F. H., vic. Southill c., Old Warden, Beds. (pat. W. H. Whitbread, esq.), 68.
Palmer, J. B., late cur. Holy Trin., Ely, 31.
Parkins, C., vic. Gresford, Denb., 77.
Peck, J., late rec. of Nazing, and chap. to d. of Suss., 72.
Pering, J., vic. Skipton and Kildwick, Yorks. (pat. Ch. Ch. Oxf.), 80.
Plater, C. E., vic. Seasalter (pat. d. and c. of Cant.), and p. c. of Whitstable, Kent (pat. abp. of Cant.), 76.
Pulley, W., vic. Clapham, Beds. (pat. ld. Carteret), vic. Hawnes, Beds. (pat. sir J. Osborn, bart.) 68.
Rochfort, H., at Castletown, Ireland.
Shepherd, T., rec. Crux-Easton, Hants. (pat. J. Bagge, esq.) 85.
Spencer, J., chap. E. I. C. service, at Kurnaul, India.
Thompson, W., min. St. Barnabas, Goswell-road, London (pat. rec. St. Luke's), 49.
Upjohn, T., rec. High Bray, Devon (pat. T. P. Acland, esq.), 78.
Williams, D., at Allington, Dorset, 79.

University Intelligence.

OXFORD.

Fellows of Oriel.—Chas. P. Chretien, exhib. of Brasennose, and G. Buckle, sch. of C.C.C.

Proctors admitted on the first day of Easter Term.—Sen. proc.—Rev. A. D. Stacpoole, M.A., fell. of New Coll. Jun. proc.—Rev. W. E. Jelf, M.A., student of Ch. Ch.

The regius prof. of eccl. hist. has two classes this term; one for those who have read Eusebius, to continue reading the Greek eccles. historians; the other, to read a part of Collier's eccles. history.

The Vinerian prof. of common law began a course of lectures in the Law School, on Wednesday, May 10.

The reg. prof. of pastoral theol. began his course of lectures of the present term, on Monday, May 15.

The regius professor of divinity has commenced a private course of lectures, in St. Paul's first epistle to the Corinthians. This course is intended for junior members of the University, as well as for those who have passed their examination for the degree of B.A.

The regius professor of divinity will commence his public course of lectures on Wednesday, the 7th of June, at twelve o'clock. This course is intended for students in divinity who have passed their examination for the degree of B.A.; and those gentlemen who desire to attend it are to call on the professor on Monday, the 6th, or Tuesday, the 6th of June.

The Margaret professor of divinity began a course of lectures on the reformation and articles of the church of England, on Wednesday, the 24th of May. The lectures are intended for members of the University who have passed their examination for the degree of B.A.

The Boden professor of Sanscrit commenced his lectures at the Clarendon, on Monday, the 15th of May.

Bampton Lecturer for 1844.—Dr. Jelf, Canon of Ch. Ch.

CAMBRIDGE.

CHRIST'S COLLEGE.

May 10.—Fred. Gell, B.A., of Trin. coll., was elected a foundation fellow of Christ's coll.

NORRISIAN PRIZE.

May 12.—The Norrisian prize for the best prose essay on a sacred subject was adjudged to the rev. Joseph Woolley, M.A., fellow of Emmanuel coll., and curate of Teversham, in this county—subject, "The writings of the New Testament afford indications that this portion of the sacred canon was intended to be a complete record of apostolical doctrine."

DURHAM.

April 25.—The following examiners were nominated by the Warden, and approved by convocation:—*For Theology*—The rev. the prof. of divinity; rev. John Collinson, M.A., Queen's coll., Oxford; rev. W. Turner, M.A., Ch Ch., Oxford. *For Arts*—The prof. of Greek; mathematics; the junior proctor; rev. P. C. Claughton Univ coll., Oxford. *For Civil Engineers*—The senior proctor; the lecturer in chemistry; T. Harrison, esq.

It was also proposed that the thanks of the university be presented to Mrs. Pemberton for her liberal intention to found, in furtherance of her late husband's wishes, one fellowship and two scholarships in this university.

Proceedings of Societies.

PRAYER BOOK AND HOMILY SOCIETY.

The thirty-first anniversary meeting of this society was held on Thursday, May 4, the right hon. lord Bexley in the chair. The rev. C. Dolman read the report, which stated that, when the Prayer Book and Homily Society was established, it was resolved that one of its fundamental laws should provide for the circulation of the formularies of the united church of England and Ireland, without note or comment, particularly amongst the seamen of the royal navy and of the merchant service. In the port of London, during the past year, there had been 3995 ships and other vessels visited or re-visited; on board *these vessels 1232 English* prayer books, and 35 in foreign languages, also five books of homilies, had been sold to seamen at reduced prices; 607 copies of a book of select homilies, and 4102 homily tracts, had been supplied to the ships gratuitously; making a grand total of 41,545 visited or re-visited in the port of London only, and of 24,936 books of common prayer, and of 267 books of homilies, disposed of in a similar manner: also during the last five years, about 1000 copies of a book of family prayers, and 16,468 copies of a book of select homilies, had been supplied to ships gratuitously. The total amount of receipts for the present year had been 2590*l.* 19s. 6d., including a legacy of 250*l.* from the rev. John Natt, B.D., vicar of St. Sepulchre's, London: the expenditure, 2660*l.* 11s. 2d., leaving a balance of 68*l.* 11s. 6d. due to the treasurer.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April, 1843.

Appeal in aid of the Society.—The Society for the Propagation of the Gospel in Foreign Parts most earnestly desires to call public attention to the duty of making increased provision for the supply of the spiritual wants that exist in the colonies and foreign dependencies of the British empire. That empire extends to every quarter of the globe. The tide of emigration continues to flow to British America and Australia; tens of thousands of poor labourers are to be found in the forests of Canada, without churches, or clergymen, or schools; while the Australian settlements, originally designed for a small number of convicts, have grown up rapidly into populous colonies, nearly destitute of the means of religious and moral improvement. In the East Indies, Great Britain has established her dominion over a hundred millions of Hindoos or Mahometans. The West Indian colonies are making great efforts for the education of their coloured population; while on the western coast of Africa, and at the Cape of Good Hope, are settlements which promise to open a way into the immense region inhabited by the negro and the Caffre. At the present time, moreover, the peace recently concluded with China affords the opportunity of not merely extending the commercial intercourse of the English nation, but also of planting a branch of Christ's church in that large and densely-peopled empire. The society has, for many years, made the greatest exertion to carry on the work committed to its charge; and it has from time to time been induced, by urgent demands from every quarter, to make large additions to its establishment and expenditure, until its outlay, in the year 1842, has amounted to more than 80,000*l.*, while the number of clergymen in connexion with it has been increased to upwards of three hundred. The faith of the society is pledged to these missionaries, who, with their wives and children, are mainly dependent upon it for their means of subsistence in the distant lands to which they have gone forth in obedience to their Master's call. But it will not be possible for the society to fulfil its obligation, much less to take advantage of the opening which presents itself in China, without a very large and a permanent increase of its funds. Under these circumstances, the state and prospects of the society have been submitted to the special notice of the archbishops and bishops of the united church of England and Ireland. The communication was, in the first instance, made to the archbishops of Canterbury and York, and the bishop of London, as being the prelates entrusted with the charge of ordaining clergymen for the colonies, and subsequently to the other prelates. The letters which are annexed to this appeal contain gratifying expressions of their lordships' confidence in the society, and of their desire that it may receive the increased support which it requires. Published by order of the society, under the direction of the committee.

J. B. CHESTER, chairman.

At a special meeting of the Society on Friday, the 28th of April last, the rev. Ernest Haukins was, on the recommendation of his grace the archbishop of Canterbury, president, unanimously elected secretary in the room of the rev. A.M. Campbell, resigned.

CHURCH MISSIONARY SOCIETY, IRELAND.

The annual meeting of the Church Missionary Society was held at Exeter-hall on Tuesday, 2nd May. The chair was taken by the earl of Chichester. The receipts of the year from all sources are as follows:

General Fund	£104,177	15	7
China	5,805	0	0
Fourah Bay	339	3	0
Capital Fund	3,715	1	3
Disabled missionaries, &c.....	1,063	10	9
	£115,100	10	7

The expenditure of the year stands as follows:

On the General Fund account	£92,446	1	9
Liquidation of debt	6,495	18	11

Since the accounts were closed on the 31st of March a farther payment has been made on account of debt of 6000*l.* Thus the debt of the society, which at the commencement of the year amounted to 13,500*l.*, is now reduced to 1000*l.* The receipts of the year include a contribution from the corporation of the city of London of 500*l.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, BATH.

The thirtieth annual meeting in aid of these noble societies was held at the Assembly-rooms on 19th April. The chair at the meeting was taken by the ven. the archdeacon of Bath. R. Hudlestone, esq., the treasurer, read a statement of the accounts, from which it appeared that the receipts in the past year amounted to 1992*l.* 4s. 10d., of which 1033*l.* 9s. 2½d. arose from the sale of books. There was due to the Parent Society 471*l.* 7s. 8d., and for subscriptions 32*l.* 11s. The report stated that the amount of local subscriptions and subscriptions to the Parent Society for books had been reduced, since the month of Sept. 1841, by the sum of 431*l.* In closing their report, the committee earnestly invited the increased co-operation of those who valued the "promotion of Christian knowledge;" and while, in thankfulness for the past, they were anxious to render their devout acknowledgments to him "from whom cometh every good and perfect gift," they desired, as regards the future, to seek a continuation of his fatherly care and gracious blessing, that "their labour might not be in vain in the Lord."

CHURCH EDUCATION SOCIETY.

The fourth annual meeting of this society was held in the round-room of the Rotunda on Thursday, April 20, and notwithstanding the wetness of the morning, long before the hour for commencing the proceedings had arrived, every part of the room was filled with as large and respectable an assembly of ladies and gentlemen as ever was before seen within the walls of the Rotunda. Shortly after twelve o'clock his grace the abp. of Armagh took the chair, and opened the proceedings of the meeting with prayer. The archdeacon of Derry then read the audited abstract of the society's accounts for the year ending December 31st, 1842, from which it appeared that its income amounted to 3,080*l.* 9s. 3d., and the expenditure to 3,107*l.* 6s. 2d., leaving the society in debt to the treasurer in the sum of 26*l.* 16s. 11d.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Nailsea.—The new church at Nailsea, in the county of Somerset, was consecrated for divine worship on Friday, April 21, by the right rev. the lord bishop of Salisbury, who officiated for the venerable lord bishop of Bath and Wells. There was a large concourse of persons present on the solemn and interesting occasion, among whom were a number of the clergy and gentry of the neighbourhood. A sermon was preached on the occasion, by the rev. J. Crawley, M.A., prebendary of Wells, after which a liberal collection was made in aid of the building fund. The bishop of Salisbury afterwards administered the rite of confirmation to a large number of young persons in the parish church.

Bishport.—The new church at this place, dedicated to St. Peter, was consecrated on Saturday, April 22, by the lord bishop of Salisbury, who officiated for the bishop of Bath and Wells. There was a large attendance of the clergy, gentry, and other parishioners. The church has no pews, all the seats being free and unappropriated. The lessons were read from an eagle carved in oak, being an exact representation of one found in the lake of Newstead abbey.

CHESTER.

Rochdale Parish Church Sunday and Infant Schools.—Laying the Corner Stone.—This interesting ceremonial

took place on Easter Tuesday. The site of the building is on an eminence overlooking the town, and was given by the vicar. A more striking and eligible spot for the purpose could not have been selected. It is in the midst of a spacious field, at a point where four paths meet, leading north, east, west and south, from different parts of the parish—all populous. The air is pure; the soil dry and gravelly. Seen from all parts of Rochdale, it will form a noble and conspicuous ornament. At half-past one the procession began to assemble in front of St. James's church, Yorkshire-street; and consisted of the constables and churchwardens, and a body of the tradesmen and gentlemen; then the boys' band; next the school children; after these the teachers' band, heading the freemasons and the protestant confederation. Such was the length of the procession, that the head of it had advanced far up Drake-street before the rear began to move, and the whole were more than an hour in arriving on the ground. At the churchyard gates they were met by the vicar and about twenty of the clergy. The whole way, from St. James's church to the ground, was lined on both sides by a dense mass of people, computed to amount to nearly 20,000 persons, whose orderly conduct and evident interest in the proceedings were universally remarked. On reaching the ground the ceremonial of laying the stone with masonic honours was performed, and the vicar, Dr. Molesworth, addressed the assembled multitude in an appropriate and powerful speech, and then pronounced the blessing, and the meeting separated.

CORK.

The lord bishop of this diocese consecrated the new church recently erected in the parish of Corkbeg, on the 20th of April. His lordship was attended by the vicar-general, the archdeacon of Cloyne, and several of the neighbouring clergy. The sermon was preached by the rev. John A. Bolster, prebendary of Cork. Several other churches, in the united diocese, are in a state of forwardness, and will shortly be ready for consecration. During the episcopate of the present bishop, nine churches have been solemnly dedicated to the service of Almighty God.

ST. DAVID'S.

Pembroke Dock.—On the 26th April, at 12 A.M., was laid the foundation-stone of a national school for 400 children. The same day was signalized by the launch of the "Victoria and Albert" royal steam yacht. It is intended as soon as the requisite sum can be raised (and subscriptions to a considerable amount for this object have already been received) to build and endow a district church in the large town, which within thirty years has grown up around the royal dock-yard, and of which the population, still rapidly augmenting, now reaches 4,000. Pembroke-dock is distant from Pembroke, and consequently from its parish churches and parochial ministers, two miles. Within the walls of the yard there is a chapel, not parochial, but erected at the cost and under the control of the Board of Admiralty. The chaplain is their stipendiary, and his pastoral superintendence extends only to such persons as are employed in the government establishment. With the entire approval of the incumbent and patron of the living of Pembroke, the presentation to the proposed curacy will be vested unreservedly and perpetually in the bishop of the diocese. When it is added that Rome has an agent actively employed along the banks of Milford Haven, and that five large chapels of various denominations of dissenters are all filled and flourishing in the town of Pembroke-dock, we think we state a case which must appeal to the conscience and awaken the sympathies of every faithful member of our apostolic and national church.

DUBLIN.

A deputation of the clergy of the diocese of Meath waited upon the dean of St. Patrick's at his residence, 19, Merrion-square, on Friday, 17th March, when the following address was read by the rev. Robert Noble, vicar of Athboy, being the senior beneficed clergyman present:—

To the Honourable and very Rev. the Dean of St. Patrick's.

VERY REV. AND DEAR SIR,—We, the undersigned clergy, who for many years past have been in the habit of assembling with you at our monthly clerical meetings, cannot allow you to leave our diocese without expressing our sorrow for the loss which we shall sustain by your removal. When we call to mind the great length of time during which those meetings have been held since they first commenced at your house, the large portion of holy scripture that we have meditated and conversed upon, and the great variety of subjects, both doctrinal and practical, that we have discussed, we cannot but feel grateful to the Giver of all good for that harmony and kindliness of feeling which has invariably pervaded our meetings. There are none of us who do not feel that they have derived great advantage from those meetings: not only under divine guidance have they contributed greatly to increase our knowledge of God's word, and we trust also to deepen our spiritual feelings, but they have also had a powerful tendency to strengthen our attachment to that church to which we all belong, and to animate us to the faithful discharge of all the important duties connected with our sacred office. In your removal from our diocese we cannot contemplate without regret the loss of one who has been, under God, mainly instrumental in producing these blessed and most desirable results. We also beg to express our thanks for the great trouble you were kind enough to take in establishing and managing the clerical circulating library, by means of which we were enabled, at such a trifling cost, to read many of those valuable and interesting publications which the present state of the church has called forth. But while we regret our own loss, we should, indeed, be insensible to the interests of that church which we love, if we did not rejoice at your promotion to such a sphere of usefulness as that which the deanery of St. Patrick's presents. We doubt not that the same love of Christ that constrained you to devote yourself to his service in the unobtrusive duties of a rural parish will urge you to labour still more for his glory, in the more prominent situation of dean of our metropolitan cathedral. May the Lord's blessing accompany you, may he "strengthen you with all might by his Holy Spirit," and enable you to show forth his praise in your whole life and conversation. We trust that, though absent in body, you will be present in spirit with us, that you will bear us on your heart before the throne of grace, that, as heretofore, in all our future meetings our "hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3).

[Here follow the signatures of the clergy].

The Dean of St. Patrick's Answer.

MY DEAR BRETHREN IN CHRIST,—Your very gratifying address is in perfect accordance with the Christian kindness I have ever experienced at your hands. So affectionate a strain cannot, therefore, surprise me, when you speak with warmth of heart towards an old yoke-fellow and companion in the Lord's work. But your approval is a favour which far exceeds any desert of mine; since I only profited of opportunities for good, which, amidst such willing compeers, was an easy task. I ask your pardon for not having done more; and thank you most especially for the promise of an interest in your prayers, that as my day is, so my strength may be. Five-and-twenty years from the time the first of our clerical meetings blessed my roof have, no doubt, made many changes among our names; but no change in the sincerity with which all our readings began, continued, and ended in Christ. Hence our unity of spirit in the bond of peace. And I pray to the throne of grace that you may ever thus be simply his, whose yoke is easy, and burden light. In no way can our church by her consecrated sons so well adorn the doctrine of God our Saviour in all things. You are pleased to say that the clerical lending libraries, in circles comprehending ninety-six of our brethren, were acceptable: the attempt belongs to the day of small things. But every well-wisher to our church will rejoice when even in small matters "wisdom and knowledge shall be the stability of our times, and the fear of the Lord is his treasure." In the

book of remembrance, where they who often spake one to another, and thought on the name of the Lord are written, may all of your names be found. And that you may be his in the day when he makes up his jewels is the constant prayer of your affectionate brother in the bonds of the gospel, HENRY PAKENHAM,
Dean and Ordinary of St. Patrick's.

Finglas.—On Thursday, April 20, his grace the lord archbishop of Dublin consecrated the new church at Finglas. The parishioners subscribed £250 in aid of the grant of the ecclesiastical commissioners, who incurred the remainder of the expence. The edifice is made on a part of the glebe land, granted for that purpose by the vicar—part of the property of the parish. The sittings below are not in pews, but in open seats. By mutual agreement of the parishioners, however, each family has allocated sittings, but no exclusive property in the seats, and on the understanding that as soon as divine service commences there shall be no reserved seats, but any one may occupy whatever space there may be vacant. At the conclusion of the service his grace preached an appropriate sermon for the occasion.

ELY.

Tithe-barn, Ely.—The *Ecclesiologist* says—"We hear that the noble and almost unrivalled early English barn at Ely has been recently demolished by the dean and chapter, on the ground that the repairs it required were too expensive. The loss of this building, one of the very few of that date now left in England, is irreparable. The interior was divided like a church into three longitudinal compartments by oaken posts supporting the roof. This barn was longer than the nave, and as broad as the choir of the cathedral church."

EXETER.

Penzance.—St. Paul's chapel in this town is built in the later English style of architecture which prevailed in the thirteenth century. The church is sixty feet in length, twenty-two in breadth, and sixty in height from the street to the top of the western cross. The extreme breadth from transept to transept is forty-six feet. The height of the side walls is twenty-three feet, and those of the gable-ends forty-three feet; thus making the gables nearly equilateral triangles. The walls are of the best quality granite rubble, finely pointed; the door and window jambs, buttresses, string courses, coping, and bell-turret being of the best granite ashler. The door-way at the western front is composed of two orders, that is, an impost of two columns, placed in hollows, supporting the arch mouldings, which consist of three rounds with a fillet on the outer one. The door, which is very massy, is of English oak, studded with nails, and supported by heavy ornamented hinges. The western windows are, as are the eastern, triplets. The former are filled with stained glass, executed by Willement: they contain figures of Moses, Aaron, the four greater prophets, and St. John the Baptist, all under rich canopies. The bell turret, which is surmounted by an ornamental cross, is taken in most of its details, with the exception of the cross, from the church of St. Nicholas, Glastonbury. The windows at the sides of the building are filled with ornamented glazing, consisting of large quarries containing four circles placed crucial ways, hence showing forth eternity and the cross. The windows in the transept gable-ends are twenty-three feet in height, by three in width, being in their proportions similar to the large windows in the continental churches, though there are examples of the same kind of window in this country. The interior of the building is most carefully finished, and contains much decoration.

LINCOLN.

The *Nottingham Journal* states that the tower of St. Mary's church, in that town, the dangerous state of which has prevented the celebration of divine service for four months, has now been secured from the danger of falling, by Mr. Cottingham, architect; and service is again performed. The restoration of the tower, it is hoped, will shortly be commenced.

LONDON.

The marquis of Westminster has contributed 500*l.* towards the fund for purchasing an organ to be erected in St. Paul's church, Wilton-crescent, Knightsbridge.

OSSORY.

Death of the Dean of Ossory.—The hon. and very rev. Joseph Bourke, dean of Ossory, expired at Kingstown, on the 3rd inst. The deceased, who had been long suffering from indisposition, was the younger brother of the earl of Mayo, and of the late hon. and right rev. Dr. Bourke, the last bishop of Waterford and Emlyn. Government will have the nomination to the vacant deanery.

SARUM.

Marlborough.—School for Sons of Clergymen and others.—We are authorized to state, for the information of the East Indian clergy, that the trustees of the school now being established at Marlborough, for sons of clergymen and others, have received an endowment, by which an exhibition of thirty guineas per annum is provided and made tenable by the son of a clergyman of the church of England who shall have served within the limits of the East India Company's charters not less than five years, either as a missionary under the authority of the church of England, or as a military chaplain. The exhibition to be held for two years, from the 1st day of August, 1843, and renewed for two years more on the recommendation of the master and with the approbation of the trustees, regard being had to improvement and moral conduct of the pupil. The candidate must not have exceeded his thirteenth year on the 1st of January, 1843. There are also two exhibitions to this school of £15 a-year each, for sons of clergymen founded by the late Dr. Ireland, dean of Westminster. The arrangements for the opening of the school are proceeding most satisfactorily; and at the next monthly meeting of the council the name of every pupil to be received will be recorded in the register of admissions. Not more than 200 can be admitted in the first instance; but, from the numerous applications that are made, there can be no doubt of an increase in the whole establishment within a very short period. The number of life-governors is 118, and of donors 60.

CHURCHES CONSECRATED.

Bath and Wells.—Nailsea, April 21; Bishport, St. Peter, April 28.
Dublin.—Finglas, April 20.
Cork and Ossory.—Corkbeg, April 3.
Lichfield.—St. James's, Horsley Fields, Wolverhampton.
London.—St. James's, Paddington, May 13.

CHURCHES OPENED.

York.—Hull, St. Mark's, May 3.
Exeter.—Penzance, St. Paul's, April 18.

FOUNDATIONS LAID.

Chester.—Macclesfield, April 18.
Hereford.—Radnor, New, April 24.
Norwich.—Lakenham, April 25.
Pec. of Wolverhampton.—Pelsall, May 1.

Tributes of respect have recently been presented to the following:—

Barlow, T. W., Little Bowden—salver, basket, and prayer-book, by Sunday-school boys.
Bentley, T. R., St. Matthew's, Manchester—suit of eccles. vestments.
Brandt, F., Gawsworth—tea kettle and lamp.
Brown, J. L., Stratton St. Mary.
Edwards, J. Ruabon—silver salver and other plate, and books—by parishioners.
Ellis, B., Barsiem.
Farley, W. Baldock,—purse, with address from parish.
Field, J. K., Salford—purse and address.
Gray, W., Brafferton—vestments and comm. serv.
Hepworth, J. A., Ingoldisthorpe—100*l.*, salver, and pocket comm. plate, by congregation of Choriton-on-Medlock.
Minikeu, H., Chipping Camden, Glouc.—plate.
Moore, W. C., Barton-on-Humber—comm. serv. and bk. of comm. prayer.
Paige, L., Hartlepool—commun. service.
Rawson, T. J., Chesterfield.
Roberts, Dr., Yoxford—silver inkstand.
Todd. T., St. Peter's nat. sch., Leeds, from teachers of—surplice; and from cong.—commun. service.
Whittaker, J., St. Jude's, Manchester—purse from cong., and comm. serv. from school teachers.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

Cruden.—The foundation stone of a new chapel (St. James) was laid, April 24, by J. W. Patterson, esq.

DUNKELD, &c.

An episcopal chapel was opened at Blairgowrie, March 29, of which the rev. J. Marshall has been appointed minister. The following notice—not, perhaps, quite in good taste—of the circumstance has been thus published:—

St. Catherine's Church, Blairgowrie.—This elegant edifice, which has been in the course of erection since the middle of August last, and which is, we understand, the first of the kind built on similar principles of church architecture in Scotland, since the reformation, was opened for public worship on Wednesday the 29th ult. At half-past eleven, A.M., the clergy, arrayed in their surplices, entered the chancel from the vestry, and took their appropriate places within it. Morning prayer was conducted by the rev. J. Macmillan, of Strathtay, while the lessons and the litany were respectively read by the rev. B. F Couch, of Dunblane, and the rev. Thomas Walker, of Blair Atholl; the former at the lettern, and the latter at the litany desk, or, as it was anciently termed, the faldstool. The rev. J. Marshall, the rector of the church, preached from Psalm cxxxii. 4, 5; while, immediately after the sermon, and before the offertory, the bishop's surrogate, stationed in one of the sedilia, read the deed of institution, in favour of Mr. Marshall, to the pastoral charge of the district. The service lasted for three hours and took place in presence of an attentive and deeply interested congregation. Throughout not only the nave, but also the aisles of the edifice were densely filled; many who had come from a considerable distance to be present at the solemnity having failed to obtain admittance.

EDINBURGH.

On the 17th May the diocesan synod held its annual meeting in St. Paul's chapel, York-place, when a sermon was preached by the rev. G. Coventry, B.D., minister of Trinity chapel. It was proposed to form a diocese association, with a view to the support of missionary exertions in foreign parts, as well as the promulgation of religion at home. The societies intended to be aided are the Societies for promoting Christian Knowledge, Propagation of the Gospel, Church Missionary, Promoting Christianity among the Jews; leaving it to the option of each member to assign his contributions to which society or societies he may choose.

GLASGOW.

Consecration of St. John's Chapel, Coatbridge.—This neat and commodious edifice was consecrated on Thursday, May 4th, by the right rev. the bishop of the diocese. The petition for its consecration and relative documents were presented to the bishop by the rev. H. Kennedy, the incumbent of the chapel, in the name of the trustees. The rev. G. Almond, of St. Mary's, Glasgow (who acted as chaplain in the absence of the dean), read the deed of consecration, which was then signed in the usual way. The morning service was read by the rev. W. S. Wilson, of Trinity chapel, Ayr; and the rev. R. Montgomery, of St. Jude's, Glasgow, preached an appropriate sermon from 2 Chron. vi. 40. The rev. Messrs. Wade of Paisley, Keane of Christ Church, and Henderson, of Hamilton, were also present and took part in the service.

MORAY, &c.

Forres Episcopal Church.—We understand that the rev. Mr. Ewing, Forres, has collected nearly 200*l.* for enlarging the episcopal church at Forres, of which he is incumbent. There are no remains of the original place of worship, except an old communion-cup, with the following inscription:—"Presented to the church in this place, now under cloud—1746." Among the subscribers to the projected improvement are the right hon. the earl of Moray, and P. B. Ainslie, esq., of St. Colme, who have handsomely contributed the sum of 120*l.* Mr. Ewing is much beloved by his congregation. To his talents and exertions may be entirely ascribed the collection of funds for the projected new building, which, we hope, will speedily be accomplished.

COLONIAL AND FOREIGN CHURCH.

CANADA.

Toronto.—We have great pleasure in giving publicity to the following notice, regarding the administration of baptism, which has been addressed to the congregation of St. James's cathedral in this city:—"The congregation are requested to take notice, that it is proposed in future that the administration of public baptism in this church shall take place during divine service, instead of at the close of it, as has been hitherto the custom. The first Sunday in each month has been appointed for this purpose, as well as all festival and other days on which the church is opened for service during the week. On these occasions the candidates will be brought forward and presented at the font immediately after the second lesson, if on a Sunday in the evening service only. This practice is in strict accordance with the directions of the rubric and the discipline of the church, and it is confidently anticipated that the members of the cathedral congregation will readily conform to a regulation so obviously designed to promote their own spiritual benefit and that of their children. Parents are required to give notice to the clergyman of their intention to have their children baptized the day before, or at latest in the morning before the beginning of morning prayer. The registration will take place in the vestry at the close of the service."—*The Church.*

GREECE.

Athens.—On Palm Sunday the bishop of Gibraltar, *assisted by seven clergymen* of the church of England, *consecrated the new protestant* church at Athens, in presence of the duchess of Oldenburg, the queen's sister and a number of English residents and travellers.—*Times.*

NEWFOUNDLAND.

Address to the Students of the Theological School.—"Gentlemen,—In meeting you again after the recess, I am anxious to address to you a few remarks upon our respective positions, and affectionately to exhort you to walk circumspectly and consistently in the paths of true religion and virtue. The theological institution, of which I have the honour to be principal, and to which you have been admitted as student, was founded by the lord bishop of the diocese for the purpose of training up, under his lordship's own eye, a body of men for the future ministry of the church; to prepare them by a sound, scriptural, and classical education for the high and important duties which will eventually devolve upon them; and to accustom them, by previous employment in the minor offices which attach to them as 'readers,' to the labours which are inseparable from the missionary calling. We are all, I trust, sensible of his lordship's kind consideration towards us: I feel it to be no common mark of confidence to be intrusted with an office which, whilst it involves a vast responsibility, will conduce, I humbly pray, to the glory of God; and surely you, as the recipients of an annuity, which relieves your parents from the charges which usually attend a course of liberal instruction, can never forget the goodness of him, from whom have been derived the advantages you are now enjoying. It will be my daily study that his lordship's benevolent design be neither hindered nor frustrated

through any supineness or want of zeal in the execution of the office conferred upon myself; and I look with confidence to you for the exhibition of all that is pure and of good report in conduct, as well as for that diligence in reading and that cheerful obedience to the rules which are prescribed for your guidance; without which my exertions will be useless, and your own interests be perilled. The commands which I have received from the bishop are based upon a thorough knowledge of you; and whilst, in carrying them out, it will be seen that they have not been dictated in severity, it will be equally apparent that they give no license to idleness, and no impunity to disobedience. Whilst I am personally present with you in this hall, I cannot fear that I shall have frequent occasion to use the language of reproof; but it is not simply in your attendance here that you must manifest a propriety of manner, and put a restraint upon every unhallowed feeling. Everywhere and at all times you must remember your dedication to the sacred cause of Christ and his gospel; and you must be ever on your guard, lest, by an undue levity, or by an indulgence in any practice or pursuit unwarranted by the holy word of God, you cause the enemy to blaspheme, and you become unworthy, even in the estimation of the world, to serve in the sanctuary of the Lord. And, whilst I exhort you to be careful to 'give no offence in anything,' but to exhibit in your intercourse with others the sweet influence of every Christian grace and virtue, I would apply to you the counsel and the promise of the apostle in reference to yourselves:—'Be of one mind, live in peace, and the God of love and peace shall be with you.' You know why I have made this quotation from holy writ, and as I would 'have you wise unto that which is good, and simple only concerning evil,' I must strongly recommend the cultivation of that affection, 'one towards another,' which always characterizes the sincere followers of Christ, and without which I have strong authority for stating, there can be no genuine love to God. That you will experience difficulty at times in resisting the temptation to a course very different from that which I have now briefly recommended you to pursue, I cannot doubt—'the disciple is not above his master'—and none of us can hope to be exempted from the machinations of that arch-deceiver who even assaulted with his accursed arts the Lord of life; but there is a promised help for us in our every time of need, and if we fall into sin, it is because we have unrighteously abused our privileges. Let your petitions, then, be offered from the heart for the rich outpouring of the Spirit, to enable you to perform the perfect and acceptable will of God; and my supplications shall ascend to the throne of grace in your behalf, that you may so regulate your lives, so attend to those scriptures which can make you wise unto salvation, and be so prepared for the ministry of God's most holy word, that, in due time, your venerated bishop may, by the imposition of hands, and by the delegation of authority to preach the gospel, set you apart and send you forth as heralds of the cross, and that in the joyful anticipation of your winning 'many souls to righteousness.'

"CHARLES BLACKMAN, Principal."

Miscellaneous.

MISSION TO CHINA.

The lord bishop of London issued the following pastoral letter to the clergy of his diocese, authorising collections in support of a fund for the propagation of Christianity in China, to be read to their respective congregations on Sunday after Ascension-day (May 28):—

"REV. SIR,—The readiness with which the clergy of my diocese gave effect to my suggestion of a general collection in their churches on Palm Sunday in last year, in aid of the fund for endowing additional bishoprics in the colonies of the British empire, and the liberality displayed by the laity in answering the call made upon them, have induced me to comply with the wish expressed by many, both of the clergy and laity, that a Sunday in the present year should be appointed as a day of solemn and united offering in all the churches of this diocese, and that the offerings then made should be devoted to some special purpose pertaining to the glory of God and the extension of his church. Such an act of general oblation is eminently calculated to remind every separate congregation, and every individual worshipper, that they are all members of one spiritual body, of which Jesus Christ is the head, "from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 16). The day on which I wish this collection to be made is the Sunday after Ascension-day, the 28th of May. The object to which I propose this year to appropriate the offerings so made is the formation of a fund for planting the church of this country in its newly acquired territories on the coast of China; and I earnestly hope that it may be of such an amount as to provide a competent maintenance, not only for a missionary clergy, but also for a missionary bishop. The success with which the divine goodness has crowned our endeavours to establish bishoprics in the colonies, and the happy results which have in every instance followed such establishment, affords the strongest encouragement to us to persevere in that good work: and with regard to China in particular, the obvious difficulties which impede the introduction of Christianity in that vast empire, as well as the peculiar state of society which is likely to exist, for some time at least, in our new settlements, render especially necessary the superintendence and control of a bishop. I need not dwell on the obligation incumbent upon us as a Christian people, highly favoured of God, to provide for the spiritual wants of our brethren in those remote possessions of the empire; to make the settlement of our church there contemporary and co-ordinate with that of the civil government; and to send ambassadors of Christ to the heathen, through the door which God's providence has so manifestly opened to us: nor need I urge the appropriateness of such a mode of evincing our thankfulness to God for his great and undeserved goodness in bringing so calamitous a war to so speedy and happy a termination. With respect to the mode of collecting the offerings of your people, that which I recommended last year, and which, when it was adopted, was so successful, will, I hope, be more generally resorted to on the present occasion. The objections which some persons have made to it, from want of consideration, or from the fancied novelty of the practice, will be overcome by proper explanation, and by the persevering use of an ancient and laudable custom. It ought not surely to be cause of offence, but rather of gladness, if the alms of the congregation are gathered during the reading of those sentences of God's word which declare the duty, the measure, and the rewards of charity; nor ought it to be deemed in any way superstitious if those offerings, given expressly for the glory of God, are solemnly and devoutly dedicated to him, with a united and fervent prayer of intercession for the whole state of Christ's church militant here upon earth. Earnestly recommending this matter to your good will and co-operation, I remain, rev. sir, your faithful servant and brother in Christ, C. J. LONDON."

OTAHEITE.

In reference to this island, the foreign minister of France, in the chamber of deputies, said on April 24, that "rear-admiral Dupetit Thouars had called for 900 to 1,000 men to enable him to occupy the Marquesas, but the protectorate of Otaheite, which France subsequently accepted, would render it necessary to raise the force to 1,200 men for both establishments." "In the Marquesas," said the minister, "the missionaries have already achieved much by the influence of religion; they will continue their pious task. Eight clergymen, belonging to a congregation which has given proofs in those parts of the most evangelical self-abnegation, as well as of the purest patriotic feeling, compose the religious personnel of those islands. English missionaries have been

long established in the Society islands, and it is to their endeavours, which have preceded those of our missionaries, that we must ascribe the more forward state of civilization remarked in that archipelago, as compared with the rest of Polynesia. The good they have already done, and that which they may yet achieve, insures to them a right to the protection of the French government, which they shall fully enjoy. On our side we are happy to think that French influence will find in those foreign missionaries efficient auxiliaries in the work of civilization, which we are about to undertake."

Oxford—The Martyrs' Memorial.—We understand that at the meeting of the general committee, which was held in the council chamber, April 7, 1843, the subcommittee reported the completion of this tribute of public reverence to the faith and fortitude of the martyred prelates, with the exception of the inscription, which is to be in bronze letters. The work has been brought to a conclusion honourable to all concerned in its design and execution—to Mr. Scott, the architect; to Mr. Henry Weeks (long the coadjutor of sir Francis Chantrey), the sculptor of the statues; to Mr. Kirk, of Sleaford, Lincolnshire, the builder; to Mr. Cox, the skilful and ingenious clerk of the works and sculptor of the decorative devices; and to Mr. Charles Lindley (owner of the Mansfield Woodhouse quarry), who supplied that finely crystalized and magnesian limestone which has so largely contributed to the beauty and durability of the memorial. The solicitude felt by the public that the martyrs should at length have a memorial worthy of their heroic endurance of agony, has been shown in the amount of the money subscribed, 8,389*l.* 14s., which sum has been laid out upon the two component parts of this grateful commemoration, that is, upon the martyrs' aisle attached to St. Mary Magdalene church, and the Martyrs' Memorial Cross, at the north end of its churchyard.

The Dingle Colony.—The following particulars, which we extract from a report of the Dingle colony, lately published, will be read with much satisfaction by all who are interested in the progress of scriptural and catholic Christianity in Ireland: "In the town of Dingle (which is situated in the most western part of Ireland, on a promontory extending forty miles into the Atlantic ocean), and in the district immediately around it, there have been 750 persons brought out of the church of Rome, by the preaching of the gospel, within the last seven years. Three entirely new congregations have been formed of converts; two churches have been erected, and five school-houses for the children; and it is now found necessary to enlarge the church at Dingle the third time, as in that town alone there are 250 converts added to the original protestant congregation. In Ventry there are 200 converts; a church and school-house have been erected, and ten houses are now being built for the protection of the converts. At Dunurlin there are 65 converts; a church and school-house have been erected. In Donquin and the adjacent Blasquett islands there are 110 converts; at Donquin a commodious building is nearly completed, which will be used as a school-house during the week, and for the church services on Sundays; a school-house, with a residence for a master, has also been built on the Blasquett island. In Kilmelchedar parish there are about 45 converts; a school-house is now being erected there. In addition to those enumerated, there are about 50 converts scattered in different places, who cannot be counted with any particular congregation. 'Beside these still living, 19 converts have died since the commencement of the work.' We shall conclude this notice of the Dingle colony with the following extract of a letter, written by the bishop of the diocese. In a letter, dated Septemper 10, 1842, his lordship writes: 'Nothing I consider has taken place in Ireland of so much importance to the furthering of true religion, and for the interest of the established church, as the movement that has manifested itself in Kerry, in your parishes.'"

The late Duke of Sussex.—It is an interesting circumstance that his royal highness the duke of Sussex desired the prayers of the church in his last moments, and was prayed for at Kensington, in the usual place in the litany.

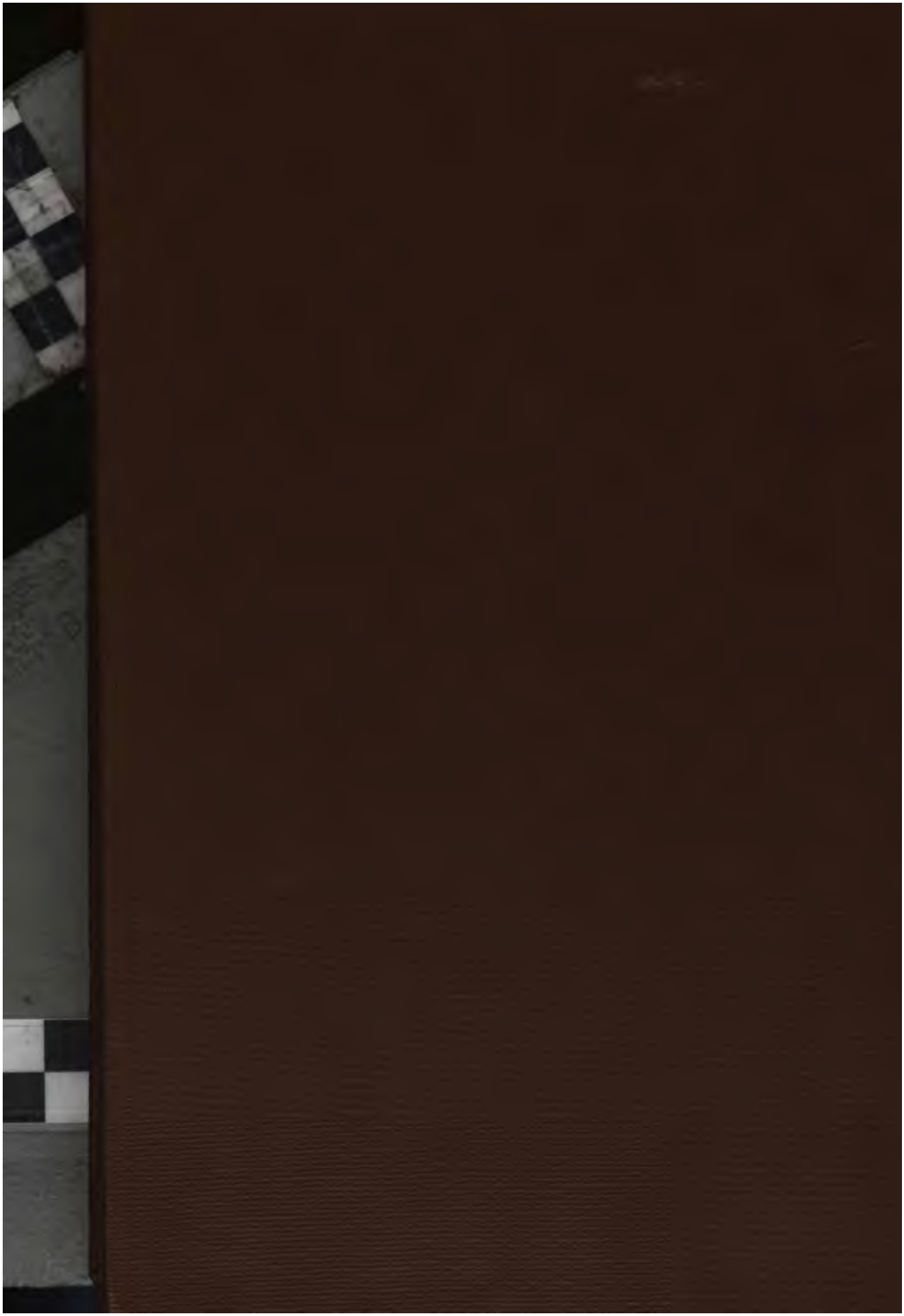
TO OUR READERS.

We offer to our readers along with the present Part a General Index to the First Thirteen Volumes of the Magazine. We have no doubt that they will find it a very useful appendage. Much pains has been taken with it, and much expence is incurred in printing it. We are consequently under the necessity of charging One Shilling for the Part. But it will be distinctly understood that this additional charge is only for the *present* Part, the succeeding ones being as usual, Ninepence. And we feel sure that none of our friends will grudge the sum of 3d. once in five or six years for the advantage of a General Index.

We may be permitted to say that it is with feelings of thankfulness and gratification that we look over this record of what we have been enabled to present to our subscribers during the six and a-half years of our editorial existence. Among our contributors appear very many of the names which most adorn our church—among our articles many which, supplied by our kind friends, have attracted general notice, and in several cases have been, in consequence, reprinted from our pages. We trust indeed that our humble labours have not been in vain.

May we request our readers to give a wide circulation to the Index, as we feel persuaded that it will recommend our work, and procure us many additional subscribers. We are most grateful to God for the circulation we have reached, far beyond what we anticipated at the outset of our labours. Yet our friends will remember that it is only by acquiring perpetually fresh supporters that our object will be accomplished or our usefulness sustained. And we beg to remind them that to our certain knowledge our work is diffused where, if it did not exist, pernicious publications would be found in its place. We look then for the kind assistance, especially of our clerical brethren, not alone as benefiting *us*—we trust that is an inferior motive with us—but as promoting thereby, very materially, the spread of spiritual religion.

We would only make a closing suggestion. We think our published Volumes would be found an acquisition to a Parochial Lending Library. Should any of the Clergy wish to obtain them for this purpose, an allowance will be made from the published price.

ERRATUM.—In No. 406, *for* "Apostolic Origin of *Christian* Church," *read* of British Church.

London: Joseph Rogerson, 24, Norfolk-street, Strand.